סדר תפלות כל השנה

Central BAPTIST
THEOLOGICAL SEMINARY

presented by

B. R. DOWNER

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סדר תפלות כל השנה

The Standard Prayer Book

Authorized English Translation

by the

REV. S. SINGER

ENLARGED AMERICAN EDITION

TWENTY-SIXTH THOUSAND

NEW YORK

BLOCH PUBLISHING COMPANY

~~"THE JEWISH BOOK CONCERN."~~

1920

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PUBLISHERS' FOREWORD.

THE STANDARD PRAYER BOOK is an American reprint of *The Authorized Daily Prayer Book*, which is in general use today throughout the British Empire. It was originally published under the authorization of the late Chief Rabbi, Dr. Nathan Marcus Adler. The English translation, by the Rev. Simeon Singer, is universally acknowledged to be the best ever published. This American edition is set from new and larger type and is characterized by the continuity of the text, which has necessitated the addition of nearly 300 pages, making it the most complete daily prayer-book ever published.

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תפלת שחרית לילדים:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמַּעֲבִיר שֵׁנָה מֵעֵינַי וּתְנוּמָה מֵעַפְעַפָּי:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר נָתַן־לָנוּ תּוֹרַת אֱמֶת. וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

אֱלֹהַי. נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה: פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי: יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ. יְיָ צוּרִי וְגוֹאֲלִי:

Blessed art thou, O Lord our God, King of the universe, who removest sleep from mine eyes, and slumber from mine eyelids.

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst.

Moses commanded us the Law as an inheritance of the congregation of Jacob.

Hear, O Israel: the Lord our God, the Lord is One:

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words which I command thee this day shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates.

O my God, guard my tongue from evil, and my lips from speaking guile.

Open my heart to thy Law, and let my soul pursue thy commandments.

Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

תפלה:

On entering the Synagogue say the following:—

וַאֲנִי, בְּרֹב חַסְדְּךָ, אָבוֹא בֵיתֶךָ,
אֶשְׁתַּחֲוֶה אֶל־הֵיכַל קָדְשְׁךָ, בְּיִרְאָתֶךָ:
בְּבֵית אֱלֹהִים נְהַלֵּךְ בְּרָגֶשׁ:

מַה־טֹּבוּ אָהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:
וַאֲנִי, בְּרֹב חַסְדְּךָ, אָבֹא בֵיתֶךָ, אֶשְׁתַּחֲוֶה אֶל־
הֵיכַל קָדְשְׁךָ, בְּיִרְאָתֶךָ: יְיָ, אָהַבְתִּי מְעוֹן בֵּיתֶךָ,
וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ, וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה,
אֶבְרְכָה לִפְנֵי יְיָ עֹשִׂי: וַאֲנִי תְּפִלָּתִי־לְךָ, יְיָ, עֵת
רָצוֹן, אֱלֹהִים בְּרָב חַסְדֶּךָ, עֲנֵנִי, בֶּאֱמֶת יִשְׁעֶךָ:

תפלת שחרית:

יִגְדַּל אֱלֹהִים חַי, וְיִשְׁתַּבַּח. נִמְצָא, וְאֵין עֵת
אֶל־מְצִיאוּתוֹ: אֶחָד, וְאֵין יָחִיד כְּיִחוּדוֹ. נֶעְלָם,
וְגַם אֵין סוֹף לְאַחְדוּתוֹ: אֵין לוֹ, דְּמוּת הַגּוּף,
וְאֵינוֹ גּוּף. לֹא־נַעֲרוֹךְ אֵלָיו קְדֻשָּׁתוֹ: קַדְמוֹן
לְכָל־דָּבָר אֲשֶׁר נִבְרָא. רִאשׁוֹן, וְאֵין רֵאשִׁית
לְרֵאשִׁיתוֹ: הִנּוֹ אָדוֹן עוֹלָם, לְכָל־נוֹצָר. יוֹרֶה
גְּדֻלָּתוֹ וּמַלְכוּתוֹ: שֶׁפַע נְבוּאָתוֹ נָתַנּוּ. אֶל אַנְשֵׁי

PRAYER ON ENTERING THE SYNAGOGUE.

On entering the Synagogue say the following:—

As for me, in the abundance of thy lovingkindness will I come into thy house: I will worship toward thy holy temple in the fear of thee.

Into the house of God we will walk with the throng.

How goodly are thy tents, O Jacob, thy dwelling places, O Israel! As for me, in the abundance of thy lovingkindness will I come into thy house: I will worship toward thy holy temple in the fear of thee. Lord, I love the habitation of thy house, and the place where thy glory dwelleth. As for me, I will worship and bow down: I will bend the knee before the Lord, my Maker. And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

MORNING SERVICE.

1. Magnified and praised be the living God: he is, and there is no limit in time unto his being.

2. He is One, and there is no unity like unto his unity; inconceivable is he, and unending is his unity.

3. He hath neither bodily form nor substance: we can compare nought unto him in his holiness.

4. He was before anything that hath been created—even the first: but his existence had no beginning.

5. Behold he is the Lord of the universe: to every creature he teacheth his greatness and his sovereignty.

6. The rich gift of his prophecy he gave unto the men of his choice, in whom he gloried.

סְגֻלָּתוֹ וְתִפְאַרְתּוֹ: לֹא־קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה
עוֹד. נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ: תּוֹרַת אֱמֶת נָתַן
לְעַמּוֹ, אֵל. עַל־יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ: לֹא
יַחֲלִיף הָאֵל, וְלֹא יָמִיר דָּתוֹ. לְעוֹלָמִים, לְזוּלָתוֹ:
צוֹפֶה וְיוֹדֵעַ סְתָרֵינוּ. מַבִּיט לְסוֹף דָּבָר בְּקַדְמָתוֹ:
גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ. נוֹתֵן לָרָשָׁע רַע,
כְּרִשְׁעָתוֹ: יִשְׁלַח לְקֵץ יָמִין מְשִׁיחֵנוּ. לִפְדּוֹת
מְחַכֵּי קֵץ יְשׁוּעָתוֹ: מֵתִים יְחַיֶּה אֵל בְּרֹב חַסְדּוֹ.
בָּרוּךְ, עֲדֵי עַד שֵׁם תְּהִלָּתוֹ:

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטֶרֶם כָּל־יְצִיר נִבְרָא:
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל, אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי כִּכְלוֹת הַכֹּל, לְבַדּוֹ יִמְלוֹךְ נוֹרָא:
וְהוּא הָיָה וְהוּא הֹוֶה, וְהוּא יִהְיֶה בְּתִפְאָרָה:
וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:
בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעֹז וְהַמִּשְׂרָה:
וְהוּא אֵלִי וְחַי גּוֹאֲלִי, וְצוּר חֶבְלִי, בְּעֵת צָרָה:
וְהוּא נִסִּי וּמָנוֹס לִי, מְנָת כּוֹסִי בְּיוֹם אֶקְרָא:
בְּיָדוֹ אַפְקִיד רוּחִי, בְּעֵת אִישַׁן וְאָעִירָה:
וְעִם רוּחִי, גְּוִיָּתִי, יְיָ לִי, וְלֹא אִירָא:

7. There hath never yet arisen in Israel a prophet like unto Moses, one who hath beheld his similitude.

8. The Law of truth God gave unto his people by the hand of his prophet who was faithful in his house.

9. God will not alter nor change his Law to everlasting for any other.

10. He watcheth and knoweth our secret thoughts: he beholdeth the end of a thing before it existeth.

11. He bestoweth lovingkindness upon a man according to his work; he giveth to the wicked evil according to his wickedness.

12. He will send our anointed at the end of days, to redeem them that wait for the end—his salvation.

13. In the abundance of his lovingkindness God will quicken the dead. Blessed for evermore be his glorious name.

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end: to him belong strength and dominion.

And he is my God—my Redeemer liveth—and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake;

And with my spirit, my body also: the Lord is with me, and I will not fear.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדָיִם׃

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם. אֲשֶׁר יָצַר אֶת־הָאָדָם בְּחָכְמָה, וּבָרָא בוֹ נְקָבִים נְקָבִים, חֲלוּלִים חֲלוּלִים. גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדֶךָ, שֶׁאִם יִפָּתֵחַ אֶחָד מֵהֶם, אוֹ יִסָּתֵם אֶחָד מֵהֶם, אִי אֶפְשַׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ. בָּרוּךְ אַתָּה יְיָ, רוֹפֵא כָל־בָּשָׂר, וּמַפְלִיא לַעֲשׂוֹת׃

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה׃

וְהַעֲרֶב־נָא יְיָ אֱלֹהֵינוּ, אֶת דִּבְרֵי תוֹרָתְךָ, בְּפִינוּ וּבְפִי עַמְּךָ, בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצֶאֱצָאֵינוּ וְצֶאֱצָאֵי עַמְּךָ, בֵּית יִשְׂרָאֵל. כֻּלָּנוּ יוֹדְעֵי שְׁמֶךָ, וְלוֹמְדֵי תוֹרָתְךָ לִשְׁמָהּ, בָּרוּךְ אַתָּה יְיָ, הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל׃

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר־בָּנוּ מִכָּל־הָעַמִּים, וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה׃

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and given us command concerning the washing of the hands.

Blessed art thou, O Lord our God, King of the universe, who hast formed man in wisdom, and created in him many orifices and vessels. It is revealed and known before the throne of thy glory, that if one of these be opened, or one of those be closed, it would be impossible to exist and to stand before thee. Blessed art thou, O Lord, who healest all flesh and doest wondrously.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to occupy ourselves with the words of the Law.

Make pleasant, therefore, we beseech thee, O Lord our God, the words of thy Law in our mouth and in the mouth of thy people, the house of Israel, so that we with our offspring and the offspring of thy people, the house of Israel, may all know thy name and learn thy Law. Blessed art thou, O Lord, who teachest the Law to thy people Israel.

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all nations and given us thy Law. Blessed art thou, O Lord, who givest the Law.

יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:
יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

משנה פאה פ"א

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר, הַפְּאָה,
וְהַבִּכּוּרִים, וְהָרַאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד
תּוֹרָה: אֵלּוּ דְבָרִים, שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶם
בָּעוֹלָם הַזֶּה, וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא,
וְאֵלּוּ הֵן: כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים,
וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ שַׁחֲרִית וְעַרְבִית, וְהַכְנָסַת
אוֹרְחִים, וּבִקּוּר חוֹלִים, וְהַכְנָסַת כַּלָּה, וּלְוָיַת
הַמֵּת, וְעִיּוּן תְּפִלָּה, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם
לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

אֱלֹהַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי, טְהוֹרָה הִיא. אַתָּה
בְרָאתָהּ, אַתָּה יְצַרְתָּהּ, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה
מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִטְלָהּ מִמֶּנִּי,
וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבֹא. כָּל־זְמַן שֶׁהַנְּשָׁמָה
בְּקִרְבִּי, מוֹדֶה אֲנִי לְפָנֶיךָ, יְיָ אֱלֹהַי, וֵאלֹהֵי
אֲבוֹתַי, רִבּוֹן כָּל־הַמַּעֲשִׂים, אֲדוֹן כָּל־הַנְּשָׁמוֹת.
בָּרוּךְ אַתָּה יְיָ, הַמַּחֲזִיר נְשָׁמוֹת לִפְגָרִים מֵתִים:

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Mishnah. Treatise Peah, ch. i.

These are the things which have no fixed measure (by enactment of the Law): the corners of the field, the first fruits, the offerings brought on appearing before the Lord at the three festivals, the practice of charity and the study of the Law.—These are the things, the fruits of which a man enjoys in this world, while the stock remains for him for the world to come: viz., honoring father and mother, the practice of charity, timely attendance at the house of study morning and evening, hospitality to wayfarers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, and making peace between man and his fellow; but the study of the Law is equal to them all.

O my God, the soul which thou gavest me is pure; thou didst create it, thou didst form it, thou didst breathe it into me; thou preservest it within me; and thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto thee, O Lord my God and God of my fathers, Sovereign of all works, Lord of all souls! Blessed art thou, O Lord, who restorest souls unto dead bodies.

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה, לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה:

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁלֹּא עָשַׂנִי גּוֹי:

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁלֹּא עָשַׂנִי עָבֶד:

Men say:—

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁלֹּא עָשַׂנִי אִשָּׁה:

Women say:—

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי כִּרְצוֹנוֹ:

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עִוְרִים:

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים:

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים:

Blessed art thou, O Lord our God, King of the universe, who hast given to the cock intelligence to distinguish between day and night.

Blessed art thou, O Lord our God, King of the universe, who hast not made me a heathen.

Blessed art thou, O Lord our God, King of the universe, who hast not made me a bondman.

Men say:—

Blessed art thou, O Lord our God, King of the universe, who hast not made me a woman.

Women say:—

Blessed art thou, O Lord our God, King of the universe, who hast made me according to thy will.

Blessed art thou, O Lord our God, King of the universe, who openest the eyes of the blind.

Blessed art thou, O Lord our God, King of the universe, who clothest the naked.

Blessed art thou, O Lord our God, King of the universe, who loosest them that are bound.

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים:

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, רוֹקַע הָאָרֶץ עַל הַמָּיִם:

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה לִּי כָּל־צָרְכִּי:

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר הֵכִין מִצְעֲדֵי־גָבֶר:

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה:

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה:

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיָּעֵף כֹּחַ:

בָּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שֵׁנָה מֵעֵינַי, וּתְנוּמָה מֵעַפְעַפָּי:

וִיהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶךָ, וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ, וְאַל

Blessed art thou, O Lord our God, King of the universe, who raisest up them that are bowed down.

Blessed art thou, O Lord our God, King of the universe, who spreadest forth the earth above the waters.

Blessed art thou, O Lord our God, King of the universe, who hast supplied my every want.

Blessed art thou, O Lord our God, King of the universe, who hast made firm the steps of man.

Blessed art thou, O Lord our God, King of the universe, who girdest Israel with might.

Blessed art thou, O Lord our God, King of the universe, who crownest Israel with glory.

Blessed art thou, O Lord our God, King of the universe, who givest strength to the weary.

Blessed art thou, O Lord our God, King of the universe, who removest sleep from mine eyes and slumber from mine eyelids.

And may it be thy will, O Lord our God and God of our fathers, to make us familiar with thy Law, and to make us cleave to thy commandments.

תְּבִיאֵנוּ, לֹא לִידֵי חֵטְא, וְלֹא לִידֵי עֲבֵרָה
וַעֲוֹן, וְלֹא לִידֵי נִסָּיוֹן, וְלֹא לִידֵי בִזָּיוֹן, וְאַל
תַּשְׁלֵט־בָּנוּ יֵצֶר הָרַע, וְהַרְחִיקֵנוּ מֵאָדָם רַע,
וּמֵחָבֵר רַע, וְדַבְּקֵנוּ בְּיִצֶר הַטּוֹב וּבְמַעֲשִׂים
טוֹבִים, וְכֹף אֶת יִצְרֵנוּ, לְהִשְׁתַּעְבֶּד־לָךְ. וּתְנֵנוּ
הַיּוֹם וּבְכָל־יוֹם, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, בְּעֵינֶיךָ
וּבְעֵינֵי כָל־רוֹאֵינוּ, וְתִגְמְלֵנוּ חֲסָדִים טוֹבִים:
בָּרוּךְ אַתָּה יְיָ, גּוֹמֵל חֲסָדִים טוֹבִים, לְעַמּוֹ יִשְׂרָאֵל:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהַי, וֵאלֹהֵי אֲבוֹתַי,
שֶׁתַּצִּילֵנִי הַיּוֹם וּבְכָל־יוֹם, מֵעַזֵּי פָנִים, וּמֵעַזּוּת
פָּנִים, מֵאָדָם רַע, וּמֵחָבֵר רַע, וּמִשָּׁכֵן רַע, וּמִפֶּגַע
רַע, וּמִשָּׂטָן הַמַּשְׁחִית, מִדִּין קָשֶׁה, וּמִבַּעַל דִּין
קָשֶׁה, בֵּין שֶׁהוּא בֶּן־בְּרִית וּבֵין שֶׁאֵינוֹ בֶּן־בְּרִית:

לְעוֹלָם יְהֵא אָדָם יְרֵא שָׁמַיִם, בַּסֵּתֶר וּבַגָּלוּי, וּמוֹדֶה
עַל־הָאֱמֶת, וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וְיַשְׁכֵּם וְיֹאמַר:

רִבּוֹן כָּל־הָעוֹלָמִים, לֹא עַל־צִדְקוֹתֵינוּ, אֲנַחְנוּ
מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי, עַל רַחֲמֶיךָ הָרַבִּים.
מָה־אֲנַחְנוּ, מָה־חַיֵּינוּ, מָה־חַסְדֵּנוּ, מַה־צִּדְקוֹתֵינוּ,

O lead us not into the power of sin, or of transgression or iniquity, or of temptation, or of scorn: let not the evil inclination have sway over us: keep us far from a bad man and a bad companion: make us cleave to the good inclination and to good works: subdue our inclination so that it may submit itself unto thee; and let us obtain this day, and every day, grace, favor and mercy in thine eyes, and in the eyes of all who behold us; and bestow lovingkindnesses upon us. Blessed art thou, O Lord, who bestowest lovingkindnesses upon thy people Israel.

May it be thy will, O Lord my God and God of my fathers, to deliver me this day, and every day, from arrogant men and from arrogance, from a bad man, from a bad companion and from a bad neighbor, and from any mishap, and from the adversary that destroyeth; from a hard judgment, and from a hard opponent, whether he be a son of the covenant or be not a son of the covenant.

At all times let a man fear God as well in private as in public, acknowledge the truth, and speak the truth in his heart; and let him rise early and say:

Sovereign of all worlds! Not because of our righteous acts do we lay our supplications before thee, but because of thine abundant mercies. What are we? What is our life? What is our piety? What our righteousness?

מַה־יִּשׁוּעָתֵנוּ, מַה־כֹּחֵנוּ, מַה־גְּבוּרָתֵנוּ. מַה־נֹּאמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, וֵאלֹהֵי אֲבוֹתֵינוּ, הֲלֹא, כָּל־הַגִּבּוֹרִים, כְּאַיִן לְפָנֶיךָ, וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ, וַחֲכָמִים כִּבְלִי מַדָּע, וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל. כִּי רֹב מַעֲשֵׂיהֶם תֹּהוּ, וִימֵי חַיֵּיהֶם, הֶבֶל לְפָנֶיךָ. וּמוֹתַר הָאָדָם מִן־הַבְּהֵמָה אָיִן, כִּי הַכֹּל הָבֶל:

אֲבָל אֲנַחְנוּ עַמְּךָ, בְּנֵי בְרִיתֶךָ. בְּנֵי אַבְרָהָם אֹהַבְךָ, שֶׁנִּשְׁבַּעְתָּ לּוֹ, בְּהַר הַמֹּרִיָּה. זֶרַע יִצְחָק יְחִידוֹ, שֶׁנֶּעֱקַד עַל־גַּב הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בִּנְךָ בְכוֹרֶךָ, שֶׁמֵּאַהֲבָתְךָ שֶׁאָהַבְתָּ אֹתוֹ, וּמִשִּׂמְחָתְךָ שֶׁשָּׂמַחְתָּ־בּוֹ, קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וְיֵשׁוּרוּן:

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת לָךְ, וּלְשַׁבֵּחֲךָ וּלְפָאֶרְךָ, וּלְבָרֵךְ וּלְקַדֵּשׁ, וְלָתֵת־שֶׁבַח וְהוֹדָיָה לִשְׁמֶךָ: אַשְׁרֵינוּ, מַה־טּוֹב חֶלְקֵנוּ, וּמַה־נָּעִים גּוֹרָלֵנוּ, וּמַה־יָּפָה יְרֻשָּׁתֵנוּ. אַשְׁרֵינוּ, שֶׁאֲנַחְנוּ מַשְׁכִּימִים וּמַעֲרִיבִים, עֶרֶב וָבֹקֶר, וְאוֹמְרִים פַּעֲמַיִם בְּכָל־יוֹם.

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:

בָּרוּךְ, שֵׁם כְּבוֹד מַלְכוּתוֹ, לְעוֹלָם וָעֶד:

What our helpfulness? What our strength? What our might? What shall we say before thee, O Lord our God and God of our fathers? Are not all the mighty men as nought before thee, the men of renown as though they had not been, the wise as if without knowledge, and the men of understanding as if without discernment? For most of their works are void, and the days of their lives are vanity before thee, and the pre-eminence of man over the beast is nought, for all is vanity.

Nevertheless we are thy people, the children of thy covenant, the children of Abraham, thy friend, to whom thou didst swear on Mount Moriah; the seed of Isaac, his only son, who was bound upon the altar; the congregation of Jacob, thy first born son, whose name thou didst call Israel and Jeshurun by reason of the love wherewith thou didst love him, and the joy wherewith thou didst rejoice in him.

It is, therefore, our duty to thank, praise and glorify thee, to bless, to sanctify and to offer praise and thanksgiving unto thy name. Happy are we! how goodly is our portion, and how pleasant is our lot, and how beautiful our heritage! Happy are we who, early and late, morning and evening, twice every day, declare:

Hear, O Israel: the Lord our God, the Lord is One. Blessed be His name, whose glorious kingdom is forever and ever.

אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, אַתָּה הוּא מִשֶּׁנִּבְרָא הָעוֹלָם, אַתָּה הוּא, בָּעוֹלָם הַזֶּה, וְאַתָּה הוּא לָעוֹלָם הַבָּא. קַדֵּשׁ אֶת שִׁמְךָ עַל מְקַדִּישֵׁי שְׁמֶךָ, וְקַדֵּשׁ אֶת שִׁמְךָ, בְּעוֹלָמֶךָ. וּבִישׁוּעָתְךָ תָּרוּם וְתִגְבַּהּ קַרְנֵנוּ. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ אֶת־שִׁמְךָ, בָּרַבִּים:

אַתָּה הוּא יְיָ אֱלֹהֵינוּ, בַּשָּׁמַיִם וּבָאָרֶץ, וּבִשְׁמֵי הַשָּׁמַיִם הָעֶלְיוֹנִים, אֱמֶת, אַתָּה הוּא רִאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן, וּמִבַּלְעָדֶיךָ אֵין אֱלֹהִים. קַבֵּץ קְנִיָּךְ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל־בָּאֵי עוֹלָם, כִּי אַתָּה־הוּא הָאֱלֹהִים, לְבַדְּךָ, לְכֹל מַמְלְכוֹת הָאָרֶץ. אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, אֶת־הַיָּם וְאֵת כָּל־אֲשֶׁר בָּם, וּמִי, בְּכָל־מַעֲשֵׂה יָדֶיךָ, בָּעֶלְיוֹנִים אוֹ בַּתַּחְתּוֹנִים, שֶׁיֹּאמַר לְךָ מַה־תַּעֲשֶׂה: אָבִינוּ שֶׁבַּשָּׁמַיִם, עֲשֵׂה עִמָּנוּ חֶסֶד, בַּעֲבוּר שִׁמְךָ הַגָּדוֹל שֶׁנִּקְרָא עָלֵינוּ, וְקַיֵּם־לָנוּ יְיָ אֱלֹהֵינוּ, מַה־שֶּׁכָּתוּב. בָּעֵת הַהִיא אָבִיא אֶתְכֶם, וּבָעֵת, קַבְּצִי אֶתְכֶם. כִּי־אֶתֵּן אֶתְכֶם,

Thou wast the same ere the world was created; thou hast been the same since the world hath been created; thou art the same in this world, and thou wilt be the same in the world to come. Sanctify thy name upon them that sanctify it, yea, sanctify thy name throughout thy world; and through thy salvation let our horn be exalted and raised on high. Blessed art thou, O Lord, who sanctifiest thy name amongst the many.

Thou art the Lord our God in heaven and on earth, and in the highest heaven of heavens. Verily thou art the first and thou art the last, and beside thee there is no God. O gather them that hope for thee from the four corners of the earth. Let all the inhabitants of the world perceive and know that thou art God, thou alone, over all the kingdoms of the earth. Thou hast made the heavens and the earth, the sea and all that is therein; and which among all the works of thy hands, whether among those above or among those beneath, can say unto thee, What doest thou? Our Father who art in heaven, deal kindly with us for the sake of thy great name by which we are called; and fulfil unto us, O Lord our God, that which is written, At that time will I bring you in, and at that time will I gather you; for I will make you

לְשֵׁם וְלִתְהִלָּה, בְּכֹל עַמֵּי הָאָרֶץ, בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם, לְעֵינֵיכֶם, אָמַר יְיָ׃

במדבר כ״ח, א׳־ח׳

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם. אֶת־קָרְבָּנִי לַחְמִי לְאִשַׁי, רֵיחַ נִיחֹחִי, תִּשְׁמְרוּ לְהַקְרִיב לִי, בְּמוֹעֲדוֹ׃ וְאָמַרְתָּ לָהֶם, זֶה הָאִשֶּׁה, אֲשֶׁר תַּקְרִיבוּ לַיהוָה, כְּבָשִׂים בְּנֵי־שָׁנָה תְמִימִם, שְׁנַיִם לַיּוֹם, עֹלָה תָּמִיד׃ אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר, וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי, תַּעֲשֶׂה בֵּין הָעַרְבָּיִם׃ וַעֲשִׂירִית הָאֵיפָה סֹלֶת לְמִנְחָה, בְּלוּלָה, בְּשֶׁמֶן כָּתִית, רְבִיעִת הַהִין׃ עֹלַת תָּמִיד, הָעֲשָׂיָה, בְּהַר סִינַי, לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה׃ וְנִסְכּוֹ רְבִיעִת הַהִין, לַכֶּבֶשׂ הָאֶחָד, בַּקֹּדֶשׁ הַסֵּךְ נֶסֶךְ שֵׁכָר, לַיהוָה׃ וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי, תַּעֲשֶׂה בֵּין הָעַרְבָּיִם, כְּמִנְחַת הַבֹּקֶר וּכְנִסְכּוֹ, תַּעֲשֶׂה, אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה׃

ויקרא א׳ י״א

וְשָׁחַט אֹתוֹ עַל יֶרֶךְ הַמִּזְבֵּחַ, צָפֹנָה, לִפְנֵי יְהוָה. וְזָרְקוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֶת־דָּמוֹ, עַל־הַמִּזְבֵּחַ סָבִיב׃

a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, saith the Lord.

Numbers xxviii. 1—8.

And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, My oblation, my food for my offerings made by fire, of a sweet savor unto me, shall ye observe to offer unto me in its due season. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; he-lambs of the first year without blemish, two day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; and the tenth part of an ephah of fine flour for a meal offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savor, an offering made by fire unto the Lord. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou pour out a drink offering of strong drink unto the Lord. And the other lamb shalt thou offer at even: as the meal offering of the morning, and as the drink offering thereof, thou shalt offer it, an offering made by fire, of a sweet savor unto the Lord.

Leviticus i. 11.

And he shall slay it on the side of the altar northward before the Lord: and Aaron's sons, the priests, shall sprinkle its blood upon the altar round about.

On Sabbath the following is added:—

במדבר כ"ח, ט' י'

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה, תְּמִימִם. וּשְׁנֵי עֶשְׂרֹנִים, סֹלֶת מִנְחָה, בְּלוּלָה בַּשָּׁמֶן, וְנִסְכּוֹ: עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ. עַל־עֹלַת הַתָּמִיד, וְנִסְכָּהּ:

On New Moon the following is added:—

במדבר כ"ח, י"א־ט"ו

וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַיהוָה. פָּרִים, בְּנֵי־בָקָר שְׁנַיִם וְאַיִל אֶחָד, כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה, תְּמִימִם: וּשְׁלֹשָׁה עֶשְׂרֹנִים סֹלֶת, מִנְחָה בְּלוּלָה בַּשָּׁמֶן, לַפָּר הָאֶחָד. וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת, מִנְחָה בְּלוּלָה בַּשָּׁמֶן, לָאַיִל הָאֶחָד: וְעִשָּׂרוֹן עִשָּׂרוֹן סֹלֶת, מִנְחָה בְּלוּלָה בַּשָּׁמֶן, לַכֶּבֶשׂ הָאֶחָד, עֹלָה רֵיחַ נִיחֹחַ, אִשֶּׁה לַיהוָה: וְנִסְכֵּיהֶם, חֲצִי הַהִין יִהְיֶה לַפָּר, וּשְׁלִישִׁת הַהִין לָאַיִל, וּרְבִיעִת הַהִין לַכֶּבֶשׂ, יָיִן. זֹאת עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ, לְחָדְשֵׁי הַשָּׁנָה: וּשְׂעִיר עִזִּים אֶחָד לְחַטָּאת לַיהוָה. עַל־עֹלַת הַתָּמִיד יֵעָשֶׂה, וְנִסְכּוֹ:

On Sabbath the following is added:—

Numbers xxviii. 9, 10.

And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every sabbath, beside the continual burnt offering, and the drink offering thereof.

On New Moon the following is added:—

Numbers xxviii. 11—15.

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks, and one ram, seven he-lambs of the first year without blemish; and three tenth parts of an ephah of fine flour for a meal offering, mingled with oil, for each bullock; and two tenth parts of fine flour for a meal offering, mingled with oil, for the one ram; and a several tenth part of fine flour mingled with oil for a meal offering unto every lamb; for a burnt offering of a sweet savor, an offering made by fire unto the Lord. And their drink offerings shall be half an hin of wine for a bullock, and the third part of an hin for the ram, and the fourth part of an hin for a lamb: this is the burnt offering of every month throughout the months of the year. And one he-goat for a sin offering unto the Lord; it shall be offered beside the continual burnt offering, and the drink offering thereof.

משנה זבחים פ"ה

א אֵיזֶהוּ מְקוֹמָן שֶׁל זְבָחִים. קָדְשֵׁי קָדָשִׁים שְׁחִיטָתָן בַּצָּפוֹן. פָּר וְשָׂעִיר שֶׁל־יוֹם הַכִּפּוּרִים, שְׁחִיטָתָן בַּצָּפוֹן. וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת בַּצָּפוֹן. וְדָמָן טָעוּן הַזָּיָה עַל־בֵּין הַבַּדִּים, וְעַל הַפָּרֹכֶת, וְעַל־מִזְבַּח הַזָּהָב. מַתָּנָה אַחַת מֵהֶן מְעַכֶּבֶת: שְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ, עַל יְסוֹד מַעֲרָבִי, שֶׁלַּמִּזְבֵּחַ הַחִיצוֹן, אִם־לֹא נָתַן לֹא עִכֵּב:

ב פָּרִים הַנִּשְׂרָפִים, וּשְׂעִירִים הַנִּשְׂרָפִים, שְׁחִיטָתָן בַּצָּפוֹן, וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת בַּצָּפוֹן, וְדָמָן טָעוּן הַזָּיָה עַל־הַפָּרֹכֶת, וְעַל־מִזְבַּח הַזָּהָב. מַתָּנָה אַחַת מֵהֶן מְעַכֶּבֶת, שְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ, עַל יְסוֹד מַעֲרָבִי, שֶׁלַּמִּזְבֵּחַ הַחִיצוֹן, אִם־לֹא נָתַן לֹא עִכֵּב. אֵלּוּ וָאֵלּוּ נִשְׂרָפִין בְּבֵית הַדֶּשֶׁן:

ג חַטֹּאת הַצִּבּוּר וְהַיָּחִיד, אֵלּוּ הֵן חַטֹּאת הַצִּבּוּר, שְׂעִירֵי רָאשֵׁי חֳדָשִׁים, וְשֶׁל־מוֹעֲדוֹת. שְׁחִיטָתָן בַּצָּפוֹן, וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת בַּצָּפוֹן, וְדָמָן טָעוּן אַרְבַּע מַתָּנוֹת, עַל אַרְבַּע קְרָנוֹת: בִּיצַד, עָלָה בַּכֶּבֶשׁ וּפָנָה לַסּוֹבֵב, וּבָא־לוֹ לְקֶרֶן

Mishnah, Treatise Zebachim, ch. v.

1. Which are the places where the sacrifices were offered? —Those that were most holy were slain on the north side of the altar: the bull and the he-goat of the Day of Atonement were slain on the north side; their blood was received in a vessel of ministry on the north side, and had to be sprinkled between the staves of the ark, and towards the veil, and upon the golden altar: one of these sprinklings omitted rendered the whole ceremony invalid. The remaining blood the priest poured out at the western base of the outer altar; if, however, he did not do so, the omission did not render the ceremony invalid.

2. The bulls and he-goats which were to be wholly burnt were slain on the north side; their blood was received in a vessel of ministry on the north side, and had to be sprinkled towards the veil and upon the golden altar: one of these sprinklings omitted rendered the whole ceremony invalid. The remaining blood the priest poured out at the western base of the outer altar; if, however, he failed to do so, it did not render the ceremony invalid: both these and the preceding offerings were burnt in the repository of ashes.

3. The sin offerings of the congregation and of the individual.—These are the sin offerings of the congregation: the he-goats offered on the new moon and on the festivals. They were slain on the north side; their blood was received in a vessel of ministry on the north side, and of this blood four sprinklings had to be made, one upon each of the four corners of the altar. How was this done? The priest went up the ascent, passed on to the middle terrace that surrounded the altar, and came successively to the

דְּרוֹמִית מִזְרָחִית. מִזְרָחִית צְפוֹנִית, צְפוֹנִית מַעֲרָבִית, מַעֲרָבִית דְּרוֹמִית. שְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד דְּרוֹמִי, וְנֶאֱכָלִין לִפְנִים מִן־הַקְּלָעִים, לְזִכְרֵי כְהֻנָּה, בְּכָל־מַאֲכָל, לְיוֹם וָלַיְלָה עַד חֲצוֹת:

ד הָעוֹלָה, קָדָשׁ קָדָשִׁים, שְׁחִיטָתָהּ בַּצָּפוֹן. וְקִבּוּל דָּמָהּ בִּכְלִי שָׁרֵת בַּצָּפוֹן. וְדָמָהּ טָעוּן שְׁתֵּי מַתָּנוֹת שְׁהֵן אַרְבַּע, וּטְעוּנָה הַפְשָׁטַת וְנִתּוּחַ וְכָלִיל לָאִשִּׁים:

ה וְבָחֵי שַׁלְמֵי צִבּוּר וַאֲשָׁמוֹת, אֵלּוּ הֵן אֲשָׁמוֹת. אָשָׁם גְּזֵלוֹת, אָשָׁם מְעִילוֹת, אָשָׁם שִׁפְחָה חֲרוּפָה, אָשָׁם נָזִיר, אָשָׁם מְצוֹרָע, אָשָׁם תָּלוּי. שְׁחִיטָתָן בַּצָּפוֹן וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת בַּצָּפוֹן. וְדָמָן טָעוּן שְׁתֵּי מַתָּנוֹת שְׁהֵן אַרְבַּע. וְנֶאֱכָלִין לִפְנִים מִן הַקְּלָעִים לְזִכְרֵי כְהֻנָּה, בְּכָל מַאֲכָל, לְיוֹם וָלַיְלָה עַד חֲצוֹת;

ו הַתּוֹדָה וְאֵיל נָזִיר, קָדָשִׁים קַלִּים, שְׁחִיטָתָן בְּכָל־מָקוֹם בָּעֲזָרָה. וְדָמָן טָעוּן שְׁתֵּי מַתָּנוֹת,

south-east, the north-east, the north-west and the south-west corners. The remaining blood he poured out at the southern base of the altar. These sacrifices might be eaten, dressed after any manner, by the males of the priesthood, within the hangings of the court, the same day and evening until midnight.

4. The burnt offering belonged to the class of the most holy. It was slain on the north side; its blood was received in a vessel of ministry on the north side; and of its blood two sprinklings had to be made (at opposite angles of the altar) so as to constitute four, (a portion of the blood thus reaching each of the four sides of the altar). This offering had also to be flayed, dismembered and totally consumed by fire.

5. The peace offerings of the congregation and the trespass offerings.—These are the trespass offerings: the trespass offerings for robbery, for profane appropriation of sanctified objects, for carnally knowing a handmaid already promised in marriage; the trespass offering of a Nazirite who has become defiled by a dead body; the trespass offering of a leper at his cleansing; the trespass offering of one who is in doubt whether he has committed an act that has to be atoned for by a sin offering. All these were slain on the north side; their blood was received in a vessel of ministry on the north side; and of their blood two sprinklings had to be made at the altar in such a manner as to constitute four. These sacrifices might be eaten, dressed after any manner, by the males of the priesthood, within the hangings of the court, the same day and evening until midnight.

6. The thank offering and the ram of the Nazirite were holy in a minor degree. They might be slain in any part of the court; of their blood two sprink-

שֶׁהֵן אַרְבַּע, וְנֶאֱכָלִין בְּכָל הָעִיר, לְכָל אָדָם, בְּכָל־מַאֲכָל, לְיוֹם וָלַיְלָה עַד חֲצוֹת: הַמּוּרָם מֵהֶם בַּיּוֹצֵא בָהֶם, אֶלָּא, שֶׁהַמּוּרָם נֶאֱכָל לַכֹּהֲנִים, לְנָשֵׁיהֶם וְלִבְנֵיהֶם וּלְעַבְדֵיהֶם:

ז שְׁלָמִים, קָדָשִׁים קַלִּים, שְׁחִיטָתָן בְּכָל־מָקוֹם בָּעֲזָרָה. וְדָמָן טָעוּן שְׁתֵּי מַתָּנוֹת, שֶׁהֵן אַרְבַּע, וְנֶאֱכָלִין בְּכָל־הָעִיר, לְכָל אָדָם, בְּכָל־מַאֲכָל, לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד: הַמּוּרָם מֵהֶם, כַּיּוֹצֵא בָהֶם, אֶלָּא, שֶׁהַמּוּרָם נֶאֱכָל לַכֹּהֲנִים, לְנָשֵׁיהֶם וְלִבְנֵיהֶם וּלְעַבְדֵיהֶם:

ח הַבְּכוֹר וְהַמַּעֲשֵׂר וְהַפֶּסַח, קָדָשִׁים קַלִּים, שְׁחִיטָתָן בְּכָל־מָקוֹם בָּעֲזָרָה. וְדָמָן טָעוּן מַתָּנָה אַחַת. וּבִלְבָד שֶׁיִּתֵּן כְּנֶגֶד הַיְסוֹד: שְׁנָיָה בַּאֲכִילָתָן, הַבְּכוֹר נֶאֱכָל לַכֹּהֲנִים, וְהַמַּעֲשֵׂר לְכָל־אָדָם. וְנֶאֱכָלִין בְּכָל הָעִיר, בְּכָל מַאֲכָל, לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד. הַפֶּסַח, אֵינוֹ נֶאֱכָל אֶלָּא בַלַּיְלָה, וְאֵינוֹ נֶאֱכָל אֶלָּא עַד־חֲצוֹת, וְאֵינוֹ נֶאֱכָל אֶלָּא לִמְנוּיָו, וְאֵינוֹ נֶאֱכָל אֶלָּא צָלִי:

רַבִּי יִשְׁמָעֵאל אוֹמֵר, בִּשְׁלֹשׁ עֶשְׂרֵה מִדּוֹת

lings had to be made at the altar in such a manner as to constitute four; and they might be eaten, dressed after any manner, by any person, in any part of the city, the same day and until midnight. To the portions thereof belonging to the priests the same rule applied as to the rest, except that the former might only be eaten by the priests, their wives, their children and their slaves.

7. The peace offerings were also holy in a minor degree. They might be slain in any part of the court; of their blood two sprinklings had to be made at the altar in such a manner as to constitute four, and they might be eaten, dressed after any manner, by any person, in any part of the city, during two days and one night. To the portions thereof belonging to the priests the same rule applied as to the rest, except that the former might only be eaten by the priests, their wives, their children and their slaves.

8. The first-born, the tithe of cattle and the paschal lamb were likewise holy in a minor degree. They might be slain in any part of the court; only one sprinkling of their blood had to be made; this, however, had to be done towards the base of the altar. In respect to their consumption the following differences prevailed: the first-born might be eaten only by the priests, while the tithe might be eaten by any person: both might be eaten, dressed after any manner, in any part of the city, during two days and one night. The paschal lamb might only be eaten the same evening until midnight; it might be partaken of by none but the previously appointed number of persons, and it might only be eaten roasted.

Boraitha d'R. Ishmael.

Rabbi Ishmael says: There are thirteen exegetical princi-

הַתּוֹרָה נִדְרָשֶׁת: מִקַּל וָחֹמֶר: וּמִגְּזֵרָה שָׁוָה:
מִבִּנְיָן אָב מִכָּתוּב אֶחָד, וּמִבִּנְיָן אָב מִשְּׁנֵי
כְתוּבִים: מִכְּלָל וּפְרָט: וּמִפְּרָט וּכְלָל: כְּלָל
וּפְרָט וּכְלָל, אִי אַתָּה דָּן אֶלָּא כְּעֵין הַפְּרָט:
מִכְּלָל שֶׁהוּא צָרִיךְ לִפְרָט, וּמִפְּרָט שֶׁהוּא צָרִיךְ
לִכְלָל: כָּל דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא מִן־הַכְּלָל
לְלַמֵּד, לֹא לְלַמֵּד עַל־עַצְמוֹ יָצָא, אֶלָּא לְלַמֵּד
עַל־הַכְּלָל כֻּלּוֹ יָצָא: כָּל־דָּבָר שֶׁהָיָה בִּכְלָל,
וְיָצָא לִטְעוֹן טֹעַן אֶחָד, שֶׁהוּא כְעִנְיָנוֹ יָצָא לְהָקֵל
וְלֹא לְהַחְמִיר: כָּל דָּבָר שֶׁהָיָה בִּכְלָל, וְיָצָא
לִטְעוֹן טֹעַן אַחֵר שֶׁלֹּא כְעִנְיָנוֹ, יָצָא לְהָקֵל
וּלְהַחְמִיר: כָּל דָּבָר שֶׁהָיָה בִּכְלָל, וְיָצָא
לִדּוֹן בַּדָּבָר הֶחָדָשׁ, אִי אַתָּה יָכוֹל לְהַחֲזִירוֹ
לִכְלָלוֹ, עַד שֶׁיַּחֲזִירֶנּוּ הַכָּתוּב לִכְלָלוֹ בְּפֵרוּשׁ:
דָּבָר הַלָּמֵד מֵעִנְיָנוֹ, וְדָבָר הַלָּמֵד מִסּוֹפוֹ: וְכֵן
שְׁנֵי כְתוּבִים הַמַּכְחִישִׁים זֶה אֶת־זֶה, עַד שֶׁיָּבוֹא
הַכָּתוּב הַשְּׁלִישִׁי, וְיַכְרִיעַ בֵּינֵיהֶם:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה
בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ, בְּתוֹרָתֶךָ: וְשָׁם
נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת:

ples by which the Law is expounded:—1. The inference from minor to major. 2. The inference from a similarity of phrases. 3. A general law may be derived by induction from different cases which, occurring in the same or in different verses, have yet some feature in common. 4. A general proposition followed by the enumeration of particulars already comprehended in the general proposition, (in which case the scope of the proposition is limited by the things specified). 5. An enumeration of particulars followed by a general proposition in which they are also comprehended, (in which case the scope of the proposition extends also to the things not specified). 6. Two general propositions, separated from each other by an enumeration of particulars, include only such things as are similar to those specified 7. An inference drawn from a general proposition complemented by a particular term, and an inference drawn from a particular term complemented by a general proposition. 8. If anything is included in a general proposition and is then made the subject of a special statement, that which is predicated of it is not to be understood as limited to itself alone, but is to be applied to the whole of the general proposition 9. If anything is included in a general proposition, and is then singled out in order to be made the subject of a special statement, similar to the general proposition, this particularisation is intended, so far as its subject is concerned, to lessen and not to add to its restrictions. 10. If anything is included in a general proposition, and is then singled out in order to be made the subject of a special statement, not similar to the general proposition, this particularisation is intended in some respects to lessen and in others to add to its restrictions. 11. If anything is included in a general proposition, and is then made the subject of a fresh statement (not in harmony with the former), the terms of the general proposition will not apply to it, unless the Scripture distinctly indicates that they shall apply. 12. The meaning of a passage may be deduced from its context, or from some subsequent passage. 13. Similarly, when two passages are in contradiction to each other, the explanation can be determined only when a third text is found, capable of harmonizing the two.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years

Before putting on the Tallith, say the following:—

הִנְנִי מִתְעַטֵּף בְּטַלִּית שֶׁל־צִיצִת, כְּדִי לְקַיֵּם מִצְוַת בּוֹרְאִי. כַּכָּתוּב בַּתּוֹרָה. וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם. וּכְשֵׁם שֶׁאֲנִי מִתְכַּסֶּה בְּטַלִּית בָּעוֹלָם הַזֶּה, כֵּן תְּוֹכֶה נִשְׁמָתִי לְהִתְלַבֵּשׁ בְּטַלִּית נָאָה, לָעוֹלָם הַבָּא בְּגַן עֵדֶן. אָמֵן:

On putting on the Tallith, say:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִת:

מַה־יָּקָר חַסְדְּךָ אֱלֹהִים, וּבְנֵי אָדָם, בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן: יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ, וְנַחַל עֲדָנֶיךָ תַשְׁקֵם: כִּי עִמְּךָ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאֶה־אוֹר: מְשֹׁךְ חַסְדְּךָ לְיֹדְעֶיךָ, וְצִדְקָתְךָ לְיִשְׁרֵי־לֵב:

Meditation before laying the Tephillin.

הִנְנִי מְכַוֵּן בְּהַנָּחַת תְּפִלִּין, לְקַיֵּם מִצְוַת בּוֹרְאִי, שֶׁצִּוָּנוּ לְהַנִּיחַ תְּפִלִּין, כַּכָּתוּב בַּתּוֹרָה: וּקְשַׁרְתָּם לְאוֹת עַל יָדֶךָ, וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ: וְהֵם אַרְבַּע פָּרָשׁוֹת אֵלּוּ, שְׁמַע, וְהָיָה אִם שָׁמֹעַ, קַדֵּשׁ, וְהָיָה כִּי יְבִיאֲךָ. שֶׁגַּם בָּהֶם יְחִידוּ

Before putting on the Tallith, say the following:—

I am here enwrapping myself in this fringed robe, in fulfilment of the command of my Creator, as it is written in the Law, They shall make them a fringe upon the corners of their garments throughout their generations. And even as I cover myself with the Tallith in this world, so may my soul deserve to be clothed with a beauteous spiritual robe in the world to come, in the garden of Eden. Amen.

On putting on the Tallith, say:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to enwrap ourselves in the fringed garment.

How precious is thy lovingkindness, O God! And the children of men take refuge under the shadow of thy wings. They sate themselves with the fatness of thy house; and thou givest them to drink of the river of thy pleasures. For with thee is the fountain of life: in thy light do we see light. O continue thy lovingkindness unto them that know thee, and thy righteousness to the upright in heart.

Meditation before laying the Tephillin.

I am here intent upon the act of laying the Tephillin, in fulfilment of the command of my Creator, who hath commanded us to lay the Tephillin, as it is written in the Law, And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. Within these Tephillin are placed four sections of the Law,* that declare the absolute

* Deut. vi. 4—9; xi. 13—21; Exod. xiii. 1—10; 11—16.

וְאַחֲרִיתוֹ, יִתְבָּרַךְ שְׁמוֹ. וְשִׁנְוֹכֵר נִסִּים וְנִפְלָאוֹת, שֶׁעָשָׂה עִמָּנוּ, בְּהוֹצִיאוֹ אוֹתָנוּ מִמִּצְרַיִם. וַאֲשֶׁר לוֹ הַכֹּחַ וְהַמֶּמְשָׁלָה, בָּעֶלְיוֹנִים וּבַתַּחְתוֹנִים, לַעֲשׂוֹת בָּהֶם כִּרְצוֹנוֹ. וְצִוָּנוּ לְהַנִּיחַ עַל־הַיָּד, לְזִכָּרוֹן וְרֹעוֹ הַנְּטוּיָה, וְשֶׁהִיא נֶגֶד הַלֵּב, לְשַׁעְבֵּד כָּזֶה, תַּאֲוֹת וּמַחְשָׁבוֹת לִבֵּנוּ, לַעֲבוֹדָתוֹ יִתְבָּרַךְ שְׁמוֹ. וְעַל הָרֹאשׁ נֶגֶד הַמּוֹחַ, שֶׁהַנְּשָׁמָה שֶׁבְּמוֹחִי, עִם חוּשַׁי וְכוֹחוֹתַי, כֻּלָּם יִהְיוּ מְשֻׁעְבָּדִים לַעֲבוֹדָתוֹ, יִתְבָּרַךְ שְׁמוֹ. וּמִשֶּׁפַע מִצְוֹת תְּפִלִּין יִתְמַשֵּׁךְ עָלַי, לִהְיוֹת לִי חַיִּים אֲרֻכִּים, וְשֶׁפַע קָדֵשׁ, וּמַחֲשָׁבוֹת קְדוֹשׁוֹת, בְּלִי הֶרְהוּר חֵטְא וְעָוֹן כְּלָל, וְשֶׁלֹּא יְפַתֶּנּוּ, וְלֹא יִתְגָּרֶה בָּנוּ יֵצֶר הָרַע, וְנַנִּיחֵנוּ לַעֲבֹד אֶת יְיָ, כַּאֲשֶׁר עִם לְבָבֵנוּ. אָמֵן:

On placing the Tephillah on the arm, say:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַנִּיחַ תְּפִלִּין:

On placing the Tephillah on the forehead, say:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל־מִצְוַת תְּפִלִּין:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

unity of God, and that remind us of the miracles and wonders which he wrought for us when he brought us forth from Egypt, even he who hath power over the highest and the lowest to deal with them according to his will. He hath commanded us to lay the Tephillin upon the hand as a memorial of his outstretched arm; opposite the heart, to indicate the duty of subjecting the longings and designs of our heart to his service, blessed be he; and upon the head over against the brain, thereby teaching that the mind, whose seat is in the brain, together with all senses and faculties, is to be subjected to his service, blessed be he. May the effect of the precept thus observed be to extend to me long life with sacred influences and holy thoughts, free from every approach, even in imagination, to sin and iniquity. May the evil inclination not mislead or entice us, but may we be led to serve the Lord as it is in our hearts to do. Amen.

On placing the Tephillah on the arm, say:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to lay the Tephillin.

On placing the Tephillah on the forehead, say:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the precept of the Tephillin.

Blessed be His name, whose glorious kingdom is for ever and ever.

The Retsua is placed thrice round the middle finger, and the following is said:—

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם . וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים . וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה וְיָדַעַתְּ אֶת יְיָ :

Some say מְזַמּוֹר שִׁיר חֲנֻכַּת, *page 103, here.*

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם , בָּרוּךְ הוּא בָּרוּךְ עוֹשֵׂה בְרֵאשִׁית , בָּרוּךְ אוֹמֵר וְעוֹשֶׂה , בָּרוּךְ גּוֹזֵר וּמְקַיֵּם , בָּרוּךְ מְרַחֵם עַל הָאָרֶץ , בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת , בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו , בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶצַח , בָּרוּךְ פּוֹדֶה וּמַצִּיל בָּרוּךְ שְׁמוֹ : בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם , הָאֵל , הָאָב הָרַחֲמָן , הַמְהֻלָּל בְּפִי עַמּוֹ , מְשֻׁבָּח וּמְפֹאָר בִּלְשׁוֹן חֲסִידָיו וַעֲבָדָיו , וּבְשִׁירֵי דָוִד עַבְדֶּךָ, נְהַלֶּלְךָ יְיָ אֱלֹהֵינוּ , בִּשְׁבָחוֹת וּבְזְמִירוֹת נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ , וְנַזְכִּיר שִׁמְךָ , וְנַמְלִיכְךָ

The Retsuah is placed thrice round the middle finger, and the following is said:—

And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercy: I will even betroth thee to me in faithfulness; and thou shalt know the Lord.

In some Congregations Psalm xxx (page 103) is said here.

Blessed be he who spake, and the world existed: blessed be he: blessed be he who was the maker of the world in the beginning: blessed be he who speaketh and doeth: blessed be he who decreeth and performeth: blessed be he who hath mercy upon the earth: blessed be he who hath mercy upon his creatures: blessed be he who payeth a good reward to them that fear him: blessed be he who liveth for ever, and endureth to eternity: blessed be he who redeemeth and delivereth: blessed be his name.— Blessed art thou, O Lord our God, King of the universe, O God and merciful Father, praised by the mouth of thy people, lauded and glorified by the tongue of thy loving ones and thy servants. We also will praise thee, O Lord our God, with the songs of David thy servant; with praises and psalms we will magnify, laud and glorify thee, and we will make mention of thy name, and proclaim thee our King, O our

מַלְכֵּנוּ אֱלֹהֵינוּ, יָחִיד, חֵי הָעוֹלָמִים, מֶלֶךְ
מְשֻׁבָּח וּמְפֹאָר עֲדֵי־עַד שְׁמוֹ הַגָּדוֹל.
בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת:

דברי הימים א' ט"ז ח'-ל"ו

הוֹדוּ לַיְיָ קִרְאוּ בִשְׁמוֹ, הוֹדִיעוּ בָעַמִּים
עֲלִילֹתָיו; שִׁירוּ לוֹ, זַמְּרוּ־לוֹ, שִׂיחוּ, בְּכָל־
נִפְלְאֹתָיו: הִתְהַלְלוּ, בְּשֵׁם קָדְשׁוֹ, יִשְׂמַח לֵב
מְבַקְשֵׁי יְיָ: דִּרְשׁוּ יְיָ וְעֻזּוֹ, בַּקְּשׁוּ פָנָיו תָּמִיד:
זִכְרוּ נִפְלְאֹתָיו אֲשֶׁר עָשָׂה, מֹפְתָיו וּמִשְׁפְּטֵי־
פִיהוּ: זֶרַע יִשְׂרָאֵל עַבְדּוֹ, בְּנֵי יַעֲקֹב בְּחִירָיו:
הוּא יְיָ אֱלֹהֵינוּ, בְּכָל הָאָרֶץ מִשְׁפָּטָיו: זִכְרוּ
לְעוֹלָם בְּרִיתוֹ, דָּבָר צִוָּה לְאֶלֶף דּוֹר: אֲשֶׁר
כָּרַת אֶת־אַבְרָהָם, וּשְׁבוּעָתוֹ לְיִצְחָק: וַיַּעֲמִידֶהָ
לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר,
לְךָ אֶתֵּן אֶרֶץ כְּנָעַן, חֶבֶל נַחֲלַתְכֶם. בִּהְיוֹתְכֶם
מְתֵי מִסְפָּר, כִּמְעַט וְגָרִים בָּהּ: וַיִּתְהַלְּכוּ מִגּוֹי
אֶל־גּוֹי, וּמִמַּמְלָכָה אֶל־עַם אַחֵר: לֹא־הִנִּיחַ לְאִישׁ
לְעָשְׁקָם, וַיּוֹכַח עֲלֵיהֶם מְלָכִים: אַל־תִּגְּעוּ

God, thou the only one, the life of all worlds. O King, praised and glorified be thy great name for ever and ever. Blessed art thou, O Lord, a King extolled with praises.

1 Chron. xvi. 8—36.

O give thanks unto the Lord, call upon his name; make known his doings among the peoples. Sing unto him, sing praises unto him; tell ye of all his marvellous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Search ye for the Lord and his strength; seek ye his face evermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; O ye seed of Israel, his servant, ye children of Jacob, his chosen ones. He is the Lord our God: his judgments are in all the earth. Remember his covenant for ever, the word which he commanded to a thousand generations; (the covenant) which he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, as the lot of your inheritance: when ye were but a few men in number; yea, few, and sojourners in it; and they went about from nation to nation, and from one kingdom to another people. He suffered no man to oppress them; yea, he rebuked kings for their sakes; (saying), Touch not mine

בְּמִשְׁיחָי, וּבְנְבִיאַי אַל־תָּרֵעוּ: שִׁירוּ לַיְיָ כָּל הָאָרֶץ, בַּשְּׂרוּ מִיּוֹם אֶל־יוֹם יְשׁוּעָתוֹ: סַפְּרוּ בַגּוֹיִם אֶת־כְּבוֹדוֹ, בְּכָל הָעַמִּים נִפְלְאֹתָיו: כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים: כִּי כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים. וַיְיָ שָׁמַיִם עָשָׂה: הוֹד וְהָדָר לְפָנָיו, עֹז וְחֶדְוָה בִּמְקוֹמוֹ: הָבוּ לַיְיָ מִשְׁפְּחוֹת עַמִּים, הָבוּ לַיְיָ כָּבוֹד וָעֹז: הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבֹאוּ לְפָנָיו, הִשְׁתַּחֲווּ לַיְיָ, בְּהַדְרַת־קֹדֶשׁ: חִילוּ מִלְּפָנָיו כָּל הָאָרֶץ, אַף תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט: יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ, וְיֹאמְרוּ בַגּוֹיִם, יְיָ מָלָךְ: יִרְעַם הַיָּם וּמְלֹאוֹ, יַעֲלֹץ הַשָּׂדֶה, וְכָל־אֲשֶׁר־בּוֹ: אָז יְרַנְּנוּ עֲצֵי הַיָּעַר, מִלִּפְנֵי יְיָ, כִּי־בָא לִשְׁפּוֹט אֶת־הָאָרֶץ: הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ: וְאִמְרוּ, הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ, וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קָדְשֶׁךָ, לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ: בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם. וַיֹּאמְרוּ כָל־הָעָם אָמֵן, וְהַלֵּל לַיְיָ: רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו,

anointed ones, and do my prophets no harm. Sing unto the Lord, all the earth; proclaim his salvation from day to day. Recount his glory among the nations, his marvels among all the peoples. For great is the Lord, and exceedingly to be praised: he is to be feared above all gods. For all the gods of the peoples are things of nought; but the Lord made the heavens. Grandeur and majesty are before him: strength and gladness are in his place. Give unto the Lord, ye families of the peoples, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: take an offering, and come before him: worship the Lord in the beauty of holiness. Tremble before him all the earth; the world also is set firm, that it cannot be moved. Let the heavens rejoice, and let the earth be glad; and let them say among the nations, The Lord reigneth. Let the sea roar, and the fulness thereof; let the plain exult, and all that is therein. Then shall the trees of the forest exult before the Lord, for he cometh to judge the earth. O give thanks unto the Lord; for he is good: for his lovingkindness endureth forever. And say ye, Save us, O God of our salvation, and gather us and deliver us from the nations, to give thanks unto thy holy name, and to triumph in thy praise. Blessed be the Lord, the God of Israel, from everlasting even to everlasting. And all the people said, Amen, and praised the Lord.

Exalt ye the Lord our God, and worship at his foot-

קָדוֹשׁ הוּא: רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ, כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ: וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ, וְלֹא יָעִיר כָּל־חֲמָתוֹ: אַתָּה יְיָ, לֹא תִכְלָא רַחֲמֶיךָ מִמֶּנִּי, חַסְדְּךָ וַאֲמִתְּךָ תָּמִיד יִצְּרוּנִי: וְזָכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ, כִּי מֵעוֹלָם הֵמָּה, תְּנוּ עֹז לֵאלֹהִים, עַל יִשְׂרָאֵל גַּאֲוָתוֹ, וְעֻזּוֹ בַּשְּׁחָקִים: נוֹרָא אֱלֹהִים מִמִּקְדָּשֶׁיךָ, אֵל יִשְׂרָאֵל הוּא נוֹתֵן עֹז וְתַעֲצֻמוֹת לָעָם, בָּרוּךְ אֱלֹהִים: אֵל נְקָמוֹת, יְיָ, אֵל נְקָמוֹת, הוֹפִיעַ: הִנָּשֵׂא שֹׁפֵט הָאָרֶץ, הָשֵׁב גְּמוּל עַל־גֵּאִים: לַיְיָ הַיְשׁוּעָה, עַל־עַמְּךָ בִרְכָתֶךָ סֶלָה: יְיָ צְבָאוֹת עִמָּנוּ, מִשְׂגָּב־לָנוּ, אֱלֹהֵי יַעֲקֹב סֶלָה: יְיָ צְבָאוֹת, אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ: יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ: הוֹשִׁיעָה אֶת־עַמֶּךָ, וּבָרֵךְ אֶת־נַחֲלָתֶךָ, וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם: נַפְשֵׁנוּ חִכְּתָה לַיְיָ, עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא: כִּי־בוֹ יִשְׂמַח לִבֵּנוּ, כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ: יְהִי־חַסְדְּךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ לָךְ: הַרְאֵנוּ יְיָ חַסְדֶּךָ, וְיֶשְׁעֲךָ, תִּתֶּן לָנוּ: קוּמָה עֶזְרָתָה־לָּנוּ, וּפְדֵנוּ,

stool: holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy. And he, being merciful, forgiveth iniquity, and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. Ascribe ye strength unto God: his majesty is over Israel, and his strength is in the skies. O God, thou art to be feared out of thy holy places: the God of Israel he giveth strength and power unto his people. Blessed be God. O God of vengeance, Lord, O God of vengeance, shine forth. Lift up thyself, thou judge of the earth: render to the proud their desert. Salvation belongeth unto the Lord: thy blessing be upon thy people. (Selah.) The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man that trusteth in thee. Save, Lord: may the King answer us on the day when we call. Save thy people, and bless thine inheritance: feed them, and carry them for ever. Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy lovingkindness, O Lord, be upon us, according as we have hoped for thee. Show us thy lovingkindness, O Lord, and grant us thy salvation. Rise up for our help and set

לְמַעַן חַסְדֶּךָ: אָנֹכִי יְיָ אֱלֹהֶיךָ הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם, הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ: אַשְׁרֵי הָעָם שֶׁכָּכָה־לּוֹ, אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו: וַאֲנִי, בְּחַסְדְּךָ בָטַחְתִּי, יָגֵל לִבִּי בִּישׁוּעָתֶךָ, אָשִׁירָה לַיְיָ, כִּי גָמַל עָלָי:

The following Psalm is omitted on Sabbaths, Holydays, the day before Passover, the Intermediate days of Passover, and on the day before the Day of Atonement.

תהלים ק׳

מִזְמוֹר לְתוֹדָה, הָרִיעוּ לַיְיָ כָּל־הָאָרֶץ: עִבְדוּ אֶת־יְיָ בְּשִׂמְחָה, בֹּאוּ לְפָנָיו בִּרְנָנָה: דְּעוּ, כִּי יְיָ הוּא אֱלֹהִים, הוּא עָשָׂנוּ, וְלֹא (וְלוֹ ק׳) אֲנַחְנוּ; עַמּוֹ, וְצֹאן מַרְעִיתוֹ: בֹּאוּ שְׁעָרָיו בְּתוֹדָה, חֲצֵרֹתָיו בִּתְהִלָּה, הוֹדוּ לוֹ, בָּרְכוּ שְׁמוֹ: כִּי טוֹב יְיָ, לְעוֹלָם חַסְדּוֹ, וְעַד־דֹּר וָדֹר אֱמוּנָתוֹ:

On weekdays continue יְהִי כְבוֹד, *page 33.*

On Sabbaths and Holydays, and on Hoshana Rabba, the following Psalms are said:—

י״ט לַמְנַצֵּחַ, מִזְמוֹר לְדָוִד: הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל, וּמַעֲשֵׂה יָדָיו, מַגִּיד הָרָקִיעַ: יוֹם לְיוֹם יַבִּיעַ אֹמֶר, וְלַיְלָה לְלַיְלָה, יְחַוֶּה־דָּעַת: אֵין

us free for thy lovingkindness' sake. I am the Lord thy God, who brought thee up out of the land of Egypt: open wide thy mouth and I will fill it. Happy is the people, that is in such a case: happy is the people, whose God is the Lord. And as for me, I have trusted in thy lovingkindness; my heart shall be glad in thy salvation: I will sing unto the Lord, because he hath dealt bountifully with me.

The following Psalm is omitted on Sabbaths, Holydays, the day before Passover, the Intermediate days of Passover, and on the day before the Day of Atonement.

Psalm c.

A Psalm of Thanksgiving. Shout for joy unto the Lord, all ye lands. Serve the Lord with joy: come before him with exulting. Know ye that the Lord he is God: he hath made us, and we are his, his people and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: give thanks unto him, bless his name. For the Lord is good; his lovingkindness is everlasting; and his faithfulness from generation to generation.

On Weekdays continue "Let the glory," etc., p. 33.

On Sabbaths and Holydays, and on Hoshana Rabba, the following Psalms are said:—

Psalm xix.

For the Chief Musician. A Psalm of David. The heavens recount the glory of God, and the firmament declareth his handiwork. Day unto day poureth forth speech, and night unto night proclaimeth knowledge.

אֹמֶר וְאֵין דִּבָּרִים, בְּלִי נִשְׁמָע קוֹלָם: בְּכָל־
הָאָרֶץ יָצָא קַוָּם, וּבִקְצֵה תֵּבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ
שָׂם אֹהֶל בָּהֶם: וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ
כְּגִבּוֹר, לָרוּץ אֹרַח: מִקְצֵה הַשָּׁמַיִם וּ מוֹצָאוֹ
וּתְקוּפָתוֹ, עַל־קְצוֹתָם, וְאֵין נִסְתָּר מֵחַמָּתוֹ:
תּוֹרַת יְהוָה תְּמִימָה, מְשִׁיבַת נָפֶשׁ, עֵדוּת יְהוָה
נֶאֱמָנָה, מַחְכִּימַת פֶּתִי: פִּקּוּדֵי יְהוָה יְשָׁרִים,
מְשַׂמְּחֵי־לֵב, מִצְוַת יְהוָה בָּרָה מְאִירַת עֵינָיִם:
יִרְאַת יְהוָה טְהוֹרָה, עֹמֶדֶת לָעַד מִשְׁפְּטֵי־יְהוָה
אֱמֶת, צָדְקוּ יַחְדָּיו: הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז רָב,
וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים: גַּם־עַבְדְּךָ נִזְהָר
בָּהֶם בְּשָׁמְרָם עֵקֶב רָב: שְׁגִיאוֹת מִי־יָבִין,
מִנִּסְתָּרוֹת נַקֵּנִי: גַּם מִזֵּדִים חֲשׂךְ עַבְדֶּךָ, אַל־
יִמְשְׁלוּ־בִי, אָז אֵיתָם, וְנִקֵּיתִי מִפֶּשַׁע רָב: יִהְיוּ
לְרָצוֹן אִמְרֵי־פִי, וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי
וְגֹאֲלִי:

לי לְדָוִד, בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ, לִפְנֵי אֲבִימֶלֶךְ,
וַיְגָרְשֵׁהוּ, וַיֵּלַךְ:

אֲבָרְכָה אֶת־יְהוָה בְּכָל עֵת, תָּמִיד תְּהִלָּתוֹ, בְּפִי:

There is no speech nor language; their voice cannot be heard. Their sound is gone out through all the earth, and their words to the end of the world; in them hath he set a tent for the sun. And he is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from his heat.—The law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are truthful, righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb. Moreover by them is thy servant warned: in keeping them there is great reward. Who can discern his errors? Clear thou me from hidden faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be blameless, and I shall be clear from great transgression. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

Psalm xxxiv.

A Psalm of David; when he changed his behavior before Abimelech, who drove him away, and he departed.

I will bless the Lord at all times: his praise shall continually be in my mouth.

בַּיהוָה תִּתְהַלֵּל נַפְשִׁי, יִשְׁמְעוּ עֲנָוִים וְיִשְׂמָחוּ׃
גַּדְּלוּ לַיהוָה אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּיו׃
דָּרַשְׁתִּי אֶת־יְהוָה וְעָנָנִי, וּמִכָּל־מְגוּרוֹתַי הִצִּילָנִי׃
הִבִּיטוּ אֵלָיו וְנָהָרוּ, וּפְנֵיהֶם אַל־יֶחְפָּרוּ׃
זֶה עָנִי קָרָא, וַיהוָה שָׁמֵעַ, וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוֹ׃
חֹנֶה מַלְאַךְ־יְהוָה, סָבִיב לִירֵאָיו, וַיְחַלְּצֵם׃
טַעֲמוּ וּרְאוּ, כִּי־טוֹב יְהוָה, אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ׃
יְרְאוּ אֶת־יְהוָה קְדוֹשָׁיו, כִּי אֵין מַחְסוֹר לִירֵאָיו׃
כְּפִירִים רָשׁוּ וְרָעֵבוּ, וְדוֹרְשֵׁי יְהוָה לֹא יַחְסְרוּ כָל־טוֹב׃
לְכוּ־בָנִים, שִׁמְעוּ־לִי, יִרְאַת יְהוָה אֲלַמֶּדְכֶם׃
מִי־הָאִישׁ הֶחָפֵץ חַיִּים, אֹהֵב יָמִים, לִרְאוֹת טוֹב׃
נְצֹר לְשׁוֹנְךָ מֵרָע, וּשְׂפָתֶיךָ, מִדַּבֵּר מִרְמָה׃
סוּר מֵרָע, וַעֲשֵׂה־טוֹב, בַּקֵּשׁ שָׁלוֹם, וְרָדְפֵהוּ׃
עֵינֵי יְהוָה אֶל־צַדִּיקִים, וְאָזְנָיו, אֶל־שַׁוְעָתָם׃
פְּנֵי יְהוָה, בְּעֹשֵׂי רָע, לְהַכְרִית מֵאֶרֶץ זִכְרָם׃
צָעֲקוּ, וַיהוָה שָׁמֵעַ, וּמִכָּל־צָרוֹתָם הִצִּילָם׃
קָרוֹב יְהוָה, לְנִשְׁבְּרֵי־לֵב, וְאֶת־דַּכְאֵי־רוּחַ יוֹשִׁיעַ׃

My soul shall make her boast in the Lord: the meek shall hear and rejoice.

O magnify the Lord with me, and let us exalt his name together.

I sought the Lord, and he answered me, and delivered me from all my fears.

They looked unto him, and shone with joy: and their faces shall not be confounded.

This sufferer cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

O taste and see that the Lord is good: happy is the man that taketh refuge in him.

O fear the Lord, ye his holy ones: for there is no want to them that fear him.

Young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.

What man is he that delighteth in life, and loveth many days that he may see good?

Keep thy tongue from evil and thy lips from speaking guile.

Depart from evil and do good; seek peace and pursue it.

The eyes of the Lord are towards the righteous, and his ears are towards their cry.

The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

(The righteous) cry, and the Lord hearkeneth, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit.

רַבּוֹת רָעוֹת צַדִּיק, וּמִכֻּלָּם, יַצִּילֶנּוּ יְהוָה:
שֹׁמֵר כָּל־עַצְמוֹתָיו, אַחַת מֵהֵנָּה, לֹא נִשְׁבָּרָה:
תְּמוֹתֵת רָשָׁע רָעָה, וְשֹׂנְאֵי צַדִּיק יֶאְשָׁמוּ:
פּוֹדֶה יְהוָה נֶפֶשׁ עֲבָדָיו, וְלֹא יֶאְשְׁמוּ, כָּל־
הַחוֹסִים בּוֹ:

צ תְּפִלָּה לְמֹשֶׁה, אִישׁ־הָאֱלֹהִים. אֲדֹנָי, מָעוֹן אַתָּה
הָיִיתָ לָּנוּ בְּדֹר וָדֹר: בְּטֶרֶם הָרִים יֻלָּדוּ וַתְּחוֹלֵל
אֶרֶץ וְתֵבֵל, וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל: תָּשֵׁב
אֱנוֹשׁ עַד־דַּכָּא, וַתֹּאמֶר, שׁוּבוּ בְנֵי־אָדָם: כִּי אֶלֶף
שָׁנִים בְּעֵינֶיךָ, כְּיוֹם אֶתְמוֹל, כִּי יַעֲבֹר, וְאַשְׁמוּרָה
בַּלָּיְלָה: זְרַמְתָּם, שֵׁנָה יִהְיוּ, בַּבֹּקֶר כֶּחָצִיר יַחֲלֹף:
בַּבֹּקֶר יָצִיץ וְחָלָף, לָעֶרֶב, יְמוֹלֵל וְיָבֵשׁ: כִּי־כָלִינוּ
בְאַפֶּךָ, וּבַחֲמָתְךָ נִבְהָלְנוּ: שַׁתָּ עֲוֹנֹתֵינוּ לְנֶגְדֶּךָ,
עֲלֻמֵנוּ, לִמְאוֹר פָּנֶיךָ: כִּי כָל־יָמֵינוּ, פָּנוּ בְעֶבְרָתֶךָ,
כִּלִּינוּ שָׁנֵינוּ כְּמוֹ־הֶגֶה: יְמֵי שְׁנוֹתֵינוּ, בָּהֶם, שִׁבְעִים
שָׁנָה, וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה, וְרָהְבָּם עָמָל
וָאָוֶן, כִּי גָז חִישׁ, וַנָּעֻפָה: מִי יוֹדֵעַ עֹז אַפֶּךָ,
וּכְיִרְאָתְךָ עֶבְרָתֶךָ: לִמְנוֹת יָמֵינוּ, כֵּן הוֹדַע, וְנָבִא
לְבַב חָכְמָה, שׁוּבָה יְהוָה, עַד־מָתָי, וְהִנָּחֵם עַל־

Many are the evil fortunes of the righteous: but the Lord delivereth him out of them all.

He keepeth all his bones: not one of them is broken.

Evil shall slay the wicked; and they that hate the righteous shall be condemned.

The Lord setteth free the soul of his servants; and none that take refuge in him shall be condemned.

Psalm xc.

A Prayer of Moses, the man of God. O Lord, thou hast been a dwelling place unto us in all generations. Before the mountains were brought forth, or ever thou gavest birth to the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man back to dust, and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are in a sleep: in the morning they are like grass which sprouteth afresh. In the morning it bloometh and sprouteth afresh; in the evening it is cut down, and withereth. For we are consumed by thine anger, and in thy wrath are we confounded. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days have passed away in thy wrath, we bring our years to an end like a sound. The days of our years are threescore years and ten, or even by reason of strength fourscore years; yet is their pride but travail and nothingness; for it is soon gone by, and we fly away. Who knoweth the power of thine anger, and thy wrath according to the fear that is due unto thee? So teach us to number our days, that we may get us a heart of wisdom. Return, O Lord; how long?—and repent thee concerning thy

עֲבָדֶיךָ : שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ, וְנַרַנְּנָה וְנִשְׂמְחָה,
בְּכָל־יָמֵינוּ : שַׂמְּחֵנוּ, כִּימוֹת עִנִּיתָנוּ, שְׁנוֹת רָאִינוּ
רָעָה : וְרָאֵה אֶל־עֲבָדֶיךָ, פָּעֳלֶךָ. וַהֲדָרְךָ עַל־
בְּנֵיהֶם :

וִיהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ,
כּוֹנְנָה עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ, כּוֹנְנֵהוּ :

צ׳א יֹשֵׁב בְּסֵתֶר עֶלְיוֹן, בְּצֵל, שַׁדַּי יִתְלוֹנָן : אֹמַר
לַיְיָ, מַחְסִי וּמְצוּדָתִי, אֱלֹהַי, אֶבְטַח־בּוֹ : כִּי הוּא
יַצִּילְךָ מִפַּח יָקוּשׁ, מִדֶּבֶר הַוּוֹת : בְּאֶבְרָתוֹ יָסֶךְ
לָךְ, וְתַחַת כְּנָפָיו תֶּחְסֶה, צִנָּה וְסֹחֵרָה אֲמִתּוֹ :
לֹא־תִירָא מִפַּחַד לָיְלָה, מֵחֵץ יָעוּף יוֹמָם : מִדֶּבֶר
בָּאֹפֶל יַהֲלֹךְ, מִקֶּטֶב יָשׁוּד צָהֳרָיִם : יִפֹּל מִצִּדְּךָ
אֶלֶף, וּרְבָבָה מִימִינֶךָ, אֵלֶיךָ לֹא יִגָּשׁ רַק בְּעֵינֶיךָ
תַּבִּיט, וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה : כִּי־אַתָּה יְיָ
מַחְסִי, עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ : לֹא־תְאֻנֶּה אֵלֶיךָ
רָעָה, וְנֶגַע לֹא־יִקְרַב בְּאָהֳלֶךָ : כִּי מַלְאָכָיו
יְצַוֶּה־לָּךְ, לִשְׁמָרְךָ, בְּכָל דְּרָכֶיךָ : עַל־כַּפַּיִם
יִשָּׂאוּנְךָ, פֶּן־תִּגֹּף בָּאֶבֶן רַגְלֶךָ : עַל־שַׁחַל וָפֶתֶן
תִּדְרֹךְ, תִּרְמֹס כְּפִיר וְתַנִּין, כִּי בִי חָשַׁק

servants. O satisfy us in the morning with thy lovingkindness; that we may exult and rejoice all our days. Make us rejoice according to the days wherein thou hast afflicted us, the years wherein we have seen evil. Let thy work be made manifest unto thy servants, and thy majesty upon their children.

And let the pleasantness of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm xci.

He that dwelleth in the shelter of the Most High abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress; my God, in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder; upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me,

וַאֲפַלְּטֵהוּ , אֲשַׂגְּבֵהוּ, כִּי־יָדַע שְׁמִי : יִקְרָאֵנִי וְאֶעֱנֵהוּ , עִמּוֹ אָנֹכִי בְצָרָה , אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ : אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ, וְאַרְאֵהוּ, בִּשׁוּעָתִי :

Repeat the last verse.

קל׳ה הַלְלוּיָהּ, הַלְלוּ אֶת־שֵׁם יְהוָה, הַלְלוּ עַבְדֵי יְהוָה: שֶׁעוֹמְדִים בְּבֵית יְהוָה , בְּחַצְרוֹת בֵּית אֱלֹהֵינוּ: הַלְלוּ־יָהּ, כִּי טוֹב יְהוָה, זַמְּרוּ לִשְׁמוֹ, כִּי נָעִים: כִּי יַעֲקֹב בָּחַר לוֹ יָהּ, יִשְׂרָאֵל לִסְגֻלָּתוֹ: כִּי אֲנִי יָדַעְתִּי, כִּי־גָדוֹל יְהוָה, וַאֲדֹנֵינוּ מִכָּל־אֱלֹהִים: כֹּל אֲשֶׁר־חָפֵץ יְהוָה עָשָׂה, בַּשָּׁמַיִם וּבָאָרֶץ, בַּיַּמִּים וְכָל־תְּהֹמוֹת : מַעֲלֶה נְשִׂאִים מִקְצֵה הָאָרֶץ , בְּרָקִים לַמָּטָר עָשָׂה, מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו : שֶׁהִכָּה , בְּכוֹרֵי מִצְרַיִם, מֵאָדָם עַד־בְּהֵמָה : שָׁלַח אוֹתֹת וּמוֹפְתִים בְּתוֹכֵכִי מִצְרָיִם , בְּפַרְעֹה וּבְכָל־עֲבָדָיו; שֶׁהִכָּה, גּוֹיִם רַבִּים , וְהָרַג מְלָכִים עֲצוּמִים: לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי, וּלְעוֹג מֶלֶךְ הַבָּשָׁן, וּלְכֹל מַמְלְכוֹת כְּנָעַן : וְנָתַן אַרְצָם נַחֲלָה , נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ : יְהוָה , שִׁמְךָ לְעוֹלָם , יְהוָה , זִכְרְךָ לְדֹר־וָדֹר: כִּי־יָדִין יְהוָה עַמּוֹ, וְעַל־עֲבָדָיו יִתְנֶחָם:

therefore will I deliver him: I will set him on high, because he knoweth my name. When he calleth upon me, I will answer him; I will be with him in trouble: I will deliver him and honor him. With length of days will I satisfy him, and will let him see my salvation.

Repeat the last verse.

Psalm cxxxv.

Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord: ye that stand in the house of the Lord, in the courts of the house of our God. Praise ye the Lord; for the Lord is good: sing praises unto his name; for it is pleasant. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleaseth, that doeth he, in heaven and in earth, in the seas and in all deeps. He causeth vapors to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth forth the wind out of his treasuries. It is he who smote the firstborn of Egypt, both of man and beast. He sent signs and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants. It is he who smote great nations, and slew mighty kings; Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: and gave their land for an heritage, an heritage unto Israel his people. Thy name, O Lord, endureth for ever; thy memorial, O Lord, throughout all generations. For the Lord shall judge his people, and repent himself concerning his servants.

עֲצַבֵּי הַגּוֹיִם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם: פֶּה לָהֶם
וְלֹא יְדַבֵּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ: אָזְנַיִם לָהֶם
וְלֹא יַאֲזִינוּ, אַף אֵין־יֶשׁ־רוּחַ בְּפִיהֶם: כְּמוֹהֶם
יִהְיוּ עֹשֵׂיהֶם, כֹּל, אֲשֶׁר בֹּטֵחַ בָּהֶם: בֵּית יִשְׂרָאֵל
בָּרְכוּ אֶת־יְהוָה, בֵּית אַהֲרֹן בָּרְכוּ אֶת־יְהוָה, בֵּית
הַלֵּוִי, בָּרְכוּ אֶת־יְהוָה, יִרְאֵי יְהוָה, בָּרְכוּ אֶת־יְהוָה:
בָּרוּךְ יְהוָה מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלָיִם, הַלְלוּיָהּ:

הוֹדוּ לַיהוָה, כִּי־טוֹב, כִּי, לְעוֹלָם חַסְדּוֹ:
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים, כִּי, לְעוֹלָם חַסְדּוֹ:
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים, כִּי, לְעוֹלָם חַסְדּוֹ:
לְעֹשֵׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ, כִּי, לְעוֹלָם חַסְדּוֹ:
לְעֹשֵׂה הַשָּׁמַיִם בִּתְבוּנָה, כִּי, לְעוֹלָם חַסְדּוֹ:
לְרוֹקַע הָאָרֶץ עַל־הַמָּיִם, כִּי, לְעוֹלָם חַסְדּוֹ:
לְעֹשֵׂה אוֹרִים גְּדֹלִים, כִּי, לְעוֹלָם חַסְדּוֹ:
אֶת־הַשֶּׁמֶשׁ, לְמֶמְשֶׁלֶת בַּיּוֹם, כִּי, לְעוֹלָם חַסְדּוֹ:
אֶת־הַיָּרֵחַ וְכוֹכָבִים, לְמֶמְשְׁלוֹת בַּלָּיְלָה,
כִּי, לְעוֹלָם חַסְדּוֹ:
לְמַכֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם, כִּי, לְעוֹלָם חַסְדּוֹ:
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם, כִּי, לְעוֹלָם חַסְדּוֹ:

The idols of the nations are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them shall become like unto them; yea, every one that trusteth in them. O house of Israel, bless ye the Lord: O house of Aaron, bless ye the Lord: O house of Levi, bless ye the Lord: ye that fear the Lord, bless ye the Lord. Blessed be the Lord out of Zion, who dwelleth at Jerusalem. Praise ye the Lord.

Psalm cxxxvi.

O give thanks unto the Lord; for he is good: for his lovingkindness endureth for ever.

O give thanks unto the God of gods: for his lovingkindness endureth for ever.

O give thanks unto the Lord of lords: for his lovingkindness endureth for ever.

To him who alone doeth great marvels: for his lovingkindness endureth for ever.

To him that by understanding made the heavens: for his lovingkindness endureth for ever.

To him that spread forth the earth above the waters: for his lovingkindness endureth for ever.

To him that made great lights: for his loving kindness endureth for ever.

The sun to rule by day: for his lovingkindness endureth for ever.

The moon and stars to rule by night: for his lovingkindness endureth for ever.

To him that smote the Egyptians in their firstborn: for his lovingkindness endureth for ever.

And brought out Israel from among them: for his lovingkindness endureth for ever.

בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה, כִּי לְעוֹלָם חַסְדּוֹ׃
לְגֹזֵר יַם־סוּף לִגְזָרִים, כִּי לְעוֹלָם חַסְדּוֹ׃
וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ, כִּי לְעוֹלָם חַסְדּוֹ׃
וְנִעֵר פַּרְעֹה וְחֵילוֹ בְיַם־סוּף, כִּי לְעוֹלָם חַסְדּוֹ׃
לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר, כִּי לְעוֹלָם חַסְדּוֹ׃
לְמַכֵּה מְלָכִים גְּדוֹלִים, כִּי לְעוֹלָם חַסְדּוֹ׃
וַיַּהֲרֹג מְלָכִים אַדִּירִים, כִּי לְעוֹלָם חַסְדּוֹ׃
לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי, כִּי לְעוֹלָם חַסְדּוֹ׃
וּלְעוֹג מֶלֶךְ הַבָּשָׁן, כִּי לְעוֹלָם חַסְדּוֹ׃
וְנָתַן אַרְצָם לְנַחֲלָה, כִּי לְעוֹלָם חַסְדּוֹ׃
נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ, כִּי לְעוֹלָם חַסְדּוֹ׃
שֶׁבְּשִׁפְלֵנוּ זָכַר־לָנוּ, כִּי לְעוֹלָם חַסְדּוֹ׃
וַיִּפְרְקֵנוּ מִצָּרֵינוּ, כִּי לְעוֹלָם חַסְדּוֹ׃
נֹתֵן לֶחֶם לְכָל־בָּשָׂר, כִּי לְעוֹלָם חַסְדּוֹ׃
הוֹדוּ לְאֵל הַשָּׁמָיִם, כִּי לְעוֹלָם חַסְדּוֹ׃

רַנְּנוּ צַדִּיקִים בַּיהוָה, לַיְשָׁרִים נָאוָה תְהִלָּה׃ הוֹדוּ לַיהוָה, בְּכִנּוֹר, בְּנֵבֶל עָשׂוֹר זַמְּרוּ־לוֹ׃ שִׁירוּ לוֹ שִׁיר חָדָשׁ הֵיטִיבוּ נַגֵּן בִּתְרוּעָה כִּי יָשָׁר דְּבַר יְהוָה, וְכָל־מַעֲשֵׂהוּ, בֶּאֱמוּנָה׃ אֹהֵב צְדָקָה וּמִשְׁפָּט,

With a strong hand, and with a stretched out arm: for his lovingkindness endureth for ever.

To him who parted the Red Sea in sunder: for his lovingkindness endureth for ever.

And made Israel to pass through the midst of it: for his lovingkindness endureth for ever.

But overthrew Pharaoh and his host in the Red Sea: for his lovingkindness endureth for ever.

To him who led his people through the wilderness: for his lovingkindness endureth for ever.

To him who smote great kings: for his lovingkindness endureth for ever.

And slew mighty kings: for his lovingkindness endureth for ever.

Sihon king of the Amorites: for his lovingkindness endureth for ever.

And Og king of Bashan: for his lovingkindness endureth for ever.

And gave their land for an heritage: for his lovingkindness endureth for ever.

Even an heritage under Israel his servant: for his lovingkindness endureth for ever.

Who remembered us in our low estate: for his lovingkindness endureth for ever.

And hath released us from our adversaries: for his lovingkindness endureth for ever.

He giveth food to all flesh: for his lovingkindness endureth for ever.

O give thanks unto the God of heaven: for his lovingkindness endureth for ever.

Psalm xxxiii.

Exult in the Lord, O ye righteous: praise is seemly for the upright. Give thanks unto the Lord with the lyre; sing praises unto him with the harp of ten strings. Sing unto him a new song; play skilfully with shouts of joy. For the word of the Lord is right; and all his work is done in faithfulness. He loveth righteousness

חֶסֶד יְהוָה מָלְאָה הָאָרֶץ: בִּדְבַר יְהוָה שָׁמַיִם נַעֲשׂוּ,
וּבְרוּחַ פִּיו, כָּל־צְבָאָם: כֹּנֵס כַּנֵּד מֵי הַיָּם, נֹתֵן
בְּאוֹצָרוֹת תְּהוֹמוֹת: יִירְאוּ מֵיְהוָה כָּל־הָאָרֶץ, מִמֶּנּוּ
יָגוּרוּ, כָּל־יֹשְׁבֵי תֵבֵל: כִּי הוּא אָמַר, וַיֶּהִי, הוּא
צִוָּה וַיַּעֲמֹד: יְהוָה הֵפִיר עֲצַת־גּוֹיִם, הֵנִיא מַחְשְׁבוֹת
עַמִּים: עֲצַת יְהוָה, לְעוֹלָם תַּעֲמֹד, מַחְשְׁבוֹת לִבּוֹ,
לְדֹר וָדֹר: אַשְׁרֵי הַגּוֹי, אֲשֶׁר־יְהוָה אֱלֹהָיו, הָעָם,
בָּחַר לְנַחֲלָה לוֹ: מִשָּׁמַיִם הִבִּיט יְהוָה, רָאָה אֶת־כָּל
בְּנֵי הָאָדָם: מִמְּכוֹן־שִׁבְתּוֹ הִשְׁגִּיחַ, אֶל כָּל־יֹשְׁבֵי
הָאָרֶץ: הַיֹּצֵר יַחַד לִבָּם, הַמֵּבִין אֶל־כָּל־
מַעֲשֵׂיהֶם: אֵין הַמֶּלֶךְ נוֹשָׁע בְּרֹב־חָיִל, גִּבּוֹר לֹא־
יְנָצֵל בְּרֹב־כֹּחַ: שֶׁקֶר הַסּוּס לִתְשׁוּעָה, וּבְרֹב חֵילוֹ
לֹא יְמַלֵּט: הִנֵּה עֵין יְהוָה אֶל־יְרֵאָיו, לַמְיַחֲלִים
לְחַסְדּוֹ: לְהַצִּיל מִמָּוֶת נַפְשָׁם, וּלְחַיּוֹתָם בָּרָעָב:
נַפְשֵׁנוּ חִכְּתָה לַיהוָה, עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא: כִּי־בוֹ
יִשְׂמַח לִבֵּנוּ, כִּי בְשֵׁם קָדְשׁוֹ בָּטָחְנוּ: יְהִי־חַסְדְּךָ
יְהוָה עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ לָךְ:

צ״ב מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב לְהֹדוֹת לַיהוָה
וּלְזַמֵּר לְשִׁמְךָ, עֶלְיוֹן: לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ

and justice: the earth is full of the lovingkindness of the Lord. By the word of the Lord the heavens were made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap: he layeth up the floods in store-houses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was; he commanded, and it stood fast. The Lord hath frustrated the design of the nations; he hath foiled the thoughts of the peoples. The counsel of the Lord standeth fast for ever, the thoughts of his heart to all generations. Happy is the nation whose god is the Lord; the people whom he hath chosen for his own inheritance. The Lord looketh down from heaven; he beholdeth all the sons of men; from the place of his habitation he gazeth upon all the inhabitants of the earth; he that fashioneth the hearts of them all, that giveth heed to all their works. A king is not saved by greatness of power: a mighty man is not delivered by greatness of strength. A horse is a vain thing for safety: neither shall he rescue any by his great power. Behold the eye of the Lord is upon them that fear him, upon them that hope for his lovingkindness to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy lovingkindness, O Lord, be upon us, according as we have hoped for thee.

Psalm xcii.

A Psalm, a Song for the Sabbath Day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to declare thy lovingkind-

וֶאֱמוּנָתְךָ, בַּלֵּילוֹת: עָלַי־עָשׁוֹר וַעֲלֵי־נָבֶל
עֲלֵי הִגָּיוֹן בְּכִנּוֹר: כִּי שִׂמַּחְתַּנִי יְהוָה בְּפָעָלֶךָ
בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן: מַה־גָּדְלוּ מַעֲשֶׂיךָ יְהוָה מְאֹד
עָמְקוּ מַחְשְׁבֹתֶיךָ: אִישׁ בַּעַר לֹא יֵדָע וּכְסִיל
לֹא־יָבִין אֶת־זֹאת: בְּפָרְחַ רְשָׁעִים כְּמוֹ־עֵשֶׂב
וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן לְהִשָּׁמְדָם עֲדֵי־עַד: וְאַתָּה
מָרוֹם לְעֹלָם יְהוָה: כִּי הִנֵּה אֹיְבֶיךָ, יְהוָה כִּי־
הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ, יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן:
וַתָּרֶם כִּרְאֵם קַרְנִי, בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן: וַתַּבֵּט
עֵינִי בְּשׁוּרָי, בַּקָּמִים עָלַי מְרֵעִים, תִּשְׁמַעְנָה
אָזְנָי: צַדִּיק כַּתָּמָר יִפְרָח, כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה:
שְׁתוּלִים בְּבֵית יְהוָה, בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ:
עוֹד יְנוּבוּן בְּשֵׂיבָה, דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ: לְהַגִּיד
כִּי־יָשָׁר יְהוָה, צוּרִי, וְלֹא־עַוְלָתָה, בּוֹ:
צ״ג יְהוָה מָלָךְ, גֵּאוּת לָבֵשׁ, לָבֵשׁ יְהוָה, עֹז
הִתְאַזָּר, אַף־תִּכּוֹן תֵּבֵל, בַּל־תִּמּוֹט: נָכוֹן כִּסְאֲךָ
מֵאָז, מֵעוֹלָם אָתָּה: נָשְׂאוּ נְהָרוֹת, יְהוָה, נָשְׂאוּ
נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דָּכְיָם: מִקֹּלוֹת מַיִם
רַבִּים, אַדִּירִים מִשְׁבְּרֵי־יָם, אַדִּיר בַּמָּרוֹם יְהוָה:

ness in the morning, and thy faithfulness every night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work: I will exult in the work of thy hands. How great are thy works, O Lord: thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this: when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox: I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies; mine ears have heard my desire of them that rose up against me, doers of evil. The righteous shall spring up like a palm-tree; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age; they shall be full of sap and green: to declare that the Lord is upright: he is my rock, and there is no unrighteousness in him.

Psalm xciii.

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old: thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is the Lord on high.

עֲדֹתֶיךָ נֶאֱמְנוּ מְאֹד, לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ, יְהוָה,
לְאֹרֶךְ יָמִים:

On Weekdays continue here from p. 23.

יְהִי כְבוֹד יְיָ לְעוֹלָם, יִשְׂמַח יְיָ בְּמַעֲשָׂיו: יְהִי
שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד־עוֹלָם: מִמִּזְרַח־שֶׁמֶשׁ
עַד־מְבוֹאוֹ, מְהֻלָּל שֵׁם יְיָ: רָם עַל־כָּל־גּוֹיִם | יְיָ
עַל הַשָּׁמַיִם כְּבוֹדוֹ: יְיָ, שִׁמְךָ לְעוֹלָם, יְיָ, וְזִכְרְךָ
לְדֹר־וָדֹר: יְיָ בַּשָּׁמַיִם הֵכִין כִּסְאוֹ, וּמַלְכוּתוֹ,
בַּכֹּל מָשָׁלָה: יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ,
וְיֹאמְרוּ בַגּוֹיִם יְיָ מָלָךְ: יְיָ מֶלֶךְ, יְיָ מָלָךְ, יְיָ |
יִמְלֹךְ לְעֹלָם וָעֶד: יְיָ מֶלֶךְ עוֹלָם וָעֶד, אָבְדוּ גוֹיִם
מֵאַרְצוֹ: יְיָ הֵפִיר עֲצַת גּוֹיִם, הֵנִיא מַחְשְׁבוֹת
עַמִּים: רַבּוֹת מַחֲשָׁבוֹת בְּלֶב־אִישׁ, וַעֲצַת יְיָ
הִיא תָקוּם: עֲצַת יְיָ לְעוֹלָם תַּעֲמֹד, מַחְשְׁבוֹת לִבּוֹ
לְדֹר וָדֹר: כִּי הוּא אָמַר וַיֶּהִי, הוּא צִוָּה וַיַּעֲמֹד:
כִּי־בָחַר יְיָ בְּצִיּוֹן, אִוָּה לְמוֹשָׁב לוֹ: כִּי־יַעֲקֹב
בָּחַר לוֹ יָהּ, יִשְׂרָאֵל לִסְגֻלָּתוֹ: כִּי לֹא־יִטֹּשׁ יְיָ
עַמּוֹ, וְנַחֲלָתוֹ לֹא יַעֲזֹב: וְהוּא רַחוּם, יְכַפֵּר עָוֹן

Thy testimonies are very faithful: holiness becometh thine house, O Lord, for evermore.

On Weekdays continue here from p. 23.

Let the glory of the Lord endure for ever; let the Lord rejoice in his works. Let the name of the Lord be blessed from this time forth and for evermore. From the rising of the sun unto the going down thereof the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Thy name, O Lord, endureth for ever; thy memorial, O Lord, throughout all generations. The Lord hath established his throne in the heavens; and his kingdom ruleth over all. Let the heavens rejoice, and let the earth be glad; and let them say among the nations, The Lord reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. The Lord is King for ever and ever; the nations are perished out of his land. The Lord hath frustrated the design of the nations; he hath foiled the thoughts of the peoples. Many are the thoughts in a man's heart; but the counsel of the Lord, that shall stand. The counsel of the Lord standeth fast for ever, the thoughts of his heart to all generations. For he spake, and it was; he commanded, and it stood fast. For the Lord hath chosen Zion; he hath desired it for his habitation. For the Lord hath chosen Jacob unto himself, Israel for his peculiar treasure. For the Lord will not cast off his people, neither will he forsake his inheritance. And he, being merciful, forgiveth iniquity, and de-

וְלֹא יַשְׁחִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ, וְלֹא יָעִיר כָּל־חֲמָתוֹ: יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ:

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶּלָה: אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו: קמ"ה תְּהִלָּה לְדָוִד.

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר:
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ:
הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה:
וֶעֱזוּז נוֹרְאֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה:
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ:
חַנּוּן וְרַחוּם יְיָ, אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד:
טוֹב־יְיָ לַכֹּל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה:
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ:

stroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Save, Lord: may the King answer us on the day when we call.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy splendor, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ:

מַלְכוּתְךָ, מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשַׁלְתְּךָ, בְּכָל־דּוֹר וָדוֹר:

סוֹמֵךְ יְהוָה לְכָל הַנֹּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים:

עֵינֵי כֹל, אֵלֶיךָ יְשַׂבֵּרוּ. וְאַתָּה נוֹתֵן־לָהֶם, אֶת־אָכְלָם בְּעִתּוֹ:

פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:

צַדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו:

קָרוֹב יְהוָה לְכָל קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת:

רְצוֹן־יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם:

שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהֲבָיו, וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד:

תְּהִלַּת יְהוָה יְדַבֶּר־פִּי, וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד:

וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ:

קמ״ו הַלְלוּיָהּ, הַלְלִי נַפְשִׁי אֶת־יְהוָה: אֲהַלְלָה יְהוָה בְּחַיָּי, אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי: אַל־תִּבְטְחוּ

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand, and satisfiest every living thing with favor.

The Lord is righteous in all his ways, and loving in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry and will save them.

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

Psalm cxlvi.

Praise ye the Lord. Praise the Lord, O my soul: I will praise the Lord, while I live; I will sing praises unto my God while I have my being. Put not your trust

בִּנְדִיבִים, בְּבֶן־אָדָם, שֶׁאֵין לוֹ תְּשׁוּעָה: תֵּצֵא רוּחוֹ וְיָשָׁב לְאַדְמָתוֹ, בַּיּוֹם הַהוּא אָבְדוּ עָשְׁתֹּנֹתָיו: אַשְׁרֵי שֶׁאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׂבְרוֹ, עַל־יְהוָה אֱלֹהָיו: עֹשֵׂה שָׁמַיִם וָאָרֶץ, אֶת־הַיָּם, וְאֶת־כָּל־אֲשֶׁר־בָּם, הַשֹּׁמֵר אֱמֶת לְעוֹלָם: עֹשֶׂה מִשְׁפָּט לַעֲשׁוּקִים, נֹתֵן לֶחֶם לָרְעֵבִים, יְהוָה מַתִּיר אֲסוּרִים: יְהוָה פֹּקֵחַ עִוְרִים, יְהוָה זֹקֵף כְּפוּפִים, יְהוָה אֹהֵב צַדִּיקִים: יְהוָה שֹׁמֵר אֶת־גֵּרִים, יָתוֹם וְאַלְמָנָה יְעוֹדֵד, וְדֶרֶךְ רְשָׁעִים יְעַוֵּת: יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ:

קמ״ז הַלְלוּיָהּ, כִּי־טוֹב זַמְּרָה אֱלֹהֵינוּ, כִּי־נָעִים, נָאוָה תְהִלָּה: בּוֹנֵה יְרוּשָׁלַם יְהוָה, נִדְחֵי יִשְׂרָאֵל יְכַנֵּס: הָרוֹפֵא לִשְׁבוּרֵי לֵב, וּמְחַבֵּשׁ לְעַצְּבוֹתָם: מוֹנֶה מִסְפָּר לַכּוֹכָבִים לְכֻלָּם שֵׁמוֹת יִקְרָא: גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ, לִתְבוּנָתוֹ אֵין מִסְפָּר: מְעוֹדֵד עֲנָוִים, יְהוָה, מַשְׁפִּיל רְשָׁעִים עֲדֵי־אָרֶץ: עֱנוּ לַיהוָה, בְּתוֹדָה זַמְּרוּ לֵאלֹהֵינוּ בְּכִנּוֹר: הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמֵּכִין לָאָרֶץ מָטָר, הַמַּצְמִיחַ הָרִים חָצִיר: נוֹתֵן לִבְהֵמָה לַחְמָהּ,

in princes, in a son of man, in whom there is no help. When his breath goeth forth, he returneth to his earth; in that very day his designs perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord, his God: who made heaven and earth, the sea, and all that is therein; who keepeth truth for ever; who executeth judgment for the oppressed; who giveth food to the hungry: the Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth up them that are bowed down; the Lord loveth the righteous; the Lord guardeth the strangers; he upholdeth the fatherless and widow; but the way of the wicked he maketh crooked. The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Psalm cxlvii.

Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant, and praise is seemly. The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He counteth the number of the stars; he calleth them all by their names. Great is our Lord, and mighty in power; his understanding is infinite. The Lord upholdeth the meek; he abaseth the wicked to the ground. Sing unto the Lord with thanksgiving; sing praises upon the lyre unto our God: who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to sprout upon the mountains; who giveth to the beast its food,

לִבְנֵי עֲרָב, אֲשֶׁר יִקְרָאוּ: לֹא בְגִבּוֹרַת הַסּוּס
יֶחְפָּץ, לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה: רוֹצֶה יְהוָה אֶת־
יְרֵאָיו, אֶת־הַמְיַחֲלִים לְחַסְדּוֹ: שַׁבְּחִי יְרוּשָׁלַם,
אֶת־יְהוָה, הַלְלִי אֱלֹהַיִךְ, צִיּוֹן: כִּי־חִזַּק בְּרִיחֵי
שְׁעָרָיִךְ, בֵּרַךְ בָּנַיִךְ בְּקִרְבֵּךְ: הַשָּׂם גְּבוּלֵךְ
שָׁלוֹם, חֵלֶב חִטִּים יַשְׂבִּיעֵךְ: הַשֹּׁלֵחַ אִמְרָתוֹ,
אָרֶץ, עַד־מְהֵרָה יָרוּץ דְּבָרוֹ: הַנֹּתֵן שֶׁלֶג כַּצָּמֶר,
כְּפוֹר, כָּאֵפֶר יְפַזֵּר: מַשְׁלִיךְ קַרְחוֹ כְפִתִּים,
לִפְנֵי קָרָתוֹ מִי יַעֲמֹד: יִשְׁלַח דְּבָרוֹ וְיַמְסֵם, יַשֵּׁב
רוּחוֹ יִזְלוּ מָיִם: מַגִּיד דְּבָרָו לְיַעֲקֹב, חֻקָּיו
וּמִשְׁפָּטָיו לְיִשְׂרָאֵל: לֹא עָשָׂה כֵן לְכָל־גּוֹי
וּמִשְׁפָּטִים בַּל־יְדָעוּם, הַלְלוּיָהּ:

קמ״ח הַלְלוּיָהּ, הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם,
הַלְלוּהוּ, בַּמְּרוֹמִים: הַלְלוּהוּ, כָּל־מַלְאָכָיו,
הַלְלוּהוּ, כָּל־צְבָאָו: הַלְלוּהוּ, שֶׁמֶשׁ וְיָרֵחַ,
הַלְלוּהוּ, כָּל־כּוֹכְבֵי אוֹר: הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם,
וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמָיִם: יְהַלְלוּ אֶת־שֵׁם יְהוָה,
כִּי הוּא צִוָּה וְנִבְרָאוּ: וַיַּעֲמִידֵם לָעַד לְעוֹלָם, חָק־
נָתַן וְלֹא יַעֲבוֹר: הַלְלוּ אֶת־יְהוָה מִן־הָאָרֶץ,

and to the young ravens which cry. He deligheth not in the strength of the horse, he taketh no pleasure in the vigor of a man. The Lord taketh pleasure in them that fear him, in them that hope for his lovingkindness. Extol the Lord, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders; he satisfieth thee with the fat of wheat. He sendeth out his commandment to the earth; his word runneth very swiftly. He giveth snow like wool; he scattereth hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow. He declareth his words unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they do not know them. Praise ye the Lord.

Psalm cxlviii

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels; praise ye him, all his host. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of the Lord: for he commanded, and they were created. He hath established them for ever and ever: he gave a decree which none shall transgress. Praise the Lord from the earth,

תַּנִּינִים וְכָל־תְּהֹמוֹת: אֵשׁ וּבָרָד, שֶׁלֶג וְקִיטוֹר,
רוּחַ סְעָרָה עֹשָׂה דְבָרוֹ: הֶהָרִים וְכָל־גְּבָעוֹת. עֵץ
פְּרִי וְכָל אֲרָזִים: הַחַיָּה וְכָל־בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר
כָּנָף: מַלְכֵי־אֶרֶץ וְכָל־לְאֻמִּים, שָׂרִים וְכָל־
שֹׁפְטֵי אָרֶץ: בַּחוּרִים וְגַם־בְּתוּלוֹת, זְקֵנִים עִם־
נְעָרִים: יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי־נִשְׂגָּב שְׁמוֹ
לְבַדּוֹ, הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם: וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חֲסִידָיו, לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ
הַלְלוּיָהּ:

קמ״ט הַלְלוּיָהּ, שִׁירוּ לַיהוָה שִׁיר חָדָשׁ, תְּהִלָּתוֹ,
בִּקְהַל חֲסִידִים: יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו, בְּנֵי־
צִיּוֹן יָגִילוּ בְמַלְכָּם: יְהַלְלוּ שְׁמוֹ בְמָחוֹל, בְּתֹף
וְכִנּוֹר יְזַמְּרוּ־לוֹ: כִּי־רוֹצֶה יְהוָה בְּעַמּוֹ, יְפָאֵר
עֲנָוִים בִּישׁוּעָה: יַעְלְזוּ חֲסִידִים בְּכָבוֹד, יְרַנְּנוּ
עַל־מִשְׁכְּבוֹתָם: רוֹמְמוֹת אֵל בִּגְרוֹנָם, וְחֶרֶב
פִּיפִיּוֹת בְּיָדָם: לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם תּוֹכֵחוֹת
בַּלְאֻמִּים: לֶאְסֹר מַלְכֵיהֶם בְּזִקִים, וְנִכְבְּדֵיהֶם
בְּכַבְלֵי בַרְזֶל: לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב,
הָדָר הוּא לְכָל־חֲסִידָיו. הַלְלוּיָהּ:

ye sea-monsters and all deeps: fire and hail, snow and smoke; stormy wind, fulfilling his word: mountains and all hills; fruit trees and all cedars: wild beasts and all cattle; creeping things and winged birds: kings of the earth and all peoples; princes and all judges of the earth: both young men and maidens; old men and children: let them praise the name of the Lord; for his name alone is exalted: his majesty is above the earth and heaven. And he hath lifted up a horn for his people, to the praise of all his loving ones: even of the children of Israel, the people near unto him: praise ye the Lord.

Psalm cxlix.

Praise ye the Lord. Sing unto the Lord a new song; his praise in the assembly of those that love him. Let Israel rejoice in his Maker: let the children of Zion be glad in their King. Let them praise his name with the dance: let them sing praises unto him with the timbrel and lyre. For the Lord taketh pleasure in his people: he adorneth the meek with salvation. Let those that love him triumph in glory: let them exult upon their beds. High praises of God are in their throat, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the peoples: to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this is an honor for all his loving ones. Praise ye the Lord.

פ"נ הַלְלוּיָהּ, הַלְלוּ־אֵל בְּקָדְשׁוֹ, הַלְלוּהוּ, בִּרְקִיעַ עֻזּוֹ: הַלְלוּהוּ, בִּגְבוּרֹתָיו, הַלְלוּהוּ, כְּרֹב גֻּדְלוֹ: הַלְלוּהוּ בְּתֵקַע שׁוֹפָר, הַלְלוּהוּ, בְּנֵבֶל וְכִנּוֹר: הַלְלוּהוּ, בְּתֹף וּמָחוֹל, הַלְלוּהוּ, בְּמִנִּים וְעֻגָב: הַלְלוּהוּ, בְּצִלְצְלֵי־שָׁמַע, הַלְלוּהוּ, בְּצִלְצְלֵי תְרוּעָה: כֹּל הַנְּשָׁמָה, תְּהַלֵּל יָהּ, הַלְלוּיָהּ:

The last verse is repeated.

בָּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן: בָּרוּךְ יְיָ מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלָם. הַלְלוּיָהּ: בָּרוּךְ יְיָ אֱלֹהִים, אֱלֹהֵי יִשְׂרָאֵל עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ: וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וְיִמָּלֵא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ, אָמֵן וְאָמֵן:

The following to מִשְׁתַּחֲוִים, *page 40, is said standing.*

ד"ה א' כ"ט י'-י"ג

וַיְבָרֶךְ דָּוִיד אֶת־יְיָ, לְעֵינֵי כָּל־הַקָּהָל, וַיֹּאמֶר דָּוִיד, בָּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ, מֵעוֹלָם וְעַד־עוֹלָם: לְךָ יְיָ הַגְּדֻלָּה, וְהַגְּבוּרָה, וְהַתִּפְאֶרֶת, וְהַנֵּצַח, וְהַהוֹד, כִּי־כֹל־בַּשָּׁמַיִם וּבָאָרֶץ, לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא, לְכֹל לְרֹאשׁ: וְהָעֹשֶׁר

Psalm cl.

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his abundant greatness. Praise him with the blast of the horn: praise him with the harp and the lyre. Praise him with the timbrel and dance: praise him with stringed instruments and the pipe. Praise him with the clear-toned cymbals; praise him with the loud-sounding cymbals. Let everything that hath breath praise the Lord: praise ye the Lord.

The last verse is repeated.

Blessed be the Lord for evermore. Amen, and Amen. Blessed be the Lord out of Zion, who dwelleth in Jerusalem. Praise ye the Lord. Blessed be the Lord God, the God of Israel, who alone doeth wondrous things: and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen.

The following to "worship thee," p. 40, is said standing.

1 Chron. xxix. 10—13.

And David blessed the Lord in the presence of all the congregation: and David said, Blessed art thou, O Lord, the God of Israel our father, from everlasting to everlasting. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Riches

וְהַכָּבוֹד מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל בַּכֹּל, וּבְיָדְךָ, כֹּחַ וּגְבוּרָה, וּבְיָדְךָ, לְגַדֵּל וּלְחַזֵּק לַכֹּל: וְעַתָּה אֱלֹהֵינוּ, מוֹדִים אֲנַחְנוּ לָךְ, וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ:

נחמיה ט' ו'-י'א

אַתָּה־הוּא יְיָ לְבַדֶּךָ, אַתָּ עָשִׂיתָ אֶת־הַשָּׁמַיִם, שְׁמֵי הַשָּׁמַיִם, וְכָל־צְבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ, הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם, וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם, וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים: אַתָּה הוּא יְיָ הָאֱלֹהִים, אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים, וְשַׂמְתָּ שְׁמוֹ אַבְרָהָם: וּמָצָאתָ אֶת־לְבָבוֹ נֶאֱמָן לְפָנֶיךָ

וְכָרוֹת עִמּוֹ הַבְּרִית, לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי, הַחִתִּי, הָאֱמֹרִי, וְהַפְּרִזִּי, וְהַיְבוּסִי, וְהַגִּרְגָּשִׁי, לָתֵת לְזַרְעוֹ, וַתָּקֶם אֶת־דְּבָרֶיךָ, כִּי צַדִּיק אָתָּה: וַתֵּרֶא אֶת־עֳנִי אֲבֹתֵינוּ בְּמִצְרָיִם, וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל־יַם־סוּף: וַתִּתֵּן אֹתֹת וּמֹפְתִים בְּפַרְעֹה וּבְכָל־עֲבָדָיו וּבְכָל־עַם אַרְצוֹ, כִּי יָדַעְתָּ, כִּי הֵזִידוּ עֲלֵיהֶם, וַתַּעַשׂ־לְךָ שֵׁם כְּהַיּוֹם הַזֶּה: וְהַיָּם

and honor come of thee, and thou rulest over all; and in thine hand are might and power; and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we give thanks unto thee, and praise thy glorious name.

Nehemiah ix. 6—11.

Thou art the Lord, even thou alone; thou hast made the heavens, the heaven of heavens, and all their host, the earth and all things that are thereon, the seas and all that is in them, and thou givest life to them all; and the host of heaven worship thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham: and foundest his heart faithful before thee:

And thou madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, even to give it unto his seed, and hast performed thy words; for thou art righteous. And thou sawest the affliction of our fathers in Egypt, and heardest their cry by the Red Sea; and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt arrogantly against them; and didst make thee a name, as it is this day.

בָּקַעְתָּ לִפְנֵיהֶם, וַיַּעַבְרוּ בְתוֹךְ־הַיָּם בַּיַּבָּשָׁה,
וְאֶת־רֹדְפֵיהֶם הִשְׁלַכְתָּ בִמְצוֹלֹת, כְּמוֹ־אֶבֶן,
בְּמַיִם עַזִּים:

שמות י״ד ל־ט״ו י״ח

וַיּוֹשַׁע יְהוָה בַּיּוֹם הַהוּא, אֶת־יִשְׂרָאֵל מִיַּד
מִצְרָיִם, וַיַּרְא יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שְׂפַת
הַיָּם: וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה, אֲשֶׁר
עָשָׂה יְהוָה בְּמִצְרַיִם, וַיִּירְאוּ הָעָם אֶת־יְהוָה,
וַיַּאֲמִינוּ בַּיהוָה וּבְמֹשֶׁה עַבְדּוֹ:
אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, אֶת־הַשִּׁירָה הַזֹּאת
לַיהוָה, וַיֹּאמְרוּ לֵאמֹר, אָשִׁירָה לַיהוָה כִּי גָאֹה גָּאָה,
סוּס וְרֹכְבוֹ רָמָה בַיָּם: עָזִּי וְזִמְרָת יָהּ, וַיְהִי־לִי
לִישׁוּעָה, זֶה אֵלִי וְאַנְוֵהוּ, אֱלֹהֵי אָבִי
וַאֲרֹמְמֶנְהוּ: יְהוָה אִישׁ מִלְחָמָה, יְהוָה
שְׁמוֹ: מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם, וּמִבְחַר
שָׁלִשָׁיו, טְבֻעוּ בְיַם־סוּף: תְּהֹמֹת יְכַסְיֻמוּ, יָרְדוּ
בִמְצוֹלֹת, כְּמוֹ־אָבֶן: יְמִינְךָ יְהוָה נֶאְדָּרִי בַכֹּחַ,
יְמִינְךָ יְהוָה תִּרְעַץ אוֹיֵב: וּבְרֹב גְּאוֹנְךָ, תַּהֲרֹס
קָמֶיךָ, תְּשַׁלַּח חֲרֹנְךָ יֹאכְלֵמוֹ, כַּקַּשׁ: וּבְרוּחַ

And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their pursuers thou didst cast into the depths, as a stone into the mighty waters.

Exod. xiv. 30—xv. 18.

Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great power which the Lord put forth against the Egyptians, and the people feared the Lord: and they believed in the Lord, and in Moses his servant.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying: I will sing unto the Lord, for he hath been highly exalted: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: this is my God, and I will glorify him; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: and his chosen captains are sunk in the Red Sea. The floods cover them: they went down into the depths like a stone. Thy right hand, O Lord, that is glorious in power, thy right hand, O Lord, dasheth in pieces the enemy. And in the greatness of thy majesty thou overthrowest them that rise up against thee: thou sendest forth thy wrath, it consumeth them as stubble. And with the

אַפֶּיךָ נֶעֱרְמוּ מַיִם, נִצְּבוּ כְמוֹ־נֵד
נוֹזְלִים, קָפְאוּ תְהֹמוֹת בְּלֵב־יָם: אָמַר
אוֹיֵב, אֶרְדֹּף, אַשִּׂיג, אֲחַלֵּק שָׁלָל, תִּמְלָאֵמוֹ
נַפְשִׁי, אָרִיק חַרְבִּי, תּוֹרִישֵׁמוֹ יָדִי: נָשַׁפְתָּ
בְרוּחֲךָ, כִּסָּמוֹ יָם, צָלְלוּ כַּעוֹפֶרֶת, בְּמַיִם
אַדִּירִים: מִי־כָמֹכָה בָּאֵלִם יְהוָה, מִי
כָמֹכָה נֶאְדָּר בַּקֹּדֶשׁ, נוֹרָא תְהִלֹּת, עֹשֵׂה
פֶלֶא: נָטִיתָ יְמִינְךָ, תִּבְלָעֵמוֹ אָרֶץ: נָחִיתָ
בְחַסְדְּךָ עַם־זוּ גָּאָלְתָּ, נֵהַלְתָּ בְעָזְּךָ, אֶל־נְוֵה
קָדְשֶׁךָ: שָׁמְעוּ עַמִּים יִרְגָּזוּן, חִיל
אָחַז, יֹשְׁבֵי פְלֶשֶׁת: אָז נִבְהֲלוּ אַלּוּפֵי
אֱדוֹם, אֵלֵי מוֹאָב, יֹאחֲזֵמוֹ רָעַד, נָמֹגוּ
כֹּל יֹשְׁבֵי כְנָעַן: תִּפֹּל עֲלֵיהֶם אֵימָתָה
וָפַחַד, בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד
יַעֲבֹר עַמְּךָ יְהוָה, עַד־יַעֲבֹר עַם־זוּ
קָנִיתָ: תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ, מָכוֹן
לְשִׁבְתְּךָ פָּעַלְתָּ יְהוָה, מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ:
יְהוָה | יִמְלֹךְ לְעֹלָם וָעֶד: יְיָ | יִמְלֹךְ לְעֹלָם וָעֶד:
כִּי לַיְיָ הַמְּלוּכָה, וּמוֹשֵׁל בַּגּוֹיִם: וְעָלוּ מוֹשִׁיעִים

blast of thy nostrils the waters were piled up, the streams stood upright as an heap; the floods were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, amongst the mighty ones: who is like unto thee, glorious in holiness, revered in praises, doing marvels? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy lovingkindness hast led the people which thou hast redeemed: thou has guided them in thy strength to thy holy habitation. The peoples have heard it; they tremble: pangs have taken hold of the inhabitants of Philistia. Then were the dukes of Edom confounded; the mighty men of Moab, trembling taketh hold of them: all the inhabitants of Canaan are melted away. Terror and dread falleth upon them: by the greatness of thine arm they are as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast acquired. Thou wilt bring them in, and plant them in the mountain of thine inheritance, the place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever. The Lord shall reign for ever and ever.

For the kingdom is the Lord's: and he is ruler over the nations. And saviors shall come up

בְּהַר צִיּוֹן לִשְׁפֹּט אֶת־הַר עֵשָׂו, וְהָיְתָה לַיְיָ
הַמְּלוּכָה: וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ, בַּיּוֹם
הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד: וּבְתוֹרָתְךָ
כָּתוּב לֵאמֹר. שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

On Sabbaths and Holydays continue here נְשָׁמַת, *p.* 182.

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ. הָאֵל, הַמֶּלֶךְ
הַגָּדוֹל וְהַקָּדוֹשׁ, בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ
נָאֶה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שִׁיר
וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עֹז וּמֶמְשָׁלָה, נֶצַח
גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאֶרֶת, קְדֻשָּׁה
וּמַלְכוּת, בְּרָכוֹת וְהוֹדָאוֹת, מֵעַתָּה וְעַד־
עוֹלָם: בָּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ, גָּדוֹל
בַּתִּשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלָאוֹת,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל חֵי
הָעוֹלָמִים:

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא
דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן

on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's. And the Lord shall be King over all the earth: in that day shall the Lord be One, and his name One. And in thy Law it is written, saying, Hear, O Israel: the Lord our God, the Lord is One.

On Sabbaths and Holydays continue here "The breath," etc., p. 182.

Praised be thy name for ever, O our King, the great and holy God and King, in heaven and on earth; for unto thee, O Lord our God, and God of our fathers, song and praise are becoming, hymn and psalm, strength and dominion, victory, greatness and might, renown and glory, holiness and sovereignty, blessings and thanksgivings from henceforth even for ever. Blessed art thou, O Lord, God and King, great in praises, God of thanksgivings, Lord of wonders, who makest choice of song and psalm, O King and God, the life of all worlds.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during

וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Reader.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה, וְיִתְהַלַּל, שְׁמֵהּ דְּי־קֻדְשָׁא. בְּרִיךְ הוּא, לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּי־אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Reader.

בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ:

Congregation in an undertone.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא, שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן, וּמִבַּלְעָדָיו אֵין אֱלֹהִים. סָלוּ לָרֹכֶב בָּעֲרָבוֹת, בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו. וְשִׁמוֹ מְרוֹמֵם עַל־כָּל־בְּרָכָה וּתְהִלָּה:

Cong. and Reader.

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ. עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד: יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם:

your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Reader. — Bless ye the Lord who is to be blessed.

Cong. and Reader.—Blessed is the Lord who is to be blessed for ever and ever.

Blessed art thou, O Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things:

Congregation in an undertone.

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ, בְּרַחֲמִים. וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: מָה רַבּוּ מַעֲשֶׂיךָ יְיָ. כֻּלָּם בְּחָכְמָה עָשִׂיתָ. מָלְאָה הָאָרֶץ קִנְיָנֶךָ: הַמֶּלֶךְ הַמָּרוֹם לְבַדּוֹ מֵאָז. הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם: אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ רַבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ, מָגֵן יִשְׁעֵנוּ מְשֻׂגָּב בַּעֲדֵנוּ: אֵל בָּרוּךְ גְּדוֹל דֵּעָה. הֵכִין וּפָעַל זִוֲהֲרֵי חַמָּה. טוֹב יָצַר כָּבוֹד לִשְׁמוֹ. מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ. פְּנוֹת צְבָאָיו קְדוֹשִׁים רוֹמְמֵי שַׁדַּי. תָּמִיד מְסַפְּרִים כְּבוֹד־אֵל וּקְדֻשָּׁתוֹ: תִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ עַל־שֶׁבַח מַעֲשֵׂה יָדֶיךָ. וְעַל־מְאוֹרֵי־אוֹר שֶׁעָשִׂיתָ, יְפָאֲרוּךָ סֶלָה:

תִּתְבָּרַךְ צוּרֵנוּ מַלְכֵּנוּ וְגוֹאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים, יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ. יוֹצֵר מְשָׁרְתִים, וַאֲשֶׁר מְשָׁרְתָיו, כֻּלָּם עוֹמְדִים בְּרוּם עוֹלָם, וּמַשְׁמִיעִים בְּיִרְאָה, יַחַד בְּקוֹל, דִּבְרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם: כֻּלָּם אֲהוּבִים, כֻּלָּם בְּרוּרִים, כֻּלָּם גִּבּוֹרִים. וְכֻלָּם עֹשִׂים בְּאֵימָה וּבְיִרְאָה רְצוֹן קוֹנָם. וְכֻלָּם

Who in mercy givest light to the earth and to them that dwell thereon, and in thy goodness renewest the creation every day continually. How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions. O King, who alone wast exalted from aforetime, praised, glorified and extolled from days of old; O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength, Rock of our stronghold, Shield of our salvation, thou Stronghold of ours!

The blessed God, great in knowledge, prepared and formed the rays of the sun: it was a boon he produced as a glory to his name: he set the luminaries round about his strength. The chiefs of his hosts are holy beings that exalt the Almighty, and continually declare the glory of God and his holiness. Be thou blessed, O Lord our God, for the excellency of thy handiwork, and for the bright luminaries which thou hast made: they shall glorify thee for ever.

Be thou blessed, O our Rock, our King and Redeemer, Creator of holy beings, praised be thy name for ever, O our King; Creator of ministering spirits, all of whom stand in the heights of the universe, and proclaim with awe in unison aloud the words of the living God and everlasting King. All of them are beloved, pure and mighty; and all of them in dread and awe do the will of their Master; and all of

פּוֹתְחִים אֶת־פִּיהֶם בִּקְדֻשָּׁה וּבְטָהֳרָה, בְּשִׁירָה
וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים
וּמַעֲרִיצִים וּמַקְדִּישִׁים וּמַמְלִיכִים

אֶת־שֵׁם הָאֵל, הַמֶּלֶךְ הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא
קָדוֹשׁ הוּא: וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם, עֹל מַלְכוּת
שָׁמַיִם זֶה מִזֶּה. וְנוֹתְנִים רְשׁוּת זֶה לָזֶה, לְהַקְדִּישׁ
לְיוֹצְרָם. בְּנַחַת רוּחַ בְּשָׂפָה בְּרוּרָה, וּבִנְעִימָה
קְדֻשָּׁה, כֻּלָּם כְּאֶחָד עוֹנִים, וְאוֹמְרִים בְּיִרְאָה.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא כָל־
הָאָרֶץ כְּבוֹדוֹ:

וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
לְעֻמַּת שְׂרָפִים, לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים.

בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ. לְמֶלֶךְ אֵל חַי וְקַיָּם,
זְמִירוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ
פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת, בַּעַל מִלְחָמוֹת,
זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,
נוֹרָא תְהִלּוֹת. אֲדוֹן הַנִּפְלָאוֹת. הַמְחַדֵּשׁ בְּטוּבוֹ,

them open their mouths in holiness and purity, with song and psalm, while they bless and praise, glorify and reverence, sanctify and ascribe sovereignty to—

The name of the Divine King, the great, mighty and dreaded One, holy is he; and they all take upon themselves the yoke of the kingdom of heaven one from the other, and give sanction to one another to hallow their Creator: in tranquil joy of spirit, with pure speech and holy melody they all respond in unison, and exclaim with awe:

Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

And the Ophanim and the holy Chayoth with a noise of great rushing, upraising themselves towards the Seraphim, thus over against them offer praise and say:

Blessed be the glory of the Lord from his place.

To the blessed God they offer pleasant melodies; to the King, the living and ever-enduring God, they utter hymns and make their praises heard; for he alone performeth mighty deeds, and maketh new things; he is the Lord of battles; he soweth righteousness, causeth salvation to spring forth, createth remedies, and is revered in praises. He is the Lord of wonders, who in his goodness reneweth

בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית. כָּאָמוּר.
לְעֹשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חַסְדּוֹ: אוֹר
חָדָשׁ עַל־צִיּוֹן תָּאִיר. וְנִזְכֶּה כֻלָּנוּ מְהֵרָה לְאוֹרוֹ:
בָּרוּךְ אַתָּה יְיָ. יוֹצֵר הַמְּאוֹרוֹת:

אַהֲבָה רַבָּה אֲהַבְתָּנוּ יְיָ אֱלֹהֵינוּ. חֶמְלָה גְדוֹלָה
וִיתֵרָה חָמַלְתָּ עָלֵינוּ: אָבִינוּ מַלְכֵּנוּ. בַּעֲבוּר
אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ, וַתְּלַמְּדֵם חָקֵי חַיִּים, כֵּן
תְּחָנֵנוּ וּתְלַמְּדֵנוּ: אָבִינוּ הָאָב הָרַחֲמָן. הַמְרַחֵם.
רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל, לִשְׁמֹעַ
לִלְמֹד וּלְלַמֵּד, לִשְׁמֹר וְלַעֲשׂוֹת, וּלְקַיֵּם אֶת־כָּל־
דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ, בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ
בְּתוֹרָתֶךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְיַחֵד לְבָבֵנוּ
לְאַהֲבָה וּלְיִרְאָה שְׁמֶךָ, וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד:
כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ. נָגִילָה
וְנִשְׂמְחָה, בִּישׁוּעָתֶךָ: וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע
כַּנְפוֹת הָאָרֶץ, וְתוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ. כִּי
אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה. וּבָנוּ בָחַרְתָּ מִכָּל־עַם
וְלָשׁוֹן, וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה, בֶּאֱמֶת.

the creation every day continually; as it is said, (O give thanks) to him that maketh great lights, for his lovingkindness endureth for ever. O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the luminaries.

With abounding love hast thou loved us, O Lord our God, with great and exceeding pity hast thou pitied us. O our Father, our King, for our fathers' sake, who trusted in thee, and whom thou didst teach the statutes of life, be also gracious unto us and teach us. O our Father, merciful Father, ever compassionate, have mercy upon us; O put it into our hearts to understand and to discern, to mark, learn and teach, to heed, to do and to fulfil in love all the words of instruction in thy Law. Enlighten our eyes in thy Law, and let our hearts cleave to thy commandments, and unite our hearts to love and fear thy name, so that we be never put to shame. Because we have trusted in thy holy, great and revered name, we shall rejoice and be glad in thy salvation. O bring us in peace from the four corners of the earth, and make us go upright to our land; for thou art a God who worketh salvation. Thou hast chosen us from all peoples and tongues, and hast brought us near unto thy great name for ever

לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ בְּאַהֲבָה: בָּרוּךְ אַתָּה יְיָ.
הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

When prayers are not said with the Congregation add:—

אֵל מֶלֶךְ נֶאֱמָן:

דברים ו' ד'-ט'

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ יְהוָה ו אֶחָד:
בָּרוּךְ, שֵׁם כְּבוֹד מַלְכוּתוֹ, לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ, בְּכָל לְבָבְךָ
וּבְכָל־נַפְשְׁךָ, וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים
הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־
לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם,
בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ,
וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל־
יָדֶךָ, וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם
עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

דברים י"א י"ג-כ"א

וְהָיָה, אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי,

in faithfulness, that we might in love give thanks unto thee and proclaim thy unity. Blessed art thou, O Lord, who hast chosen thy people Israel in love.

When prayers are not said with the Congregation, add:—

God, faithful King!

Deut. vi. 4—9.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I

אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה
אֶת־יְהוָה אֱלֹהֵיכֶם, וּלְעָבְדוֹ, בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטַר־
אַרְצְכֶם בְּעִתּוֹ, יוֹרֶה וּמַלְקוֹשׁ, וְאָסַפְתָּ
דְגָנֶךָ, וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב
בְּשָׂדְךָ לִבְהֶמְתֶּךָ, וְאָכַלְתָּ וְשָׂבָעְתָּ:
הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם, וְסַרְתֶּם,
וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם, וְעָצַר אֶת־
הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא
תִתֵּן אֶת־יְבוּלָהּ, וַאֲבַדְתֶּם מְהֵרָה, מֵעַל
הָאָרֶץ הַטֹּבָה, אֲשֶׁר יְהוָה נֹתֵן לָכֶם:
וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־
נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם,
וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם
אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתֶךָ,

command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in

וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃
וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ, וּבִשְׁעָרֶיךָ׃
לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם, עַל
הָאֲדָמָה, אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם,
לָתֵת לָהֶם, כִּמֵי הַשָּׁמַיִם עַל־הָאָרֶץ׃

במדבר ט"ו ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ דַּבֵּר אֶל־
בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וְעָשׂוּ לָהֶם
צִיצִת, עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם, וְנָתְנוּ
עַל־צִיצִת הַכָּנָף, פְּתִיל תְּכֵלֶת׃ וְהָיָה
לָכֶם לְצִיצִת, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־
כָּל־מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא
תָתוּרוּ אַחֲרֵי לְבַבְכֶם, וְאַחֲרֵי עֵינֵיכֶם,
אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם׃ לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי, וִהְיִיתֶם קְדֹשִׁים
לֵאלֹהֵיכֶם׃ אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר

thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, who

הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֱמֶת וְיַצִּיב, וְנָכוֹן, וְקַיָּם, וְיָשָׁר וְנֶאֱמָן, וְאָהוּב וְחָבִיב, וְנֶחְמָד וְנָעִים, וְנוֹרָא וְאַדִּיר, וּמְתֻקָּן וּמְקֻבָּל, וְטוֹב וְיָפֶה, הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד: אֱמֶת, אֱלֹהֵי עוֹלָם מַלְכֵּנוּ, צוּר יַעֲקֹב מָגֵן יִשְׁעֵנוּ: לְדוֹר וָדוֹר הוּא קַיָּם, וּשְׁמוֹ קַיָּם. וְכִסְאוֹ נָכוֹן, וּמַלְכוּתוֹ וֶאֱמוּנָתוֹ לָעַד קַיֶּמֶת: וּדְבָרָיו חַיִּים וְקַיָּמִים, נֶאֱמָנִים וְנֶחֱמָדִים לָעַד וּלְעוֹלְמֵי עוֹלָמִים, עַל־אֲבוֹתֵינוּ וְעָלֵינוּ, עַל־בָּנֵינוּ וְעַל־דּוֹרוֹתֵינוּ, וְעַל כָּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ:

עַל־הָרִאשׁוֹנִים וְעַל־הָאַחֲרוֹנִים, דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד. אֱמֶת וֶאֱמוּנָה, חֹק וְלֹא יַעֲבוֹר: אֱמֶת שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. מַלְכֵּנוּ מֶלֶךְ אֲבוֹתֵינוּ, גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוּר יְשׁוּעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם הוּא שְׁמֶךָ. אֵין אֱלֹהִים זוּלָתֶךָ:

brought you out of the land of Egypt, to be your God: I am the Lord your God.

True and firm, established and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well-ordered and acceptable, good and beautiful is this thy word unto us for ever and ever. It is true, the God of the universe is our King, the Rock of Jacob, the Shield of our salvation: thoughout all generations he endureth and his name endureth; his throne is established, and his kingdom and his faithfulness endure for ever. His words also live and endure; they are faithful and desirable for ever and to all eternity, as for our fathers so also for us, our children, our generations, and for all the generations of the seed of Israel his servants.

For the first and for the last ages thy word is good and endureth for ever and ever; it is true and trustworthy, a statute which shall not pass away. True it is that thou art indeed the Lord our God, and the God of our fathers, our King, our fathers' King, our Redeemer, the Redeemer of our fathers, our Maker, the Rock of our salvation; our Deliverer and Rescuer from everlasting, such is thy name; there is no God beside thee.

עֶזְרַת אֲבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם. מָגֵן וּמוֹשִׁיעַ
לִבְנֵיהֶם אַחֲרֵיהֶם, בְּכָל דּוֹר וָדוֹר: בָּרוּם עוֹלָם
מוֹשָׁבֶךָ. וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד־אַפְסֵי אָרֶץ:
אַשְׁרֵי אִישׁ שֶׁיִּשְׁמַע לְמִצְוֹתֶיךָ. וְתוֹרָתְךָ וְדָבָרְךָ
יָשִׂים עַל־לִבּוֹ: אֱמֶת, אַתָּה הוּא אָדוֹן לְעַמֶּךָ,
וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם: אֱמֶת, אַתָּה הוּא רִאשׁוֹן,
וְאַתָּה הוּא אַחֲרוֹן. וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ
גּוֹאֵל וּמוֹשִׁיעַ: מִמִּצְרַיִם גְּאַלְתָּנוּ יְיָ אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל־בְּכוֹרֵיהֶם הָרָגְתָּ,
וּבְכוֹרְךָ גָּאָלְתָּ. וְיַם־סוּף בָּקָעְתָּ, וְזֵדִים טִבַּעְתָּ,
וִידִידִים הֶעֱבַרְתָּ, וַיְכַסּוּ מַיִם צָרֵיהֶם. אֶחָד מֵהֶם
לֹא נוֹתָר: עַל־זֹאת שִׁבְּחוּ אֲהוּבִים וְרוֹמְמוּ אֵל.
וָנָתְנוּ יְדִידִים וְמֵרוֹת, שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת
וְהוֹדָאוֹת, לְמֶלֶךְ אֵל חַי וְקַיָּם. רָם וְנִשָּׂא, גָּדוֹל
וְנוֹרָא, מַשְׁפִּיל גֵּאִים וּמַגְבִּיהַּ שְׁפָלִים, מוֹצִיא
אֲסִירִים וּפוֹדֶה עֲנָוִים, וְעוֹזֵר דַּלִּים, וְעוֹנֶה לְעַמּוֹ
בְּעֵת שַׁוְּעָם אֵלָיו. תְּהִלּוֹת לְאֵל עֶלְיוֹן, בָּרוּךְ הוּא
וּמְבֹרָךְ. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה,
בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כֻלָּם.

Thou hast been the help of our fathers from of old, a Shield and Saviour to their children after them in every generation: in the heights of the universe is thy habitation, and thy judgments and thy righteousness reach to the furthest ends of the earth. Happy is the man who hearkeneth unto thy commandments, and layeth up thy Law and thy word in his heart. True it is that thou art indeed the Lord of thy people, and a mighty King to plead their cause. True it is that thou art indeed the first and thou art the last, and beside thee we have no King, Redeemer and Saviour. From Egypt thou didst redeem us, O Lord our God, and from the house of bondmen thou didst deliver us; all their first born thou didst slay, but thy first-born thou didst redeem; thou didst divide the Red Sea, and drown the proud; but thou madest the beloved to pass through, while the waters covered their adversaries, not one of whom was left. Wherefore the beloved praised and extolled God, and offered hymns, songs, praises, blessings and thanksgivings to the King and God, who liveth and endureth; who is high and exalted, great and revered; who bringeth low the haughty, and raiseth up the lowly, leadeth forth the prisoners, delivereth the meek, helpeth the poor, and answereth his people when they cry unto him; even praises to the Most High God, blessed is he, and ever to be blessed. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

מִי־כָמֹכָה, בָּאֵלִם יְהוָה, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ, נוֹרָא תְהִלֹּת, עֹשֵׂה פֶלֶא:

שִׁירָה חֲדָשָׁה, שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ, עַל־שְׂפַת הַיָּם, יַחַד כֻּלָּם, הודוּ וְהִמְלִיכוּ וְאָמְרוּ.

יְהוָה | יִמְלֹךְ לְעֹלָם וָעֶד:

צור יִשְׂרָאֵל. קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כִנְאֻמֶךָ, יְהוּדָה וְיִשְׂרָאֵל. גֹּאֲלֵנוּ, יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בָּרוּךְ אַתָּה יְיָ. גָּאַל יִשְׂרָאֵל:

The following prayer, עֲמִידָה, *to* קַדְמוֹנִיוֹת, *p. 66 is to be said standing.*

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, revered in praises, doing marvels?

With a new song the redeemed people offered praise unto thy name at the sea shore: they all gave thanks in unison, and proclaimed thy sovereignty, and said,

The Lord shall reign for ever and ever.

O Rock of Israel, arise to the help of Israel, and deliver, according to thy promise, Judah and Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

The following prayer (Amidah) to "as in ancient years," p. 66 is to be said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

During the Ten Days of Penitence say:—

זָכְרֵנוּ לַחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים. וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יְיָ.
מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים
אַתָּה, רַב לְהוֹשִׁיעַ.

From the Eighth Day of Solemn Assembly until the First Day of Passover say:—

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי
כָמוֹךָ, בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ. מֶלֶךְ
מֵמִית וּמְחַיֶּה, וּמַצְמִיחַ יְשׁוּעָה.

During the Ten Days of Penitence say:—

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.

During the Ten Days of Penitence say:—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Eighth Day of Solemn Assembly until the First Day of Passover say:—

Thou causest the wind to blow and the rain to fall

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

During the Ten Days of Penitence say:—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ. מְחַיֵּה הַמֵּתִים:*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

During the Ten Days of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ:

When the Reader repeats the Amidah, the following is said:—

*Reader.** נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל זֶה וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ צְבָאוֹת. מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ: *Reader.* לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ. *Cong.* בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ: *Reader.* וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר. *Cong.* יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן, לְדֹר וָדֹר. הַלְלוּיָהּ:

Reader. לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ. וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ, מִפִּינוּ לֹא

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.*

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus:—

the holy King.

When the Reader repeats the Amidah, the following is said, to "holy God," p. 56.

* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart

יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ, גָּדוֹל וְקָדוֹשׁ אָתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

During the Ten Days of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה. חָנֵּנוּ מֵאִתְּךָ, דֵּעָה, בִּינָה וְהַשְׂכֵּל. בָּרוּךְ אַתָּה יְיָ. חוֹנֵן הַדָּעַת:

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ. וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ. וְהַחֲזִירֵנוּ, בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בָּרוּךְ אַתָּה יְיָ. הָרוֹצֶה בִּתְשׁוּבָה:

סְלַח־לָנוּ אָבִינוּ, כִּי חָטָאנוּ. מְחַל־לָנוּ מַלְכֵּנוּ, כִּי פָשָׁעְנוּ. (*on Fast Days* סְלִיחוֹת *are inserted here.*) כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה. בָּרוּךְ אַתָּה יְיָ. חַנּוּן הַמַּרְבֶּה לִסְלוֹחַ:

רְאֵה בְעָנְיֵנוּ, וְרִיבָה רִיבֵנוּ. וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ. כִּי גוֹאֵל חָזָק אָתָּה. בָּרוּךְ אַתָּה יְיָ. גּוֹאֵל יִשְׂרָאֵל:

from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus:

the holy King.

Thou favorest man with knowledge, and teachest mortals understanding. O favor us with knowledge, understanding and discernment from thee. Blessed art thou, O Lord, gracious Giver of knowledge.

Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed;

On Fast Days Selichoth are inserted here.

for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious, and dost abundantly forgive.

Look upon our affliction and plead our cause, and redeem us speedily for thy name's sake; for thou art a mighty Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.

On Fast Days the Reader here says עֲנֵנוּ, *p. 61, and concludes thus:—*

בָּרוּךְ אַתָּה יְיָ. הָעוֹנֶה בְּעֵת צָרָה:

רְפָאֵנוּ יְיָ וְנֵרָפֵא. הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה. כִּי תְהִלָּתֵנוּ אָתָּה. וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מַכּוֹתֵינוּ. * כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אָתָּה. בָּרוּךְ אַתָּה יְיָ. רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

בָּרֵךְ עָלֵינוּ, יְיָ אֱלֹהֵינוּ, אֶת־הַשָּׁנָה הַזֹּאת וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה. וְתֵן בְּרָכָה

*During the Winter Season** substitute for the last Sentence:—*

וְתֵן טַל וּמָטָר לִבְרָכָה עַל פְּנֵי הָאֲדָמָה

עַל פְּנֵי הָאֲדָמָה, וְשַׂבְּעֵנוּ מִטּוּבֶךָ. וּבָרֵךְ

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* *The following Prayer for a Sick Person may be introduced here:-*

וִיהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף לַחוֹלֶה פ' ב' פ' בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל.

***From December 4, until the First Day of Passover.*

On Fast Days the Reader here says "Answer us," etc., p. 61, and concludes thus —

Blessed art thou, O Lord, who answerest in time of trouble.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Vouchsafe a perfect healing to all our wounds;* for thou, almighty King, art a faithful and merciful Physician. Blessed art thou, O Lord, who healest the sick of thy people Israel.

Bless this year unto us, O Lord our God, together with every kind of the produce thereof, for our welfare; give a blessing

*During the Winter Season** substitute for the last sentence:*

Give dew and rain for a blessing upon the face of the earth.

upon the face of the earth. O satisfy us with thy goodness, and bless our year like other

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**The following Prayer for a Sick Person may be introduced here:—*

May it be thy will, O Lord our God, and God of our fathers, speedily to send a perfect healing from heaven, a healing of soul and body unto the sick . . . among the other sick of Israel.

***From the Fourth of December until the First Day of Passover.*

שְׁנָתֵנוּ, כַּשָּׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יְיָ. מְבָרֵךְ הַשָּׁנִים:

תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ. וְשָׂא נֵס לְקַבֵּץ גָּלֻיוֹתֵינוּ. וְקַבְּצֵנוּ יַחַד, מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יְיָ. מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה, וְיוֹעֲצֵינוּ, כְּבַתְּחִלָּה. וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה. וּמְלוֹךְ עָלֵינוּ, אַתָּה יְיָ לְבַדְּךָ, בְּחֶסֶד וּבְרַחֲמִים. וְצַדְּקֵנוּ בַּמִּשְׁפָּט. בָּרוּךְ אַתָּה יְיָ. מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

During the Ten Days of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַמִּשְׁפָּט:

וְלַמַּלְשִׁינִים אַל־תְּהִי תִקְוָה, וְכָל הָרִשְׁעָה, כְּרֶגַע תֹּאבֵד. וְכָל אוֹיְבֶיךָ מְהֵרָה יִכָּרֵתוּ. וּמַלְכוּת זָדוֹן מְהֵרָה תְעַקֵּר, וְתָשַׁבֵּר

good years. Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel.

Restore our judges as at the first, and our counsellors as at the beginning; remove from us grief and suffering; reign thou over us, O Lord, thou alone, in lovingkindness and tender mercy, and justify us in judgment. Blessed art thou, O Lord, the King who lovest righteousness and judgment.

During the Ten Days of Penitence conclude the Blessing thus:—

the King of Judgment.

And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush,

וּתְמַגֵּר, וְתַכְנִיעַ, בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים:

עַל־הַצַּדִּיקִים וְעַל־הַחֲסִידִים, וְעַל־זִקְנֵי עַמְּךָ, בֵּית יִשְׂרָאֵל, וְעַל־פְּלֵיטַת סוֹפְרֵיהֶם, וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ, יֶהֱמוּ רַחֲמֶיךָ יְיָ אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב, לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ, בֶּאֱמֶת. וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא נֵבוֹשׁ. כִּי־בְךָ, בָּטָחְנוּ. בָּרוּךְ אַתָּה יְיָ. מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים:

וְלִירוּשָׁלַיִם עִירְךָ, בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכּוֹן בְּתוֹכָהּ, כַּאֲשֶׁר דִּבַּרְתָּ. וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ, בִּנְיַן עוֹלָם. וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין. * בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה יְרוּשָׁלָיִם:

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* *On the Fast of the Ninth of Ab the following is added at the Afternoon Service:—*

נַחֵם יְיָ אֱלֹהֵינוּ, אֶת־אֲבֵלֵי צִיּוֹן, וְאֶת־אֲבֵלֵי יְרוּשָׁלָיִם,

cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their scribes, towards the proselytes of righteousness, and towards us also may thy tender mercies be stirred, O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.

And to Jerusalem, thy city, return in mercy, and dwell therein as thou hast spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David.* Blessed art thou, O Lord, who rebuildest Jerusalem.

**On the Fast of the Ninth of Ab the following is added at the Afternoon Service:—*

Comfort, O Lord our God, the mourners of Zion, and the mourners of Jerusalem, and the city that

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ. וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ. כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יְיָ. מַצְמִיחַ קֶרֶן יְשׁוּעָה:

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה. וּמִלְּפָנֶיךָ

וְאֶת־הָעִיר הָאֲבֵלָה וְהֶחֳרֵבָה, וְהַבְּזוּיָה וְהַשּׁוֹמֵמָה. הָאֲבֵלָה מִבְּלִי בָנֶיהָ. וְהֶחֳרֵבָה מִמְּעוֹנוֹתֶיהָ. וְהַבְּזוּיָה מִכְּבוֹדָהּ, וְהַשּׁוֹמֵמָה מֵאֵין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֹאשָׁהּ חָפוּי, כְּאִשָּׁה עֲקָרָה שֶׁלֹּא יָלָדָה. וַיְבַלְּעוּהָ לְגְיוֹנוֹת. וַיִּירָשׁוּהָ עוֹבְדֵי זָרִים. וַיַּטִּילוּ אֶת־עַמְּךָ יִשְׂרָאֵל לֶחָרֶב. וַיַּהֲרְגוּ בְזָדוֹן חֲסִידֵי עֶלְיוֹן. עַל־כֵּן צִיּוֹן כְּמַר תִּבְכֶּה. וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ. לִבִּי לִבִּי עַל חַלְלֵיהֶם, מֵעַי מֵעַי עַל חַלְלֵיהֶם. כִּי אַתָּה יְיָ בָּאֵשׁ הִצַּתָּהּ. וּבָאֵשׁ אַתָּה עָתִיד לִבְנוֹתָהּ. כָּאָמוּר, וַאֲנִי אֶהְיֶה־לָּהּ נְאֻם־יְיָ חוֹמַת אֵשׁ סָבִיב. וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ. בָּרוּךְ אַתָּה יְיָ. מְנַחֵם צִיּוֹן וּבוֹנֵה יְרוּשָׁלָיִם: את צמח וכו׳

Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation, because we wait for thy salvation all the day. Blessed art thou, O Lord, who causest the horn of salvation to flourish.

Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favor; for thou art a God who hearkenest unto prayers and supplications:

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is in mourning, laid waste, despised and desolate; in mourning for that she is childless, laid waste as to her dwellings, despised in the downfall of her glory, and desolate through the loss of her inhabitants: she sitteth with her head covered like a barren woman who hath not borne. Legions have devoured her; worshippers of strange gods have possessed her: they have put thy people Israel to the sword, and in wilfulness have slain the loving ones of the Most High. Therefore let Zion weep bitterly, and Jerusalem give forth her voice. O my heart, my heart! how it grieveth for the slain! My bowels, my bowels! how they yearn for the slain! For thou, O Lord, didst consume her with fire; and with fire thou wilt in future restore her, as it is said, As for me, I will be unto her, saith the Lord, a wall of fire round about, and I will be a glory in the midst of her. Blessed art thou, O Lord, who comfortest Zion and rebuildest Jerusalem.

"Speedily," etc.

מַלְכֵּנוּ רֵיקָם אַל תְּשִׁיבֵנוּ. * כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ תְּפִלָּה:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

On New Moon and the Intermediate Days of Passover. and Tabernacles the following is added:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא, וְנַגִּיעַ, וְיֵרָאֶה, וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר, זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ. וְזִכְרוֹן

** On Fast Days the Congregation here say the following:—*

עֲנֵנוּ יְיָ עֲנֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתֵנוּ. כִּי בְצָרָה גְדוֹלָה אֲנָחְנוּ. אַל־תֵּפֶן אֶל־רִשְׁעֵנוּ, וְאַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנּוּ, וְאַל־תִּתְעַלַּם מִתְּחִנָּתֵנוּ. הֱיֵה נָא קָרוֹב לְשַׁוְּעָתֵנוּ. יְהִי נָא חַסְדְּךָ לְנַחֲמֵנוּ. טֶרֶם נִקְרָא אֵלֶיךָ עֲנֵנוּ. כַּדָּבָר שֶׁנֶּאֱמַר. וְהָיָה טֶרֶם יִקְרָאוּ, וַאֲנִי אֶעֱנֶה. עוֹד הֵם מְדַבְּרִים, וַאֲנִי אֶשְׁמָע. כִּי אַתָּה יְיָ הָעוֹנֶה בְּעֵת צָרָה. פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה: כי אתה וכו׳

from thy presence, O our King, turn us not empty away;* for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son

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**On Fast Days the Congregation here say the following:—* Answer us, O Lord, answer us on this day of the fast of our humiliation, for we are in great trouble. Turn not to our wickedness; conceal not thy face from us, and hide not thyself from our supplication. Be near, we entreat thee, unto our cry; let thy lovingkindness be a comfort to us; even before we call unto thee answer us, according as it is said, And it shall come to pass that, before they call, I will answer; while they are yet speaking, I will hear; for thou, O Lord, art he who answereth in time of trouble, who delivereth and rescueth in all times of trouble and distress; for thou hearkenest, etc.

אֲבוֹתֵינוּ. וְזָכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ. וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לִפְלֵיטָה וּלְטוֹבָה, וּלְחֵן וּלְחֶסֶד וּלְרַחֲמִים, וּלְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On New Moon say-	*On Passover—*	*On Tabernacles—*
רֹאשׁ הַחֹדֶשׁ	חַג הַמַּצּוֹת	חַג הַסֻּכּוֹת

הַזֶּה. זָכְרֵנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

וְתֶחֱזֶינָה עֵינֵינוּ, בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ,
וֵאלֹהֵי אֲבוֹתֵינוּ,
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ,
מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא
לְדוֹר וָדוֹר. נוֹדֶה לְךָ
וּנְסַפֵּר תְּהִלָּתֶךָ, עַל

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל־בָּשָׂר. יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ. עַל שֶׁהֶחֱיִתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ. וְתֶאֱסוֹף

of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

On New Moon say—	*On Passover—*	*On Tabernacles—*
the New Moon.	the Feast of Unleavened Bread.	the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives

Congregation in an undertone

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles

חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם, כִּי לֹא־תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ:

גָּלְיוֹתֵינוּ לְחַצֵּרוֹת קָדְשֶׁךָ, לִשְׁמֹר חֻקֶּיךָ, וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת:

On Chanukah and Purim the following is added:—

עַל הַנִּסִּים, וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת, שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ, בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה:

On Chanukah.

בִּימֵי מַתִּתְיָהוּ, בֶּן־יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל־עַמְּךָ יִשְׂרָאֵל, לְהַשְׁכִּיחָם תּוֹרָתֶךָ, וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ. וְאַתָּה, בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם. רַבְתָּ אֶת־רִיבָם, דַּנְתָּ אֶת־דִּינָם, נָקַמְתָּ אֶת־נִקְמָתָם. מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ. וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ

which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

On Chanukah and Purim the following is added:—

We thank thee also for the miracles, for the redemption, for the mighty deeds and saving acts, wrought by thee, as well as for the wars which thou didst wage for our fathers in days of old, at this season.

On Chanukah.

In the days of the Hasmonean, Mattathias son of Johanan, the High Priest, and his sons, when the iniquitous power of Greece rose up against thy people Israel to make them forgetful of thy Law, and to force them to transgress the statutes of thy will, then didst thou in thine abundant mercy rise up for them in the time of their trouble; thou didst plead their cause, thou didst judge their suit, thou didst avenge their wrong; thou deliveredst the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of them that occupied themselves with thy Law: for thyself thou didst make a great and holy name

בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ, תְּשׁוּעָה גְדוֹלָה וּפָרָקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ, וּפִנּוּ אֶת־הֵיכָלֶךָ, וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ. וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

On Purim.

בִּימֵי מָרְדֳּכַי וְאֶסְתֵּר, בְּשׁוּשַׁן הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד לַהֲרוֹג וּלְאַבֵּד, אֶת־כָּל־הַיְּהוּדִים, מִנַּעַר וְעַד זָקֵן, טַף וְנָשִׁים, בְּיוֹם אֶחָד, בִּשְׁלשָׁה־עָשָׂר לְחֹדֶשׁ שְׁנֵים־עָשָׂר, הוּא־חֹדֶשׁ אֲדָר, וּשְׁלָלָם לָבוֹז. וְאַתָּה, בְּרַחֲמֶיךָ הָרַבִּים הֵפַרְתָּ אֶת־עֲצָתוֹ, וְקִלְקַלְתָּ אֶת־מַחֲשַׁבְתּוֹ, וַהֲשֵׁבוֹתָ גְמוּלוֹ בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ:

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ, תָּמִיד לְעוֹלָם וָעֶד:

During the Ten Days of Penitence say:—

וּכְתוֹב לְחַיִּים טוֹבִים, כָּל־בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה. וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת. הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יְיָ. הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

in thy world, and for thy people Israel thou didst work a great deliverance and redemption as at this day. And thereupon thy children came into the oracle of thy house, cleansed thy temple, purified thy sanctuary, kindled lights in thy holy courts, and appointed these eight days of Chanukah in order to give thanks and praises unto thy great name.

On Purim.

In the days of Mordecai and Esther, in Shushan the capital, when the wicked Haman rose up against them, and sought to destroy, to slay and make to perish all the Jews, both young and old, little children and women, on one day, on the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey,—then didst thou in thine abundant mercy bring his counsel to nought, didst frustrate his design, and return his recompense upon his own head; and they hanged him and his sons upon the gallows.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

During the Ten Days of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ. הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים. עַם קְדוֹשֶׁךָ כָּאָמוּר. יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וְיָשֵׂם לְךָ שָׁלוֹם:

שִׂים שָׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ, כְּאֶחָד בְּאוֹר פָּנֶיךָ. כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה, וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

During the Ten Days of Penitence say:—

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ, בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

At the repetition of the Amidah by the Reader, the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

During the Ten Days of Penitence say:—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

בָּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

אֱלֹהַי. נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי, כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם, וְקַלְקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ, בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיוֹת:

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

In illness, or when time is lacking, the following shortened form of the Amidah may be said:—

אֲדֹנָי, *p. 53, to* הַקָּדוֹשׁ, *p. 55.*

הֲבִינֵנוּ יְיָ אֱלֹהֵינוּ לָדַעַת דְּרָכֶיךָ. וּמוֹל אֶת־לְבָבֵנוּ לְיִרְאָתֶךָ. וְתִסְלַח לָנוּ לִהְיוֹת גְּאוּלִים. וְרַחֲקֵנוּ מִמַּכְאוֹב. וְדַשְּׁנֵנוּ בִּנְאוֹת אַרְצֶךָ. וּנְפוּצוֹתֵינוּ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ תְּקַבֵּץ. וְהַתּוֹעִים עַל דַּעְתְּךָ יִשָּׁפְטוּ. וְעַל הָרָשָׁעִים תָּנִיף יָדֶךָ. וְיִשְׂמְחוּ צַדִּיקִים בְּבִנְיַן עִירֶךָ וּבְתִקּוּן הֵיכָלֶךָ וּבְצִמְחַת קֶרֶן לְדָוִד עַבְדֶּךָ וּבַעֲרִיכַת נֵר לְבֶן־יִשַׁי מְשִׁיחֶךָ. טֶרֶם נִקְרָא אַתָּה תַּעֲנֶה בָּרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ תְּפִלָּה:

Continue—

רְצֵה *p. 61, to* קַדְמוֹנִיוֹת, *p. 66.*

On New Moon, the Intermediate Days of Passover and Tabernacles, and on the Feast of Dedication, say "Hallel", p. 313.

During the Ten Days of Penitence, the Sabbath excepted, the following to וְהוֹשִׁיעֵנוּ, *p. 70, is said.*

אָבִינוּ מַלְכֵּנוּ. חָטָאנוּ לְפָנֶיךָ:
אָבִינוּ מַלְכֵּנוּ. אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה:
אָבִינוּ מַלְכֵּנוּ. עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:
אָבִינוּ מַלְכֵּנוּ. חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה:
אָבִינוּ מַלְכֵּנוּ. בַּטֵּל מֵעָלֵינוּ כָּל־גְּזֵרוֹת קָשׁוֹת:

In illness, or when time is lacking, the following shortened form of the Amidah may be said:—

"O Lord," p. 53, to "holy God," p. 55.

Give us understanding, O Lord our God, to know thy ways; circumcise our hearts to fear thee, and forgive us so that we may be redeemed. Keep us far from sorrow; satiate us on the pastures of thy land, and gather our scattered ones from the four corners of the earth. Let them that go astray be judged according to thy will, and wave thy hand over the wicked. Let the righteous rejoice in the rebuilding of thy city, and in the establishment of thy temple, and in the flourishing of the horn of David thy servant, and in the clear-shining light of the son of Jesse, thine anointed. Even before we call, do thou answer. Blessed art thou, O Lord, who hearkenest unto prayer.

Continue—

"Accept," p. 61, to "ancient years," p. 66.

On New Moon, the Intermediate Days of Passover and Tabernacles, and on the Feast of Dedication, say "Hallel," p. 313.

During the Ten Days of Penitence, the Sabbath excepted, the following to "and save us" p. 70, is said.

Our Father, our King! we have sinned before thee.

Our Father, our King! we have no king but thee.

Our Father, our King! deal with us for the sake of thy name.

Our Father, our King! let a happy year begin for us.

Our Father, our King! nullify all evil decrees against us.

אָבִינוּ מַלְכֵּנוּ. בַּטֵּל מַחְשָׁבוֹת שׂוֹנְאֵינוּ:
אָבִינוּ מַלְכֵּנוּ. הָפֵר עֲצַת אוֹיְבֵינוּ:
אָבִינוּ מַלְכֵּנוּ. כַּלֵּה כָל־צָר וּמַשְׂטִין מֵעָלֵינוּ:
אָבִינוּ מַלְכֵּנוּ. סְתוֹם פִּיוֹת מַשְׂטִינֵינוּ וּמְקַטְרְגֵינוּ:
אָבִינוּ מַלְכֵּנוּ. כַּלֵּה דֶּבֶר וְחֶרֶב וְרָעָב וּשְׁבִי
וּמַשְׁחִית מִבְּנֵי בְרִיתֶךָ:
אָבִינוּ מַלְכֵּנוּ. מְנַע מַגֵּפָה מִנַּחֲלָתֶךָ:
אָבִינוּ מַלְכֵּנוּ. סְלַח וּמְחַל לְכָל־עֲוֹנוֹתֵינוּ:
אָבִינוּ מַלְכֵּנוּ. מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ מִנֶּגֶד עֵינֶיךָ:
אָבִינוּ מַלְכֵּנוּ. מְחוֹק בְּרַחֲמֶיךָ הָרַבִּים כָּל־שִׁטְרֵי
חוֹבוֹתֵינוּ:
אָבִינוּ מַלְכֵּנוּ. הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:
אָבִינוּ מַלְכֵּנוּ. שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּךָ:
אָבִינוּ מַלְכֵּנוּ. קְרַע רוֹעַ גְּזַר דִּינֵנוּ:
אָבִינוּ מַלְכֵּנוּ. זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ:
*אָבִינוּ מַלְכֵּנוּ. כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים:
אָבִינוּ מַלְכֵּנוּ. כָּתְבֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה:
אָבִינוּ מַלְכֵּנוּ. כָּתְבֵנוּ בְּסֵפֶר פַּרְנָסָה וְכַלְכָּלָה:

* At the נְעִילָה Service on the Day of Atonement, חָתְמֵנוּ is substituted for כָּתְבֵנוּ in this and the following sentences.

Our Father, our King! nullify the designs of those that hate us.

Our Father, our King! make the counsel of our enemies of none effect.

Our Father, our King! rid us of every oppressor and adversary.

Our Father, our King! close the mouths of our adversaries and accusers.

Our Father, our King! of pestilence and the sword, of famine, captivity and destruction, rid the children of thy covenant.

Our Father, our King! withhold the plague from thine inheritance.

Our Father, our King! forgive and pardon all our iniquities.

Our Father, our King! blot out our transgressions, and make them pass away from before thine eyes.

Our Father, our King! erase in thine abundant mercies all the records of our guilt.

Our Father, our King! bring us back in perfect repentance unto thee.

Our Father, our King! send a perfect healing to the sick of thy people.

Our Father, our King! rend the evil judgment decreed against us.

Our Father, our King! let thy remembrance of us be for good.

Our Father, our King! *inscribe us in the book of happy life.

Our Father, our King! inscribe us in the book of redemption and salvation.

Our Father, our King! inscribe us in the book of maintenance and sustenance.

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*At the Conclusion Service on the Day of Atonement, "seal us" is substituted for "inscribe us" in this and the following sentences.

אָבִינוּ מַלְכֵּנוּ. כָּתְבֵנוּ בְּסֵפֶר זְכִיוֹת:
אָבִינוּ מַלְכֵּנוּ. כָּתְבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה:
אָבִינוּ מַלְכֵּנוּ. הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב:
אָבִינוּ מַלְכֵּנוּ. הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ:
אָבִינוּ מַלְכֵּנוּ. הָרֵם קֶרֶן מְשִׁיחֶךָ:
אָבִינוּ מַלְכֵּנוּ. מַלֵּא יָדֵינוּ מִבִּרְכוֹתֶיךָ:
אָבִינוּ מַלְכֵּנוּ. מַלֵּא אֲסָמֵינוּ שָׂבָע:
אָבִינוּ מַלְכֵּנוּ. שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ:
אָבִינוּ מַלְכֵּנוּ. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ:
אָבִינוּ מַלְכֵּנוּ. פְּתַח שַׁעֲרֵי שָׁמַיִם לִתְפִלָּתֵנוּ:
אָבִינוּ מַלְכֵּנוּ. נָא אַל־תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ:
אָבִינוּ מַלְכֵּנוּ. זְכוֹר כִּי עָפָר אֲנָחְנוּ:
אָבִינוּ מַלְכֵּנוּ. תְּהִי הַשָּׁעָה הַזֹּאת שַׁעַת רַחֲמִים
וְעֵת רָצוֹן מִלְּפָנֶיךָ:
אָבִינוּ מַלְכֵּנוּ. חֲמוֹל עָלֵינוּ וְעַל־עוֹלָלֵינוּ וְטַפֵּנוּ:
אָבִינוּ מַלְכֵּנוּ. עֲשֵׂה לְמַעַן הֲרוּגִים עַל־שֵׁם קָדְשֶׁךָ:
אָבִינוּ מַלְכֵּנוּ. עֲשֵׂה לְמַעַן טְבוּחִים עַל־יִחוּדֶךָ:
אָבִינוּ מַלְכֵּנוּ. עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם
עַל־קִדּוּשׁ שְׁמֶךָ:

Our Father, our King! inscribe us in the book of merit.

Our Father, our King! inscribe us in the book of forgiveness and pardon.

Our Father, our King! let salvation soon spring forth for us.

Our Father, our King! exalt the horn of Israel, thy people.

Our Father, our King! exalt the horn of thine anointed.

Our Father, our King! fill our hands with thy blessings.

Our Father, our King! fill our storehouses with plenty.

Our Father, our King! hear our voice, spare us, and have mercy upon us.

Our Father, our King! receive our prayer in mercy and in favor.

Our Father, our King! open the gates of heaven unto our prayer.

Our Father, our King! we pray thee, turn us not back empty from thy presence.

Our Father, our King! remember that we are but dust.

Our Father, our King! let this hour be an hour of mercy and a time of favor with thee.

Our Father, our King! have compassion upon us and upon our children and our infants.

Our Father, our King! do this for the sake of them that were slain for thy holy name.

Our Father, our King! do it for the sake of them that were slaughtered for thy Unity.

Our Father, our King! do it for the sake of them that went through fire and water for the sanctification of thy name.

אָבִינוּ מַלְכֵּנוּ. נְקוֹם לְעֵינֵינוּ נִקְמַת דַּם־עֲבָדֶיךָ הַשָּׁפוּךְ:

אָבִינוּ מַלְכֵּנוּ. עֲשֵׂה לְמַעַנְךָ אִם־לֹא־לְמַעֲנֵנוּ:

אָבִינוּ מַלְכֵּנוּ. עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ:

אָבִינוּ מַלְכֵּנוּ. עֲשֵׂה לְמַעַן רַחֲמֶיךָ הָרַבִּים:

אָבִינוּ מַלְכֵּנוּ. עֲשֵׂה לְמַעַן שִׁמְךָ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ:

אָבִינוּ מַלְכֵּנוּ. חָנֵּנוּ וַעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ:

On Mondays and Thursdays the following, from וְהוּא רַחוּם *to* אֶחָד *p. 76, is added. On other Weekdays continue* וַיֹּאמֶר דָּוִד, *p. 76. Both these prayers are omitted on New Moon, during the whole month of Nisan, on the thirty-third day of Counting the Omer, from the first day of Sivan until the second day after Pentecost, on the 9th and 15th of Ab, on the day before New Year, from the day before the Fast of Atonement until the second day after Tabernacles, on the Feast of Dedication, on the 15th of Shebat, on the two days of Purim, and on the two days of Purim Katon, the 14th and 15th of Adar Rishon. These prayers are also omitted in the house of a mourner during the week of mourning, and at the celebration of a circumcision.*

וְהוּא רַחוּם, יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ, וְלֹא יָעִיר כָּל־חֲמָתוֹ: אַתָּה יְיָ לֹא־

Our Father, our King! avenge before our eyes the blood of thy servants that hath been shed.

Our Father, our King! do it for thy sake, if not for ours.

Our Father, our King! do it for thy sake, and save us.

Our Father, our King! do it for the sake of thine abundant mercies.

Our Father, our King! do it for the sake of thy great, mighty and revered name by which we are called.

Our Father, our King! be gracious unto us and answer us, for we have no good works of our own; deal with us in charity and kindness, and save us.

On Mondays and Thursdays the following is said to "the Lord is One," p. 76. On other Week Days continue, "And David said," etc., p. 76. Both these Prayers are omitted on New Moon, during the whole month of Nisan, on the thirty-third day of Counting the Omer, from the first day of Sivan until the second day after Pentecost, on the 9th and 15th of Ab, on the day before New Year, from the day before the Fast of Atonement until the second day after Tabernacles, on the Feast of Dedication, on the 15th of Shebat, on the two days of Purim, and on the two days of Purim Katon, the 14th and 15th of Adar Rishon. These prayers are also omitted in the house of a mourner during the week of mourning, and at the celebration of a circumcision.

And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away and doth not stir up all his wrath. Withhold

תִּכְלָא רַחֲמֶיךָ מִמֶּנּוּ, חַסְדְּךָ וַאֲמִתְּךָ תָּמִיד יִצְּרוּנוּ:
הוֹשִׁיעֵנוּ יְיָ אֱלֹהֵינוּ, וְקַבְּצֵנוּ מִן־הַגּוֹיִם. לְהֹדוֹת
לְשֵׁם קָדְשֶׁךָ, לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ: אִם־עֲוֹנוֹת
תִּשְׁמָר־יָהּ, אֲדֹנָי, מִי יַעֲמֹד: כִּי־עִמְּךָ הַסְּלִיחָה,
לְמַעַן תִּוָּרֵא: לֹא כַחֲטָאֵינוּ תַּעֲשֶׂה־לָּנוּ, וְלֹא
כַעֲוֹנֹתֵינוּ תִּגְמוֹל עָלֵינוּ: אִם־עֲוֹנֵינוּ עָנוּ בָנוּ, יְיָ,
עֲשֵׂה לְמַעַן שְׁמֶךָ: וְכִי רַחֲמֶיךָ יְיָ, וַחֲסָדֶיךָ, כִּי
מֵעוֹלָם הֵמָּה: יַעַנְנוּ יְיָ בְּיוֹם צָרָה, יְשַׂגְּבֵנוּ שֵׁם
אֱלֹהֵי יַעֲקֹב: יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעַנְנוּ בְיוֹם־
קָרְאֵנוּ: אָבִינוּ מַלְכֵּנוּ חָנֵּנוּ וַעֲנֵנוּ, כִּי אֵין בָּנוּ
מַעֲשִׂים. צְדָקָה עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ: אֲדוֹנֵנוּ
אֱלֹהֵינוּ, שְׁמַע קוֹל תַּחֲנוּנֵינוּ, וּזְכָר־לָנוּ אֶת־בְּרִית
אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ: וְעַתָּה אֲדֹנָי
אֱלֹהֵינוּ, אֲשֶׁר הוֹצֵאתָ אֶת־עַמְּךָ מֵאֶרֶץ מִצְרַיִם,
בְּיָד חֲזָקָה וַתַּעַשׂ־לְךָ שֵׁם כַּיּוֹם הַזֶּה, חָטָאנוּ
רָשָׁעְנוּ: אֲדֹנָי, כְּכָל־צִדְקֹתֶיךָ, יָשָׁב־נָא אַפְּךָ
וַחֲמָתְךָ מֵעִירְךָ יְרוּשָׁלַיִם הַר קָדְשֶׁךָ, כִּי בַחֲטָאֵינוּ
וּבַעֲוֹנוֹת אֲבוֹתֵינוּ, יְרוּשָׁלַיִם וְעַמְּךָ לְחֶרְפָּה לְכָל־
סְבִיבוֹתֵינוּ: וְעַתָּה, שְׁמַע אֱלֹהֵינוּ אֶל־תְּפִלַּת

not thou thy tender mercies from us, O Lord: let thy lovingkindness and thy truth continually preserve us. Save us, O Lord our God, and gather us from amongst the nations, to give thanks unto thy holy name, and to triumph in thy praise. If thou shouldst mark iniquities, O Lord, who could stand? But there is forgiveness with thee, that thou mayest be feared. Not according to our sins wilt thou deal with us, nor requite us according to our iniquities. If our iniquities testify against us, work thou, O Lord, for thy name's sake. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. May the Lord answer us in the day of trouble, the name of the God of Jacob set us up on high. Save, Lord: may the King answer us on the day when we call. Our Father, our King, be gracious unto us and answer us, for we have no good works of our own; deal with us in charity for thy name's sake. Our Lord, our God, hearken to the voice of our supplications, and remember unto us the covenant of our fathers, and save us for thy name's sake. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast made thee a name as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteous acts, let thine anger and thy fury, I pray thee, be turned away from thy city Jerusalem, thy holy mountain; because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are round about us. Now therefore, hearken, O our God, unto the prayer

עַבְדְּךָ וְאֶל־תַּחֲנוּנָיו, וְהָאֵר פָּנֶיךָ עַל־מִקְדָּשְׁךָ הַשָּׁמֵם, לְמַעַן אֲדֹנָי:

הַטֵּה אֱלֹהַי ו אָזְנְךָ וּשְׁמָע, פְּקַח עֵינֶיךָ וּרְאֵה שִׁמְמוֹתֵינוּ, וְהָעִיר אֲשֶׁר־נִקְרָא שִׁמְךָ עָלֶיהָ. כִּי לֹא עַל־צִדְקֹתֵינוּ אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל־רַחֲמֶיךָ הָרַבִּים: אֲדֹנָי ו שְׁמָעָה, אֲדֹנָי ו סְלָחָה, אֲדֹנָי הַקְשִׁיבָה, וַעֲשֵׂה אַל־תְּאַחַר. לְמַעַנְךָ אֱלֹהַי, כִּי־שִׁמְךָ נִקְרָא עַל־עִירְךָ וְעַל־עַמֶּךָ: אָבִינוּ הָאָב הָרַחֲמָן. הַרְאֵנוּ אוֹת לְטוֹבָה. וְקַבֵּץ נְפוּצוֹתֵינוּ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל־הַגּוֹיִם, כִּי אַתָּה יְיָ אֱלֹהֵינוּ: וְעַתָּה יְיָ אָבִינוּ אָתָּה. אֲנַחְנוּ הַחֹמֶר וְאַתָּה יֹצְרֵנוּ וּמַעֲשֵׂה יָדְךָ כֻּלָּנוּ: הוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, צִיְּרֵנוּ מַלְכֵּנוּ וְגוֹאֲלֵנוּ: חוּסָה יְיָ עַל־עַמֶּךָ, וְאַל־תִּתֵּן נַחֲלָתְךָ לְחֶרְפָּה לִמְשָׁל־בָּם גּוֹיִם. לָמָּה יֹאמְרוּ בָעַמִּים. אַיֵּה אֱלֹהֵיהֶם: יָדַעְנוּ, כִּי חָטָאנוּ, וְאֵין מִי יַעֲמֹד בַּעֲדֵנוּ. שִׁמְךָ הַגָּדוֹל יַעֲמֹד־לָנוּ בְּעֵת צָרָה: יָדַעְנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים. צְדָקָה עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ: רַחֵם אָב עַל־בָּנִים, כֵּן תְּרַחֵם יְיָ עָלֵינוּ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ: חֲמוֹל עַל־

of thy servant and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

Incline thine ear, O my God, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not lay our supplications before thee because of our righteous acts, but because of thine abundant mercies. O Lord, hear; O Lord forgive; O Lord, hearken and do; defer not; for thine own sake, O my God, because thy city and thy people are called by thy name. O our Father, merciful Father, show us a sign for good, and gather our scattered ones from the four corners of the earth. Let all the nations perceive and know that thou art the Lord our God. And now, O Lord, thou art our Father; we are the clay, and thou art our potter, yea, we are all the work of thy hand. Save us for thy name's sake, our Rock, our King, and our Redeemer. Spare thy people, O Lord, and give not thine inheritance over to reproach, that the nations should make a by-word of them. Wherefore should they say among the peoples, Where is their God? We know that we have sinned, and there is none to stand up in our behalf; let thy great name stand for our defence in time of trouble. We know that we have no good works of our own; deal with us in charity for thy name's sake. As a father hath mercy upon his children, so, O Lord, have mercy upon us, and save us for thy name's sake. Have pity upon

עַמְּךָ, רַחֵם עַל־נַחֲלָתֶךָ, חוּסָה־נָא כְּרֹב רַחֲמֶיךָ. חָנֵּנוּ וַעֲנֵנוּ, כִּי לְךָ יְיָ הַצְּדָקָה עֹשֵׂה נִפְלָאוֹת בְּכָל־עֵת:

הַבֶּט־נָא, רַחֵם־נָא, עַל־עַמְּךָ מְהֵרָה לְמַעַן שִׁמְךָ, בְּרַחֲמֶיךָ הָרַבִּים. יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם וְהוֹשִׁיעָה צֹאן מַרְעִיתֶךָ. וְאַל־יִמְשָׁל־בָּנוּ קָצֶף, כִּי לְךָ עֵינֵינוּ תְלוּיוֹת. הוֹשִׁיעֵנוּ לְמַעַן שִׁמְךָ: רַחֵם עָלֵינוּ לְמַעַן בְּרִיתֶךָ. הַבִּיטָה וַעֲנֵנוּ בְּעֵת צָרָה. כִּי לְךָ יְיָ הַיְשׁוּעָה. בְּךָ תּוֹחֲלֶתֵנוּ, אֱלֹהֵי סְלִיחוֹת. אָנָּא, סְלַח־נָא, אֵל טוֹב וְסַלָּח. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

אָנָּא מֶלֶךְ חַנּוּן וְרַחוּם. זְכוֹר וְהַבֵּט לִבְרִית בֵּין הַבְּתָרִים. וְתֵרָאֶה לְפָנֶיךָ עֲקֵדַת יָחִיד לְמַעַן יִשְׂרָאֵל: אָבִינוּ מַלְכֵּנוּ, חָנֵּנוּ וַעֲנֵנוּ, כִּי שִׁמְךָ הַגָּדוֹל נִקְרָא עָלֵינוּ. עֲשֵׂה נִפְלָאוֹת בְּכָל־עֵת. עֲשֵׂה עִמָּנוּ כְּחַסְדֶּךָ. חַנּוּן וְרַחוּם, הַבִּיטָה וַעֲנֵנוּ בְּעֵת צָרָה. כִּי לְךָ יְיָ הַיְשׁוּעָה: אָבִינוּ מַלְכֵּנוּ מַחֲסֵנוּ. אַל־תַּעַשׂ עִמָּנוּ כְּרֹעַ מַעֲלָלֵינוּ. זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ. וּכְרֹב טוּבְךָ הוֹשִׁיעֵנוּ, וַחֲמֹל־נָא עָלֵינוּ. כִּי אֵין לָנוּ

thy people; have mercy upon thine inheritance; spare, we pray thee, according to the abundance of thy tender mercies; be gracious unto us and answer us, for charity is thine, O Lord; thou doest wondrous things at all times.

Look, we beseech thee, and speedily have mercy upon thy people for thy name's sake in thine abundant mercies. O Lord our God, spare and be merciful; save the sheep of thy pasture; let not wrath rule over us, for our eyes are bent upon thee; save us for thy name's sake. Have mercy upon us for the sake of thy covenant; look, and answer us in time of trouble, for salvation is thine, O Lord. Our hope is in thee, O God of forgiveness. We beseech thee, forgive, O good and forgiving God, for thou art a gracious and merciful God and King.

We beseech thee, O gracious and merciful King, remember and give heed to the Covenant between the Pieces (with Abraham), and let the binding (upon the altar) of (Isaac) an only son appear before thee, to the welfare of Israel. Our Father, our King, be gracious unto us and answer us, for we are called by thy great name. Thou who doest wondrous things at all times, deal with us according to thy lovingkindness. O gracious and merciful Being, look, and answer us in time of trouble, for salvation is thine, O Lord. Our Father, our King, our Refuge, deal not with us according to the evil of our doings; remember, O Lord, thy tender mercies and thy lovingkindnesses; save us according to thy abundant goodness, and have pity upon us, we beseech thee, for we have no other God beside thee, our Rock.

אֱלֹהַּ אַחֵר מִבַּלְעָדֶיךָ צוּרֵנוּ: אַל־תַּעַזְבֵנוּ יְיָ אֱלֹהֵינוּ, אַל־תִּרְחַק מִמֶּנּוּ. כִּי נַפְשֵׁנוּ קָצָרָה, מֵחֶרֶב וּמִשְׁבִּי, וּמִדֶּבֶר וּמַמַּגֵּפָה, וּמִכָּל־צָרָה וְיָגוֹן. הַצִּילֵנוּ, כִּי לְךָ קִוִּינוּ, וְאַל־תַּכְלִימֵנוּ יְיָ אֱלֹהֵינוּ, וְהָאֵר פָּנֶיךָ בָּנוּ וּזְכָר־לָנוּ אֶת־בְּרִית אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. רְאֵה בְצָרוֹתֵינוּ, וּשְׁמַע קוֹל תְּפִלָּתֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל־פֶּה:

אֵל רַחוּם וְחַנּוּן. רַחֵם עָלֵינוּ וְעַל כָּל־מַעֲשֶׂיךָ. כִּי אֵין כָּמוֹךָ יְיָ אֱלֹהֵינוּ. אָנָּא שָׂא נָא פְּשָׁעֵינוּ אָבִינוּ מַלְכֵּנוּ, צוּרֵנוּ וְגוֹאֲלֵנוּ, אֵל חַי וְקַיָּם, הַחֲסִין בַּכֹּחַ, חָסִיד וָטוֹב עַל כָּל־מַעֲשֶׂיךָ. כִּי אַתָּה הוּא יְיָ אֱלֹהֵינוּ: אֵל אֶרֶךְ אַפַּיִם וּמָלֵא רַחֲמִים. עֲשֵׂה עִמָּנוּ כְּרֹב רַחֲמֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. שְׁמַע מַלְכֵּנוּ תְּפִלָּתֵנוּ, וּמִיַּד אוֹיְבֵינוּ הַצִּילֵנוּ. שְׁמַע מַלְכֵּנוּ תְּפִלָּתֵנוּ, וּמִכָּל־צָרָה וְיָגוֹן הַצִּילֵנוּ: אָבִינוּ מַלְכֵּנוּ אַתָּה, וְשִׁמְךָ עָלֵינוּ נִקְרָא, אַל־תַּנִּיחֵנוּ: אַל־תַּעַזְבֵנוּ אָבִינוּ, וְאַל־תִּטְּשֵׁנוּ בּוֹרְאֵנוּ, וְאַל־תִּשְׁכָּחֵנוּ יוֹצְרֵנוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

Forsake us not, O Lord our God, be not far from us; for our soul is shrunken by reason of the sword and captivity and pestilence and plague, and of every trouble and sorrow. Deliver us, for we hope in thee; put us not to shame, O Lord our God; make thy countenance to shine upon us; remember unto us the covenant of our fathers, and save us for thy name's sake. Look upon our troubles, and hear the voice of our prayer, for thou hearest the prayer of every mouth.

Merciful and gracious God! Have mercy upon us and upon all thy works, for there is none like unto thee, O Lord our God. We beseech thee, forgive our transgressions, O our Father, our King, our Rock and our Redeemer, O living and everlasting God, mighty in strength, loving and good to all thy works; for thou art the Lord our God. O God, who art slow to anger and full of mercy, deal with us according to the abundance of thy tender mercies, and save us for thy name's sake. Hear our prayer, O our King, and deliver us from the hand of our enemies; hear our prayer, O our King, and deliver us from all trouble and sorrow. Thou art our Father, our King, and we are called by thy name; desert us not. Forsake us not, our Father, and cast us not off, O our Creator, and forget us not, O our Maker, for thou art a gracious and merciful God and King.

אֵין כָּמוֹךָ חַנּוּן וְרַחוּם יְיָ אֱלֹהֵינוּ. אֵין כָּמוּךָ אֵל אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת. הוֹשִׁיעֵנוּ, בְּרַחֲמֶיךָ הָרַבִּים, מֵרַעַשׁ וּמֵרָגֶז הַצִּילֵנוּ: וְכֹר לַעֲבָדֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב. אַל־תֵּפֶן אֶל־קָשְׁיֵנוּ וְאֶל־רִשְׁעֵנוּ וְאֶל־חַטָּאתֵנוּ: שׁוּב מֵחֲרוֹן אַפֶּךָ וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ. וְהַסֵּר מִמֶּנּוּ מַכַּת הַמָּוֶת כִּי רַחוּם אָתָּה. כִּי בֶן דַּרְכֶּךָ עָשָׂה חֶסֶד הָנֵם בְּכָל־דּוֹר וָדוֹר: חוּסָה יְיָ עַל־עַמֶּךָ וְהַצִּילֵנוּ מִזַּעְמֶךָ. וְהַסֵּר מִמֶּנּוּ מַכַּת הַמַּגֵּפָה וּנְזֵרָה קָשָׁה. כִּי אַתָּה שׁוֹמֵר יִשְׂרָאֵל: לְךָ אֲדֹנָי הַצְּדָקָה וְלָנוּ בֹשֶׁת הַפָּנִים: מַה־נֹּאתַר, מַה־נֹּאמַר, מַה־נְּדַבֵּר וּמַה־נִּצְטַדָּק: נַחְפְּשָׂה דְרָכֵינוּ וְנַחְקֹרָה וְנָשׁוּבָה אֵלֶיךָ. כִּי יְמִינְךָ פְּשׁוּטָה לְקַבֵּל שָׁבִים: אָנָּא יְיָ הוֹשִׁיעָה נָּא. אָנָּא יְיָ הַצְלִיחָה נָא: אָנָּא יְיָ עֲנֵנוּ בְּיוֹם קָרְאֵנוּ: לְךָ יְיָ חַכִּינוּ, לְךָ יְיָ קִוִּינוּ, לְךָ יְיָ נְיַחֵל. אַל־תֶּחְשֶׁה וְתַעֲנֵנוּ. כִּי נָאֲמוּ גּוֹיִם, אָבְדָה תִקְוָתָם. כָּל־בֶּרֶךְ וְכָל־קוֹמָה לְךָ לְבַד תִּשְׁתַּחֲוֶה:

הַפּוֹתֵחַ יָד בִּתְשׁוּבָה לְקַבֵּל פּוֹשְׁעִים וְחַטָּאִים. נִבְהֲלָה נַפְשֵׁנוּ מֵרֹב עִצְּבוֹנֵנוּ. אַל־תִּשְׁכָּחֵנוּ נֶצַח.

There is none gracious and merciful like thee, O Lord our God; there is none like thee, O God, slow to anger and abounding in lovingkindness and truth. Save us in thine abundant mercies; from fierceness and rage deliver us. Remember thy servants, Abraham, Isaac and Jacob; look not unto our stubbornness and our wickedness and our sin. Turn from thy fierce anger, and repent of the evil against thy people. Remove from us the stroke of death, for thou art merciful, for such is thy way—showing lovingkindness freely throughout all generations. Spare thy people, O Lord, and deliver us from thy wrath, and remove from us the stroke of the plague, and harsh decrees, for thou art the Guardian of Israel. Unto thee, O Lord, belongeth righteousness, but unto us confusion of face. How may we complain? What can we say, what can we speak, or how can we justify ourselves? We will search our ways and try them, and turn again to thee; for thy right hand is stretched out to receive the penitent. Save, we beseech thee, O Lord; we beseech thee, O Lord, send prosperity. We beseech thee, O Lord, answer us on the day when we call. For thee, O Lord, we wait; for thee, O Lord, we hope; in thee, O Lord, we trust; be not silent, nor let us be oppressed; for the nations say, Their hope is lost. Let every knee and all that is lofty bow down to thee alone.

O thou, who openest thy hand to repentance, to receive transgressors and sinners—our soul is sore vexed through the greatness of our grief; forget us not for

קוֹמָה וְהוֹשִׁיעֵנוּ, כִּי חָסִינוּ בָךְ: אָבִינוּ מַלְכֵּנוּ אִם
אֵין בָּנוּ צְדָקָה וּמַעֲשִׂים טוֹבִים, וְכָרֵת־לָנוּ אֶת־
בְּרִית אֲבוֹתֵינוּ וְעֵדוּתֵנוּ, בְּכָל־יוֹם, יְיָ אֶחָד: הַבִּיטָה
בְעָנְיֵנוּ, כִּי רַבּוּ מַכְאוֹבֵינוּ, וְצָרוֹת לְבָבֵינוּ: חִיסָה
יְיָ עָלֵינוּ בְּאֶרֶץ שִׁבְיֵנוּ, וְאַל־תִּשְׁפּוֹךְ חֲרוֹנְךָ עָלֵינוּ.
כִּי אֲנַחְנוּ עַמֶּךָ, בְּנֵי בְרִיתֶךָ: אֵל, הַבִּיטָה דַל
כְּבוֹדֵנוּ בַגּוֹיִם, וְשִׁקְצוּנוּ כְּטָמְאַת הַנִּדָּה: עַד־מָתַי
עֻזְּךָ בַּשִּׁבְיָ, וְתִפְאַרְתְּךָ בְּיַד־צָר: עוֹרְרָה וּבוֹרָתְךָ
וְקִנְאָתְךָ עַל־אוֹיְבֶיךָ. חֶם יֶבוֹשׁוּ וְיֵחַתּוּ מִגְּבוּרָתָם.
וְאַל־יִמְעֲטוּ לְפָנֶיךָ תְּלָאוֹתֵינוּ: מַהֵר יְקַדְּמוּנוּ
רַחֲמֶיךָ, בְּיוֹם צָרָתֵנוּ. וְאִם־לֹא לְמַעֲנֵנוּ, לְמַעַנְךָ
פְּעַל. וְאַל־תַּשְׁחֵית זֶכֶר שְׁאֵרִיתֵנוּ: וְחֹן אִם
הַמְיַחֲדִים שִׁמְךָ, פְּעָמִים בְּכָל־יוֹם, תָּמִיד בְּאַהֲבָה,
וְאוֹמְרִים. שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ | אֶחָד:

וַיֹּאמֶר דָּוִד אֶל־גָּד צַר־לִי מְאֹד נִפְּלָה־נָּא בְיַד־
יְהוָה, כִּי־רַבִּים רַחֲמָו וּבְיַד אָדָם אַל־אֶפֹּלָה:

רַחוּם וְחַנּוּן, חָטָאתִי לְפָנֶיךָ יְיָ מָלֵא
רַחֲמִים, רַחֵם עָלַי וְקַבֵּל תַּחֲנוּנָי:

ever; arise and save us, for we trust in thee. Our Father, our King, though we be without righteousness and good deeds, remember unto us the covenant of our fathers, and the testimony we bear every day that the Lord is One. Look upon our affliction, for many are our griefs and the sorrows of our heart. Have pity upon us, O Lord, in the land of our captivity, and pour not out thy wrath upon us, for we are thy people, the children of thy covenant. O God, look upon our sunken glory among the nations, and the abomination in which we are held as of utter defilement. How long shall thy strength remain in captivity, and thy glory in the hand of the foe? Arouse thy might and thy zeal against thine enemies, that they may be put to shame and broken down in their might. O let not our travail seem little in thy sight. Let thy tender mercies speedily come to meet us in the day of our trouble; and if not for our sake, do it for thine own sake, and destroy not the remembrance of our remnant; but be gracious unto a people, who in constant love proclaim the unity of thy name twice every day, saying, Hear, O Israel: the Lord our God, the Lord is One.

And David said unto Gad, I am troubled exceedingly; let us fall, I pray thee, into the hand of the Lord, for his mercies are many; but let me not fall into the hand of man.

O thou who art merciful and gracious, I have sinned before thee. O Lord, full of mercy, have mercy upon me and receive my supplications.

תהלים ו׳

יְיָ אַל־בְּאַפְּךָ תוֹכִיחֵנִי, וְאַל־בַּחֲמָתְךָ
תְיַסְּרֵנִי: חָנֵּנִי יְיָ כִּי־אֻמְלַל אָנִי, רְפָאֵנִי יְיָ,
כִּי נִבְהֲלוּ עֲצָמָי: וְנַפְשִׁי נִבְהֲלָה מְאֹד,
וְאַתָּה יְיָ עַד־מָתָי: שׁוּבָה יְיָ חַלְּצָה נַפְשִׁי,
הוֹשִׁיעֵנִי לְמַעַן חַסְדֶּךָ: כִּי אֵין בַּמָּוֶת זִכְרֶךָ,
בִּשְׁאוֹל מִי יוֹדֶה־לָּךְ: יָגַעְתִּי בְאַנְחָתִי אַשְׂחֶה
בְכָל־לַיְלָה מִטָּתִי, בְּדִמְעָתִי עַרְשִׂי אַמְסֶה:
עָשְׁשָׁה מִכַּעַס עֵינִי, עָתְקָה, בְּכָל־צוֹרְרָי:
סוּרוּ מִמֶּנִּי כָּל־פֹּעֲלֵי אָוֶן, כִּי־שָׁמַע יְיָ קוֹל
בִּכְיִי: שָׁמַע יְיָ תְּחִנָּתִי, יְיָ תְּפִלָּתִי יִקָּח: יֵבֹשׁוּ
וְיִבָּהֲלוּ מְאֹד כָּל־אוֹיְבָי, יָשֻׁבוּ יֵבֹשׁוּ רָגַע:

On Monday and Thursday Mornings the following is added. On other Weekdays, continue שׁוֹמֵר יִשְׂרָאֵל, *p. 79.*

יְיָ אֱלֹהֵי יִשְׂרָאֵל. שׁוּב מֵחֲרוֹן *Reader and Cong.*
אַפֶּךָ. וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ:

הַבֵּט מִשָּׁמַיִם וּרְאֵה, כִּי הָיִינוּ לַעַג וָקֶלֶס *Cong.*

Psalm vi.

O Lord, rebuke me not in thine anger: neither chasten me in thy hot displeasure. Be gracious unto me, O Lord; for I am withered away: O Lord, heal me; for my bones are troubled. My soul also is sore troubled: and thou, O Lord, how long? Return, O Lord, deliver my soul: save me for thy lovingkindness' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks? I am weary with my groaning; every night I make my bed to swim; I melt away my couch with my tears. Mine eye wasteth away because of grief; it waxeth old because of all mine adversaries. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer. All mine enemies shall be ashamed and sore troubled: they shall turn back, they shall be ashamed suddenly.

On Monday and Thursday Mornings the following is added. On other Weekdays, and in the Afternoon Service, continue "O Guardian of Israel," p. 79.

Reader and Cong.—O Lord God of Israel, turn from thy fierce wrath, and repent of the evil against thy people.

Cong.—Look from heaven and see how we have become a scorn and a derision among the nations;

בַּגּוֹיִם. נָחְשַׁבְנוּ כְּצֹאן לַטֶּבַח יוֹבָל, לַהֲרוֹג וּלְאַבֵּד וּלְמַכָּה וּלְחֶרְפָּה:

Cong. and Reader. וּבְכָל־זֹאת שִׁמְךָ לֹא שָׁכָחְנוּ. נָא אַל־תִּשְׁכָּחֵנוּ: יי

Cong. זָרִים אוֹמְרִים אֵין תּוֹחֶלֶת וְתִקְוָה. חֹן אִם לְשִׁמְךָ מְקַוֶּה. טָהוֹר יְשׁוּעָתֵנוּ קָרְבָה. נַעֲנוּ וְלֹא הוֹנַח־לָנוּ. רַחֲמֶיךָ יְכַבְּשׁוּ אֶת־כַּעַסְךָ מֵעָלֵינוּ:

Cong. and Reader. אָנָּא, שׁוּב מֵחֲרוֹנֶךָ. וְרַחֵם סְגֻלָּה אֲשֶׁר בָּחָרְתָּ: יי

Cong. חוּסָה יְיָ עָלֵינוּ בְּרַחֲמֶיךָ. וְאַל־תִּתְּנֵנוּ בִּידֵי אַכְזָרִים. לָמָּה יֹאמְרוּ הַגּוֹיִם. אַיֵּה נָא אֱלֹהֵיהֶם. לְמַעַנְךָ עֲשֵׂה עִמָּנוּ חֶסֶד וְאַל־תְּאַחַר:

Cong. and Reader. אָנָּא, שׁוּב מֵחֲרוֹנֶךָ. וְרַחֵם סְגֻלָּה אֲשֶׁר בָּחָרְתָּ: יי

Cong. קוֹלֵנוּ תִּשְׁמַע וְתָחוֹן, וְאַל־תִּטְּשֵׁנוּ בְּיַד אוֹיְבֵנוּ לְמְחוֹת אֶת־שְׁמֵנוּ. וְכוֹר אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבוֹתֵינוּ. כְּכוֹכְבֵי הַשָּׁמַיִם אַרְבֶּה אֶת־זַרְעֲכֶם. וְעַתָּה נִשְׁאַרְנוּ מְעַט מֵהַרְבֵּה:

we are accounted as sheep brought to the slaughter, to be slain and destroyed, or to be smitten and reproached.

Cong. and Reader.—Yet, despite all this, we have not forgotten thy name: we beseech thee, forget us not.

Cong.—Strangers say, There is no hope or expectancy for you. Be gracious unto a people that trust in thy name. O thou who art most pure, bring our salvation near. We are weary, and no rest is granted us. Let thy tender mercies subdue thine anger from us.

Cong. and Reader.—We beseech thee, turn from thy wrath, and have mercy upon the treasured people whom thou hast chosen.

Cong.—O Lord, spare us in thy tender mercies, and give us not into the hands of the cruel. Wherefore should the nations say, Where now is their God? For thine own sake deal kindly with us, and delay not.

Cong. and Reader.—We beseech thee, turn from thy wrath, and have mercy upon the treasured people whom thou hast chosen.

Cong.—Hear our voice, and be gracious, and forsake us not in the hand of our enemies to blot out our name; remember what thou hast sworn to our fathers, I will multiply your seed as the stars of heaven:—and now we are left a few out of many.

Cong. and Reader. וּבְכָל־זֹאת שִׁמְךָ לֹא שָׁכָחְנוּ.
נָא אַל־תִּשְׁכָּחֵנוּ: יי

Cong. עָזְרֵנוּ אֱלֹהֵי יִשְׁעֵנוּ, עַל־דְּבַר כְּבוֹד־שְׁמֶךָ.
וְהַצִּילֵנוּ וְכַפֵּר עַל־חַטֹּאתֵינוּ, לְמַעַן שְׁמֶךָ:

Cong. and Reader. יְיָ אֱלֹהֵי יִשְׂרָאֵל. שׁוּב מֵחֲרוֹן
אַפֶּךָ. וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ:

שׁוֹמֵר יִשְׂרָאֵל. שְׁמוֹר שְׁאֵרִית יִשְׂרָאֵל. וְאַל־
יֹאבַד יִשְׂרָאֵל. הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל:

שׁוֹמֵר גּוֹי אֶחָד. שְׁמוֹר שְׁאֵרִית עַם אֶחָד. וְאַל־
יֹאבַד גּוֹי אֶחָד. הַמְיַחֲדִים שִׁמְךָ יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

שׁוֹמֵר גּוֹי קָדוֹשׁ. שְׁמוֹר שְׁאֵרִית עַם קָדוֹשׁ. וְאַל־
יֹאבַד גּוֹי קָדוֹשׁ. הַמְשַׁלְּשִׁים בִּשְׁלוֹשׁ קְדֻשָּׁה
לְקָדוֹשׁ:

מִתְרַצֶּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים. הִתְרַצֵּה
וְהִתְפַּיֵּס לְדוֹר עָנִי כִּי אֵין עוֹזֵר:

אָבִינוּ מַלְכֵּנוּ חָנֵּנוּ וַעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים.
עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ:

Cong. and Reader.—Yet, despite all this, we have not forgotten thy name: we beseech thee, forget us not.

Cong.—Help us, O God of our salvation, for the sake of the glory of thy name; and deliver us, and pardon our sins for thy name's sake.

Cong. and Reader.—O Lord God of Israel, turn from thy fierce wrath, and repent of the evil against thy people.

O Guardian of Israel, guard the remnant of Israel, and suffer not Israel to perish, who say, Hear O Israel.

O Guardian of an only nation, guard the remnant of an only nation, and suffer not an only nation to perish, who proclaim the unity of thy name, saying, The Lord our God, the Lord is One.

O Guardian of a holy nation, guard the remnant of a holy nation, and suffer not a holy nation to perish, who thrice repeat the three-fold sanctification unto the Holy One.

O Thou who art propitiated by prayers for mercy, and art conciliated by supplications, be thou propitious and reconciled to an afflicted generation; for there is none that helpeth.

Our Father, our King, be gracious unto us, and answer us, for we have no good works of our own; deal with us in charity and lovingkindness, and save us.

וַאֲנַחְנוּ לֹא נֵדַע מַה־נַּעֲשֶׂה, כִּי עָלֶיךָ עֵינֵינוּ: זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ, כִּי מֵעוֹלָם הֵמָּה: יְהִי־חַסְדְּךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ לָךְ: אַל תִּזְכָּר־לָנוּ עֲוֹנֹת רִאשֹׁנִים, מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ, כִּי דַלּוֹנוּ מְאֹד: חָנֵּנוּ יְיָ חָנֵּנוּ, כִּי־רַב שָׂבַעְנוּ בוּז: בְּרֹגֶז רַחֵם תִּזְכּוֹר: כִּי הוּא יָדַע יִצְרֵנוּ, זָכוּר כִּי־עָפָר אֲנָחְנוּ: עָזְרֵנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל־דְּבַר כְּבוֹד־שְׁמֶךָ, וְהַצִּילֵנוּ וְכַפֵּר עַל חַטֹּאתֵינוּ, לְמַעַן שְׁמֶךָ:

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִּי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִּי־קֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דִּי־אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

As for us, we know not what to do; but our eyes are upon thee. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. Let thy lovingkindness, O Lord, be upon us, according as we have waited for thee. Remember not against us the iniquities of our ancestors: let thy tender mercies speedily come to meet us; for we are brought very low. Be gracious unto us, O Lord, be gracious unto us; for we are sated to the full with contempt. In wrath remember to be merciful. For he knoweth our frame; he remembereth that we are dust. Help us, O God of our salvation, for the sake of the glory of thy name; and deliver us, and pardon our sins, for thy name's sake.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye Amen.

On Mondays and Thursdays the following two paragraphs are added. They are, however, omitted on the following days:— New Moon, the day before Passover, the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, the two days of Purim, and of Purim Katon, the 14th and 15th of Adar Rishon.

אֵל אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת, אַל־בְּאַפְּךָ תוֹכִיחֵנוּ: חוּסָה יְיָ עַל־עַמֶּךָ, וְהוֹשִׁיעֵנוּ מִכָּל־רָע: חָטָאנוּ לְךָ אָדוֹן, סְלַח־נָא כְּרֹב רַחֲמֶיךָ אֵל:

אֵל אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת, אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנּוּ: חוּסָה יְיָ עַל־יִשְׂרָאֵל עַמֶּךָ, וְהַצִּילֵנוּ מִכָּל־רָע: חָטָאנוּ לְךָ אָדוֹן, סְלַח־נָא כְּרֹב רַחֲמֶיךָ אֵל:

סדר קריאת התורה:

The following to כְּקֶדֶם *p. 87, forms part of the Service when Prayers are said with a Congregation on Mondays and Thursdays, and also, with the exception of* יְהִי רָצוֹן *p. 85, on Sabbath Afternoons, New Moon, the Intermediate Days of Passover and Tabernacles, and on Fast Days (Mornings and Afternoons).*

The Ark is opened.

Reader and Congregation.

וַיְהִי בִּנְסֹעַ הָאָרֹן, וַיֹּאמֶר מֹשֶׁה, קוּמָה

On Mondays and Thursdays the following two paragraphs are added. They are, however, omitted on the following days:—New Moon, the day before Passover, the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, the two days of Purim, and of Purim Katon, the 14th and 15th of Adar Rishon.

O God, slow to anger and abounding in loving-kindness and truth, rebuke us not in thine anger. Have pity upon thy people, O Lord, and save us from all evil. We have sinned against thee, O Lord; forgive, we beseech thee, according to the abundance of thy tender mercies, O God.

O God, slow to anger and abounding in loving-kindness and truth, hide not thy face from us. Have pity upon Israel, thy people, and deliver us from all evil. We have sinned against thee, O Lord; forgive, we beseech thee, according to the abundance of thy tender mercies, O God.

ORDER OF READING THE LAW.

The following to "as of old," p. 87, forms part of the Service when Prayers are said with a Congregation on Mondays and Thursdays, and also, with the exception of "May it be the will," etc., to "Amen," p. 85, on Sabbath Afternoons, New Moon, the Intermediate Days of Passover and Tabernacles, and on Fast Days (Mornings and Afternoons).

The Ark is Opened.

Reader and Cong.—And it came to pass, when the ark set forward, that Moses said, Rise

יְיָ וְפָצוּ אוֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלָם:

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ:

The Reader takes the Scroll of the Law, and says:—

גַּדְּלוּ לַייָ אִתִּי. וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו:

Reader and Congregation:—

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד. כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ, לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל ו לְרֹאשׁ: רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו קָדוֹשׁ הוּא: רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ, כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ:

אַב הָרַחֲמִים. הוּא יְרַחֵם עַם עֲמוּסִים. וְיִזְכּוֹר בְּרִית אֲתָנִים. וְיָצִיל נַפְשׁוֹתֵינוּ מִן־הַשָּׁעוֹת הָרָעוֹת. וְיִגְעַר בְּיֵצֶר הָרַע מִן הַנְּשׁוּאִים. וְיָחֹן אוֹתָנוּ לִפְלֵיטַת עוֹלָמִים. וְיַמְלֵא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים:

up, O Lord, and thine enemies shall be scattered, and they that hate thee shall flee before thee. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.

Blessed be he who in his holiness gave the Law to his people Israel.

The Reader takes the Scroll of the Law, and says:—

Magnify the Lord with me, and let us exalt his name together.

Reader and Cong.—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Exalt ye the Lord our God, and worship at his footstool: holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

May the Father of mercy have mercy upon a people that have been borne by him. May he remember the covenant with the patriarchs, deliver our souls from evil hours, check the evil inclination in them that have been carried by him, grant us of his grace an everlasting deliverance, and in the attribute of his goodness fulfil our desires by salvation and mercy.

The Scroll of the Law is placed upon the desk. The Reader unrolls it, and says the following:—

וְתִגְלֶה וְתֵרָאֶה מַלְכוּתוֹ עָלֵינוּ בְּזְמַן קָרוֹב.
וְחָנּוֹן פְּלֵיטָתֵנוּ וּפְלֵיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן
וּלְחֶסֶד וְלְרַחֲמִים וּלְרָצוֹן, וְנֹאמַר אָמֵן: הַכֹּל הָבוּ
גֹדֶל לֵאלֹהֵינוּ וּתְנוּ כָבוֹד לַתּוֹרָה:

Here the Reader names the Person who is to be called to the Reading of the Law:—

כֹּהֵן קָרֵב יַעֲמֹד פ׳ בֶּן פ׳ הַכֹּהֵן.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ:
תּוֹרַת יְיָ תְּמִימָה מְשִׁיבַת נָפֶשׁ עֵדוּת יְיָ נֶאֱמָנָה
מַחְכִּימַת פֶּתִי: פִּקּוּדֵי יְיָ יְשָׁרִים מְשַׂמְּחֵי־לֵב
מִצְוַת יְיָ בָּרָה מְאִירַת עֵינָיִם: יְיָ עֹז לְעַמּוֹ יִתֵּן
יְיָ יְבָרֵךְ אֶת עַמּוֹ בַּשָּׁלוֹם: הָאֵל תָּמִים דַּרְכּוֹ
אִמְרַת יְיָ צְרוּפָה. מָגֵן הוּא לְכֹל הַחוֹסִים בּוֹ:

Congregation and Reader:—

וְאַתֶּם הַדְּבֵקִים בַּיְיָ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם:

Those who are called to the Reading of the Law say the following Blessing:—

בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ:

Congregation:—

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד:

The Scroll of the Law is placed upon the desk. The Reader unrolls it, and says the following:—

And may his kingdom be soon revealed and made visible unto us, and may he be gracious unto our remnant and unto the remnant of his people, the house of Israel, granting them grace, kindness, mercy and favor; and let us say, Amen. Ascribe, all of you, greatness unto our God, and render honor to the Law.

Here the Reader names the Person who is to be called to the Reading of the Law.

Blessed be he, who in his holiness gave the Law unto his people Israel. The Law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The Lord will give strength unto his people: the Lord will bless his people with peace. As for God, his way is perfect: the word of the Lord is tried: he is a shield unto all them that trust in him.

Cong. and Reader.—And ye that cleave unto the Lord your God are alive every one of you this day.

Those who are called to the Reading of the Law say the following Blessing:—

Bless ye the Lord who is to be blessed.

Cong.—Blessed be the Lord, who is to be blessed for ever and ever.

The Response of the Congregation is repeated and the Blessing Continued:—

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
בָּחַר־בָּנוּ מִכָּל־הָעַמִּים, וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ.
בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

After the Reading of a Section of the Law, the following Blessing is said:—

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
נָתַן־לָנוּ תּוֹרַת אֱמֶת. וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בָּרוּךְ אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing:—

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַגּוֹמֵל
לְחַיָּבִים טובות. שֶׁגְּמָלַנִי כָּל־טוּב:

The Congregation respond:—

מִי שֶׁגְּמָלְךָ כָּל־טוּב. הוּא יִגְמָלְךָ כָּל־טוּב סֶלָה:

After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל,
עַל־פִּי יְיָ בְּיַד־מֹשֶׁה: עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,
וְתֹמְכֶיהָ מְאֻשָּׁר: דְּרָכֶיהָ דַרְכֵי־נֹעַם, וְכָל־

The Response of the Congregation is repeated and the Blessing continued:—

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Law. Blessed art thou, O Lord, who givest the Law.

After the Reading of a Section of the Law, the following Blessing is said:—

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, who givest the Law.

Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing:—

Blessed art thou, O Lord our God, King of the universe, who vouchsafest benefits unto the undeserving, who hast also vouchsafed all good unto me.

The Congregation respond:—

He who hath vouchsafed all good unto thee, may he vouchsafe all good unto thee for ever.

After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—

And this is the Law which Moses set before the children of Israel, according to the commandment of the Lord by the hand of Moses. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace.

נְתִיבֹתֶיהָ שָׁלוֹם: אֹרֶךְ יָמִים בִּימִינָהּ, בִּשְׂמֹאלָהּ עֹשֶׁר וְכָבוֹד: יְיָ חָפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

On those Mondays and Thursdays when the Prayers, pp. 70 to 81, are said, the Reader adds the following, previous to the Scroll of the Law being returned to the Ark:—

יְהִי רָצוֹן מִלְּפָנֶיךָ אָבִינוּ שֶׁבַּשָּׁמַיִם. לְכוֹנֵן אֶת־בֵּית חַיֵּינוּ, וּלְהָשִׁיב אֶת־שְׁכִינָתוֹ בְּתוֹכֵנוּ בִּמְהֵרָה בְיָמֵינוּ. וְנֹאמַר אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶיךָ אָבִינוּ שֶׁבַּשָּׁמַיִם. לְרַחֵם עָלֵינוּ וְעַל פְּלֵיטָתֵנוּ, וְלִמְנוֹעַ מַשְׁחִית וּמַגֵּפָה מֵעָלֵינוּ, וּמֵעַל כָּל־עַמּוֹ בֵּית יִשְׂרָאֵל, וְנֹאמַר אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶיךָ אָבִינוּ שֶׁבַּשָּׁמַיִם. לְקַיֵּם־בָּנוּ חַכְמֵי יִשְׂרָאֵל. הֵם וְנָשֵׁיהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם, וְתַלְמִידֵיהֶם וְתַלְמִידֵי תַלְמִידֵיהֶם, בְּכָל־מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם. וְנֹאמַר אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶיךָ אָבִינוּ שֶׁבַּשָּׁמַיִם. שֶׁנִּשְׁמַע וְנִתְבַּשֵּׂר בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנֶחָמוֹת. וְיִקָּבֵץ נִדָּחֵינוּ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. וְנֹאמַר אָמֵן:

אַחֵינוּ כָּל־בֵּית־יִשְׂרָאֵל, הַנְּתוּנִים בְּצָרָה וּבְשִׁבְיָה. הָעוֹמְדִים בֵּין בַּיָּם וּבֵין בַּיַּבָּשָׁה. הַמָּקוֹם יְרַחֵם עֲלֵיהֶם וְיוֹצִיאֵם מִצָּרָה לִרְוָחָה. וּמֵאֲפֵלָה לְאוֹרָה. וּמִשִּׁעְבּוּד לִגְאֻלָּה. הַשְׁתָּא בַּעֲגָלָא וּבִזְמַן קָרִיב. וְנֹאמַר אָמֵן:

Length of days is in its right hand; in its left hand are riches and honor. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

On those Mondays and Thursdays when the Prayers, pp. 70 to 81, are said, the Reader adds the following, previous to the Scroll of the Law being returned to the Ark:—

May it be the will of our Father who is in heaven to establish the Temple, the house of our life, and to restore his divine presence in our midst, speedily in our days; and let us say, Amen.

May it be the will of our Father who is in heaven to have mercy upon us and upon our remnant, and to keep destruction and the plague from us and from all his people, the house of Israel; and let us say, Amen.

May it be the will of our Father who is in heaven to preserve among us the wise men of Israel; them, their wives, their sons and daughters, their disciples and the disciples of their disciples in all the places of their habitation; and let us say, Amen.

May it be the will of our Father who is in heaven that good tidings of salvation and comfort may be heard and published, and that he may gather our banished ones from the four corners of the earth; and let us say, Amen.

As for our brethren, the whole house of Israel, such of them as are given over to trouble or captivity, whether they abide on the sea or on the dry land,—may the All-present have mercy upon them, and bring them forth from trouble to enlargement, from darkness to light, and from subjection to redemption, now speedily and at a near time; and let us say, Amen.

On returning the Scroll of the Law to the Ark, the Reader says:—

יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ.

Congregation:—

הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם. וַיָּרֶם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ. הַלְלוּיָהּ:

תהלים כ"ד

לְדָוִד מִזְמוֹר. לַיהוָה הָאָרֶץ וּמְלוֹאָהּ, תֵּבֵל וְיֹשְׁבֵי בָהּ: כִּי הוּא עַל־יַמִּים יְסָדָהּ, וְעַל־נְהָרוֹת יְכוֹנְנֶהָ: מִי־יַעֲלֶה בְהַר יְהוָה, וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ: נְקִי כַפַּיִם וּבַר לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי, וְלֹא נִשְׁבַּע לְמִרְמָה: יִשָּׂא בְרָכָה מֵאֵת יְהוָה וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ: זֶה דּוֹר דֹּרְשָׁו מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה: שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם, וְיָבוֹא מֶלֶךְ הַכָּבוֹד: מִי זֶה מֶלֶךְ הַכָּבוֹד, יְהוָה עִזּוּז וְגִבּוֹר, יְהוָה גִּבּוֹר מִלְחָמָה: שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וּשְׂאוּ פִּתְחֵי עוֹלָם, וְיָבֹא מֶלֶךְ הַכָּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד, יְהוָה צְבָאוֹת, הוּא מֶלֶךְ הַכָּבוֹד סֶלָה:

On returning the Scroll of the Law to the Ark, the Reader says:—

Let them praise the name of the Lord; for his name alone is exalted:

Congregation.—His majesty is above the earth and heaven; and he hath lifted up a horn for his people, to the praise of all his loving ones, even of the children of Israel, the people near unto him. Praise ye the Lord.

Psalm xxiv.

A Psalm of David: The earth is the Lord's and the fulness thereof; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods. Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity, and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face, (O God of) Jacob! (Selah.) Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.)

While the Scroll of the Law is being placed in the Ark, the following, to בָּרוּךְ, *is said:—*

וּבְנֻחֹה יֹאמַר. שׁוּבָה יְהוָה רִבְבוֹת אַלְפֵי יִשְׂרָאֵל: קוּמָה | יְהוָה לִמְנוּחָתֶךָ, אַתָּה וַאֲרוֹן עֻזֶּךָ: כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק, וַחֲסִידֶיךָ יְרַנֵּנוּ: בַּעֲבוּר דָּוִד עַבְדֶּךָ, אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ: כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל־תַּעֲזֹבוּ: עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתֹמְכֶיהָ מְאֻשָּׁר: דְּרָכֶיהָ דַרְכֵי־נֹעַם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם: הֲשִׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶּלָה: אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו: קמ״ה תְּהִלָּה לְדָוִד.

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר:
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ:
הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה:

While the Scroll of the Law is being placed in the Ark, the following to "as of old" is said:—

And when it rested, he said, Return, O Lord, unto the ten thousands of the thousands of Israel. Arise, O Lord, unto thy resting place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones shout for joy. For the sake of David thy servant, turn not away the face of thine anointed. For I give you good doctrine; forsake ye not my Law. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Turn thou us unto thee, O Lord, and we shall return: renew our days as of old.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate.

וְעָווֹן נוֹרָאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה׃
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ׃
חַנּוּן וְרַחוּם יְהוָה, אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃
טוֹב־יְהוָה לַכֹּל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו׃
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה׃
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ׃
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ׃
מַלְכוּתְךָ, מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשַׁלְתְּךָ, בְּכָל־דּוֹר וָדוֹר׃
סוֹמֵךְ יְהוָה לְכָל הַנֹּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים׃
עֵינֵי כֹל, אֵלֶיךָ יְשַׂבֵּרוּ. וְאַתָּה נוֹתֵן־לָהֶם, אֶת־אָכְלָם בְּעִתּוֹ׃
פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃
צַדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו׃
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת׃
רְצוֹן־יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם׃

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom and talk of thy power.

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand, and satisfiest every living thing with favor.

The Lord is righteous in all his ways, and loving in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהֲבָיו, וְאֵת כָּל־הָרְשָׁעִים
יַשְׁמִיד׃
תְּהִלַּת יְהוָה יְדַבֶּר־פִּי, וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם
קָדְשׁוֹ לְעוֹלָם וָעֶד׃
וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ׃

On the following days Psalm xx. is omitted: New Moon, the day before Passover, on the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, on Purim and Purim Katon.

תהלים כ׳

לַמְנַצֵּחַ מִזְמוֹר לְדָוִד׃ יַעַנְךָ יְהוָה בְּיוֹם צָרָה,
יְשַׂגֶּבְךָ שֵׁם אֱלֹהֵי יַעֲקֹב׃ יִשְׁלַח עֶזְרְךָ מִקֹּדֶשׁ,
וּמִצִּיּוֹן יִסְעָדֶךָּ׃ יִזְכֹּר כָּל מִנְחֹתֶיךָ, וְעוֹלָתְךָ
יְדַשְּׁנֶה־סֶּלָה׃ יִתֶּן־לְךָ כִלְבָבֶךָ, וְכָל־עֲצָתְךָ יְמַלֵּא׃
נְרַנְּנָה בִּישׁוּעָתֶךָ וּבְשֵׁם־אֱלֹהֵינוּ נִדְגֹּל, יְמַלֵּא
יְהוָה כָּל־מִשְׁאֲלוֹתֶיךָ׃ עַתָּה יָדַעְתִּי, כִּי הוֹשִׁיעַ
יְהוָה מְשִׁיחוֹ, יַעֲנֵהוּ מִשְּׁמֵי קָדְשׁוֹ, בִּגְבוּרוֹת יֶשַׁע
יְמִינוֹ׃ אֵלֶּה בָרֶכֶב וְאֵלֶּה בַסּוּסִים, וַאֲנַחְנוּ בְּשֵׁם־
יְהוָה אֱלֹהֵינוּ נַזְכִּיר׃ הֵמָּה כָּרְעוּ וְנָפָלוּ, וַאֲנַחְנוּ
קַמְנוּ וַנִּתְעוֹדָד׃ יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ
בְיוֹם־קָרְאֵנוּ׃

The Lord guardeth all them that love him; but al the wicked will he destroy.

My mouth shall speak of the praise of the Lord and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for ever more. Praise ye the Lord.

On the following days Psalm xx. is omitted: New Moon, the day before Passover, on the Fast of Ab, the day before the Fast of Atonement, during the Feast of Dedication, o Purim and Purim Katon.

Psalm xx.

For the Chief Musician. A Psalm of David. Th Lord answer thee in the day of trouble; the nam of the God of Jacob set thee up on high; send the help from the sanctuary, and uphold thee out c Zion; remember all thy offerings, and accept th burnt sacrifice (Selah); grant thee thy heart's de sire, and fulfil all thy purpose. We will exult in th salvation, and in the name of our God we will se up our banners: the Lord fulfil all thy petition Now know I that the Lord saveth his anointed; h will answer him from his holy heaven with th mighty saving acts of his right hand. Some trus in chariots and some in horses: but we will mak mention of the name of the Lord our God. The are bowed down and fallen: but we are risen an stand upright. Save, Lord: may the King answe us on the day when we call.

וּבָא לְצִיּוֹן גּוֹאֵל וּלְשָׁבֵי פֶּשַׁע בְּיַעֲקֹב, נְאֻם יְיָ׃
וַאֲנִי זֹאת בְּרִיתִי אֹתָם אָמַר יְיָ, רוּחִי אֲשֶׁר עָלֶיךָ,
וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ, לֹא יָמוּשׁוּ מִפִּיךָ וּמִפִּי
זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ, אָמַר יְיָ, מֵעַתָּה וְעַד־
עוֹלָם׃

וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל׃ וְקָרָא זֶה
אֶל־זֶה וְאָמַר, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ, וּמְקַבְּלִין דֵּן מִן־דֵּן,
וְאָמְרִין קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה, בֵּית שְׁכִינְתֵּהּ.
קַדִּישׁ עַל־אַרְעָא עוֹבַד גְּבוּרְתֵּהּ. קַדִּישׁ לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא. יְיָ צְבָאוֹת, מַלְיָא כָל־אַרְעָא זִיו
יְקָרֵהּ׃ וַתִּשָּׂאֵנִי רוּחַ, וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ
גָּדוֹל, בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ׃ וּנְטָלַתְנִי רוּחָא,
וְשָׁמְעֵת בַּתְרַי קָל זְיָע שַׁגִּיא, דִּי מְשַׁבְּחִין וְאָמְרִין,
בְּרִיךְ יְקָרָא דִּי יְיָ מֵאֲתַר בֵּית שְׁכִינְתֵּהּ׃ יְיָ | יִמְלֹךְ
לְעֹלָם וָעֶד׃ יְיָ מַלְכוּתֵהּ קָאֵם לְעָלַם וּלְעָלְמֵי
עָלְמַיָּא׃ יְיָ אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ.
שָׁמְרָה־זֹּאת לְעוֹלָם, לְיֵצֶר מַחְשְׁבוֹת לְבַב עַמֶּךָ,
וְהָכֵן לְבָבָם אֵלֶיךָ׃ וְהוּא רַחוּם, יְכַפֵּר עָוֹן וְלֹא

And a redeemer shall come to Zion and to them that turn from transgression in Jacob, saith the Lord. And as for me, this is my covenant with them, saith the Lord: my spirit that is upon thee and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

But thou art holy, O thou that dwellest amid the praises of Israel. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. *And they receive sanction the one from the other, and say, Holy in the highest heavens, the place of his divine abode holy upon earth, the work of his might; holy for ever and to all eternity is the Lord of hosts; the whole earth is full of the radiance of his glory. Then a wind lifted me up, and I heard behind me the voice of a great rushing (saying), Blessed be the glory of the Lord from his place. *Then a wind lifted me up, and I heard behind me the voice of a great rushing, of those who uttered praises and said, Blessed be the glory of the Lord from the region of his divine abode. The Lord shall reign for ever and ever. *The kingdom of the Lord en dureth for ever and to all eternity. O Lord, the God of Abraham, of Isaac and of Israel, our father keep this for ever in the imagination of the thoughts of the heart of thy people, and direct their hearts unto thee. And he, being merciful, forgiveth iniqui

*The Chaldee paraphrase of the preceding verse.

יַשְׂחִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל־חֲמָתוֹ:
כִּי־אַתָּה אֲדֹנָי טוֹב וְסַלָּח, וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ:
צִדְקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת: תִּתֵּן אֱמֶת
לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ
מִימֵי קֶדֶם: בָּרוּךְ אֲדֹנָי, יוֹם ו יוֹם, יַעֲמֵס־לָנוּ,
הָאֵל יְשׁוּעָתֵנוּ סֶלָה: יְיָ צְבָאוֹת עִמָּנוּ, מִשְׂגָּב־לָנוּ
אֱלֹהֵי יַעֲקֹב סֶלָה: יְיָ צְבָאוֹת, אַשְׁרֵי אָדָם בֹּטֵחַ
בָּךְ: יְיָ הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ: בָּרוּךְ
אֱלֹהֵינוּ שֶׁבְּרָאָנוּ לִכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן־הַתּוֹעִים,
וְנָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. הוּא
יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ, וְיָשֵׂם בְּלִבֵּנוּ אַהֲבָתוֹ וְיִרְאָתוֹ,
וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעָבְדוֹ בְּלֵבָב שָׁלֵם. לְמַעַן לֹא
נִיגַע לָרִיק, וְלֹא נֵלֵד לַבֶּהָלָה: יְהִי רָצוֹן מִלְּפָנֶיךָ
יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. שֶׁנִּשְׁמוֹר חֻקֶּיךָ בָּעוֹלָם
הַזֶּה. וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה, וְנִירַשׁ טוֹבָה וּבְרָכָה,
לִשְׁנֵי יְמוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן
יְזַמֶּרְךָ כָּבוֹד וְלֹא יִדֹּם. יְיָ אֱלֹהַי לְעוֹלָם אוֹדֶךָּ:
בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיְיָ, וְהָיָה יְיָ מִבְטַחוֹ:
בִּטְחוּ בַיְיָ עֲדֵי־עַד, כִּי בְיָהּ יְיָ צוּר עוֹלָמִים:

and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. For thou, O Lord, art good and forgiving, and abounding in lovingkindness to all them that call upon thee. Thy righteousness is an everlasting righteousness, and thy Law is truth. Thou wilt show truth to Jacob and lovingkindness to Abraham, according as thou has sworn unto our fathers from the days of old. Blessed be the Lord day by day; if one burdeneth us, God is our salvation (Selah.) The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts happy is the man that trusteth in thee. Save, Lord may the King answer us on the day when we call. Blessed is our God, who hath created us for his glory, and hath separated us from them that go astray, and hath given us the Law of truth and planted everlasting life in our midst. May he open our heart unto his Law, and place his love and fear within our hearts, that we may do his will and serve him with a perfect heart, that we may not labor in vain, nor bring forth for confusion. May it be thy will, O Lord our God and God of our fathers that we may keep thy statutes in this world, and be worthy to live to witness and inherit happiness and blessing in the days of the Messiah and in the life of the world to come. To the end that my glory may sing praise unto thee, and not be silent: O Lord my God, I will give thanks unto thee for ever. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. Trust ye in the Lord for ever; for in Jah the Lord is an everlasting rock

וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא־עָזַבְתָּ דֹרְשֶׁיךָ יְיָ׃
יְיָ חָפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תּוֹרָה וְיַאְדִּיר׃

On the days when the Additional Service is said, the Reader here says Half Kaddish, i. e. to בְּעָלְמָא. וְאִמְרוּ אָמֵן ׃ *on other days, the whole Kaddish, as follows;—*

וְעַתָּה יְגַדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃
וְכֹה רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה׃

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא
דִּי־בְרָא כִּרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִּי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא
וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן׃

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלַם
וּלְעָלְמֵי עָלְמַיָּא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם,
וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה, וְיִתְהַלַּל, שְׁמֵהּ דִּי־
קֻדְשָׁא. בְּרִיךְ הוּא, לְעֵלָּא מִן־כָּל־בִּרְכָתָא
וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּי־אֲמִירָן בְּעָלְמָא.
וְאִמְרוּ אָמֵן׃

Cong. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ׃

And they that know thy name will put their trust in thee; for thou hast not forsaken them that seek thee, Lord. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

On the days when the Additional Service is said, the Reader here says Half Kaddish, to "in the world; and say ye, Amen"; on other days, the whole Kaddish, as follows:—

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy lovingkindness; for they have been ever of old.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favor.

Reader. תִּתְקַבַּל צְלוֹתְהוֹן וּבָעְיְתְהוֹן דְּיִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא. וְאִמְרוּ אָמֵן:

Cong. יְהֵא שְׁמֵהּ יְיָ מְבָרַךְ מֵעַתָּה וְעַד עָלְמָא:

Reader. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Cong. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה. שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ כְּכָל־הֲמוֹנָם. וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֱמֶת מַלְכֵּנוּ. אֶפֶס זוּלָתוֹ. כַּכָּתוּב בְּתוֹרָתוֹ. וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ, כִּי יְיָ הוּא הָאֱלֹהִים, בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת, אֵין עוֹד:

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven, and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

עַל־כֵּן נְקַוֶּה לְךָ יְיָ אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה
בְּתִפְאֶרֶת עֻזֶּךָ. לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ. לְהַפְנוֹת אֵלֶיךָ
כָּל־רִשְׁעֵי אָרֶץ: יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵּבֵל:
כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ
יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ. וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ.
וְיַקַּבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ. וְתִמְלוֹךְ עֲלֵיהֶם
מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,
וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכָבוֹד: כַּכָּתוּב בְּתוֹרָתֶךָ.
יְיָ | יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֶאֱמַר. וְהָיָה יְיָ לְמֶלֶךְ עַל־
כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

קַדִּישׁ יָתוֹם

וְעַתָּה יְגַדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:
וְכֹה רַחֲמְךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה:

Mourner. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא
דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִּי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא
וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, the Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

The following Kaddish is said by a Mourner.

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourner. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה, וְיִתְהַלַּל, שְׁמֵהּ דְּיוֹקְדְשָׁא. בְּרִיךְ הוּא, לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּיאֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Cong. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Cong. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Psalm for the First Day of the Week.

הַיּוֹם יוֹם רִאשׁוֹן בְּשַׁבָּת, שֶׁבּוֹ הַלְוִיִּם הָיוּ אוֹמְרִים בַּמִּקְדָּשׁ:

תהלים כ״ד

לְדָוִד מִזְמוֹר. לַיהוָה הָאָרֶץ וּמְלוֹאָהּ, תֵּבֵל וְיֹשְׁבֵי בָהּ: כִּי הוּא עַל־יַמִּים יְסָדָהּ, וְעַל־נְהָרוֹת

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

Psalm for the First Day of the Week.

This is the First Day of the Week on which the Levites in the Temple used to say:—

Psalm xxiv.

A Psalm of David: The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods.

יְכוֹנְנֶהָ: מִי־יַעֲלֶה בְהַר יְהוָה, וּמִי־יָקוּם בִּמְקוֹם
קָדְשׁוֹ: נְקִי כַפַּיִם וּבַר לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמִרְמָה: יִשָּׂא בְרָכָה מֵאֵת
יְהוָה וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ: זֶה דּוֹר דֹּרְשָׁיו
מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה: שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם,
וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם, וְיָבוֹא מֶלֶךְ הַכָּבוֹד: מִי זֶה
מֶלֶךְ הַכָּבוֹד, יְהוָה עִזּוּז וְגִבּוֹר, יְהוָה גִּבּוֹר
מִלְחָמָה: שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וְשְׂאוּ פִּתְחֵי
עוֹלָם, וְיָבֹא מֶלֶךְ הַכָּבוֹד: מִי הוּא זֶה מֶלֶךְ
הַכָּבוֹד, יְהוָה צְבָאוֹת, הוּא מֶלֶךְ הַכָּבוֹד סֶלָה:

Psalm for the Second Day of the Week.

הַיּוֹם יוֹם שֵׁנִי בְּשַׁבָּת, שֶׁבּוֹ הַלְוִיִּם הָיוּ אוֹמְרִים בַּמִּקְדָּשׁ:

(תהלים מ״ח)

שִׁיר מִזְמוֹר לִבְנֵי־קֹרַח: גָּדוֹל יְהוָה וּמְהֻלָּל
מְאֹד, בְּעִיר אֱלֹהֵינוּ הַר־קָדְשׁוֹ: יְפֵה נוֹף מְשׂוֹשׂ
כָּל־הָאָרֶץ הַר־צִיּוֹן, יַרְכְּתֵי צָפוֹן קִרְיַת מֶלֶךְ רָב:
אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׂגָּב: כִּי־הִנֵּה
הַמְּלָכִים נוֹעֲדוּ, עָבְרוּ יַחְדָּו: הֵמָּה רָאוּ, כֵּן תָּמָהוּ,
נִבְהֲלוּ נָחְפָּזוּ: רְעָדָה אֲחָזָתַם שָׁם, חִיל כַּיּוֹלֵדָה:

Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity, and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face, (O God of) Jacob! (Selah.) Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.)

Psalm for the Second Day of the Week.

This is the Second Day of the Week on which the Levites in the Temple used to say:—

(Psalm xlviii.)

A Song; a Psalm of the Sons of Korah. Great is the Lord, and highly to be praised, in the city of our God, in his holy mountain. Beautiful in elevation, the joy of the whole earth is mount Zion, —at the sides of the north,—the city of the great king. God hath made himself known in her palaces as a stronghold. For, lo, the kings met each other, they passed on together. They saw it; then were they amazed; they were confounded, they hasted away. Trembling took hold of them there; pangs

בְּרוֹחַ קָדִים תְּשַׁבֵּר אֳנִיוֹת תַּרְשִׁישׁ: כַּאֲשֶׁר
שָׁמַעְנוּ, כֵּן רָאִינוּ בְּעִיר יְהוָה־צְבָאוֹת, בְּעִיר
אֱלֹהֵינוּ, אֱלֹהִים יְכוֹנְנֶהָ עַד־עוֹלָם סֶלָה: דִּמִּינוּ
אֱלֹהִים חַסְדֶּךָ בְּקֶרֶב הֵיכָלֶךָ: כְּשִׁמְךָ אֱלֹהִים
כֵּן תְּהִלָּתְךָ עַל קַצְוֵי־אֶרֶץ, צֶדֶק מָלְאָה יְמִינֶךָ:
יִשְׂמַח הַר־צִיּוֹן תָּגֵלְנָה בְּנוֹת יְהוּדָה, לְמַעַן
מִשְׁפָּטֶיךָ: סֹבּוּ צִיּוֹן וְהַקִּיפוּהָ, סִפְרוּ מִגְדָּלֶיהָ:
שִׁיתוּ לִבְּכֶם לְחֵילָהּ, פַּסְּגוּ אַרְמְנוֹתֶיהָ, לְמַעַן
תְּסַפְּרוּ לְדוֹר אַחֲרוֹן: כִּי זֶה ו אֱלֹהִים אֱלֹהֵינוּ
עוֹלָם וָעֶד, הוּא יְנַהֲגֵנוּ עַל־מוּת:

Psalm for the Third Day of the Week.

בַּיּוֹם יוֹם שְׁלִישִׁי בְּשַׁבָּת, שֶׁבּוּ הַלְוִיִּם הָיוּ אוֹמְרִים בַּמִּקְדָּשׁ:

(תהלים פ״ב)

מִזְמוֹר לְאָסָף. אֱלֹהִים נִצָּב בַּעֲדַת־אֵל, בְּקֶרֶב
אֱלֹהִים יִשְׁפֹּט: עַד מָתַי תִּשְׁפְּטוּ־עָוֶל, וּפְנֵי רְשָׁעִים
תִּשְׂאוּ־סֶלָה: שִׁפְטוּ־דַל וְיָתוֹם, עָנִי וָרָשׁ הַצְדִּיקוּ:
פַּלְטוּ־דַל וְאֶבְיוֹן, מִיַּד רְשָׁעִים הַצִּילוּ: לֹא יָדְעוּ
וְלֹא יָבִינוּ, בַּחֲשֵׁכָה יִתְהַלָּכוּ, יִמּוֹטוּ כָּל־מוֹסְדֵי
אָרֶץ: אֲנִי אָמַרְתִּי אֱלֹהִים אַתֶּם וּבְנֵי עֶלְיוֹן כֻּלְּכֶם:

as of a woman in travail. With an east wind thou didst break the ships of Tarshish. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. (Selah.) We thought of thy loving-kindness, O God, in the midst of thy temple. As is thy name, O God, so is thy renown unto the ends of the earth; thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Compass ye Zion and go round about her: count the towers thereof. Mark ye well her rampart, traverse her palaces; that ye may tell a later generation, that this God is our God for ever and ever: he will be our guide even unto death.

Psalm for the Third Day of the Week.

This is the Third Day of the Week, on which the Levites in the Temple used to say:—

(Psalm lxxxii.)

A Psalm of Asaph. God standeth in the congregation of the mighty; he judgeth among the judges. How long will ye judge unjustly, and respect the persons of the wicked? (Selah.) Judge the lowly and fatherless: do justice to the afflicted and destitute. Rescue the lowly and needy: deliver them out of the hand of the wicked. They know not, neither do they understand; they walk about in darkness: all the foundations of the earth are moved. I said, Ye are gods, and all of you sons

אָכֵן כְּאָדָם תְּמוּתוּן, וּכְאַחַד הַשָּׂרִים תִּפֹּלוּ: קוּמָה
אֱלֹהִים שָׁפְטָה הָאָרֶץ, כִּי־אַתָּה תִנְחַל בְּכָל־הַגּוֹיִם:

Psalm for the Fourth Day of the Week.

הַיּוֹם יוֹם רְבִיעִי בְּשַׁבָּת, שֶׁבּוֹ הַלְוִיִּם הָיוּ אוֹמְרִים בַּמִּקְדָּשׁ:

(תהלים צ"ד)

אֵל־נְקָמוֹת יְהוָה, אֵל נְקָמוֹת הוֹפִיעַ: הִנָּשֵׂא
שֹׁפֵט הָאָרֶץ, הָשֵׁב גְּמוּל עַל־גֵּאִים: עַד־מָתַי
רְשָׁעִים | יְהוָה, עַד־מָתַי רְשָׁעִים יַעֲלֹזוּ: יַבִּיעוּ
יְדַבְּרוּ עָתָק, יִתְאַמְּרוּ כָּל־פֹּעֲלֵי אָוֶן: עַמְּךָ יְהוָה
יְדַכְּאוּ, וְנַחֲלָתְךָ יְעַנּוּ: אַלְמָנָה וְגֵר יַהֲרֹגוּ, וְיתוֹמִים
יְרַצֵּחוּ: וַיֹּאמְרוּ לֹא יִרְאֶה־יָהּ, וְלֹא יָבִין אֱלֹהֵי
יַעֲקֹב: בִּינוּ בֹעֲרִים בָּעָם, וּכְסִילִים מָתַי תַּשְׂכִּילוּ:
הֲנֹטַע אֹזֶן הֲלֹא יִשְׁמָע, אִם־יֹצֵר עַיִן הֲלֹא יַבִּיט:
הַיֹּסֵר גּוֹיִם הֲלֹא יוֹכִיחַ, הַמְלַמֵּד אָדָם דָּעַת: יְהוָה
יֹדֵעַ מַחְשְׁבוֹת אָדָם, כִּי הֵמָּה הָבֶל: אַשְׁרֵי הַגֶּבֶר
אֲשֶׁר־תְּיַסְּרֶנּוּ יָהּ, וּמִתּוֹרָתְךָ תְלַמְּדֶנּוּ: לְהַשְׁקִיט
לוֹ מִימֵי רָע, עַד־יִכָּרֶה לָרָשָׁע שָׁחַת: כִּי לֹא־יִטֹּשׁ
יְהוָה עַמּוֹ, וְנַחֲלָתוֹ לֹא יַעֲזֹב: כִּי־עַד־צֶדֶק יָשׁוּב
מִשְׁפָּט, וְאַחֲרָיו כָּל־יִשְׁרֵי־לֵב: מִי־יָקוּם לִי עִם־

of the Most High. Nevertheless ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth: for thou shalt possess all the nations.

Psalm for the Fourth Day of the Week.

This is the Fourth Day of the Week, on which the Levites in the Temple used to say:—

(Psalm xciv.)

O Gord of vengeance, Lord, O God of vengeance, shine forth. Lift up thyself, thou judge of the earth: render to the proud their desert. Lord, how long shall the wicked, how long shall the wicked triumph? They prate, they speak arrogantly: all the workers of iniquity are boastful. They crush thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. And they say, The Lord will not see, neither will the God of Jacob give heed. Give heed, ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chasteneth the nations, shall not he punish, even he that teacheth man knowledge? The Lord knoweth the thoughts of men, that they are vanity. Happy is the man whom thou chastenest, O Lord, and teachest out of thy Law; that thou mayest give him rest from the days of evil, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance. For judgment shall return unto righteousness: and all the upright in heart shall follow it. Who will rise up for me against

מְרֵעִים, מִי־יִתְּצֵב לִי עִם־פֹּעֲלֵי אָוֶן: לוּלֵי יְהוָה עֶזְרָתָה לִּי, כִּמְעַט שָׁכְנָה דוּמָה נַפְשִׁי: אִם־אָמַרְתִּי מָטָה רַגְלִי, חַסְדְּךָ יְהוָה יִסְעָדֵנִי: בְּרֹב שַׂרְעַפַּי בְּקִרְבִּי, תַּנְחוּמֶיךָ יְשַׁעֲשְׁעוּ נַפְשִׁי: הֲיְחָבְרְךָ כִּסֵּא הַוּוֹת, יֹצֵר עָמָל עָלֵי־חֹק: יָגוֹדּוּ עַל־נֶפֶשׁ צַדִּיק, וְדָם נָקִי יַרְשִׁיעוּ: וַיְהִי יְהוָה לִי לְמִשְׂגָּב, וֵאלֹהַי לְצוּר מַחְסִי: וַיָּשֶׁב עֲלֵיהֶם ו אֶת־אוֹנָם, וּבְרָעָתָם יַצְמִיתֵם, יַצְמִיתֵם יְיָ אֱלֹהֵינוּ:

לְכוּ נְרַנְּנָה לַיהוָה, נָרִיעָה לְצוּר יִשְׁעֵנוּ:

Psalm for the Fifth Day of the Week.

הַיּוֹם יוֹם חֲמִישִׁי בְּשַׁבָּת, שֶׁבּוֹ הַלְוִיִּם הָיוּ אוֹמְרִים בַּמִּקְדָּשׁ:

(תהלים פ״א)

לַמְנַצֵּחַ עַל־הַגִּתִּית לְאָסָף: הַרְנִינוּ לֵאלֹהִים עוּזֵּנוּ, הָרִיעוּ לֵאלֹהֵי יַעֲקֹב: שְׂאוּ־זִמְרָה וּתְנוּ־תֹף, כִּנּוֹר נָעִים עִם־נָבֶל: תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר, בַּכֶּסֶה לְיוֹם חַגֵּנוּ: כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב: עֵדוּת בִּיהוֹסֵף שָׂמוֹ, בְּצֵאתוֹ עַל־אֶרֶץ מִצְרָיִם, שְׂפַת לֹא־יָדַעְתִּי אֶשְׁמָע: הֲסִירוֹתִי מִסֶּבֶל שִׁכְמוֹ, כַּפָּיו מִדּוּד תַּעֲבֹרְנָה: בַּצָּרָה קָרָאתָ

the evil-doers, who will stand up for me against the workers of iniquity? Unless the Lord had been my help, my soul had soon dwelt in silence. When I say, My foot slippeth, thy lovingkindness, O Lord, holdeth me up. In the multitude of my thoughts within me, thy comforts delight my soul. Hath the tribunal of destruction fellowship with thee, which frameth mischief by statute? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is become my stronghold; and my God the rock of my refuge. And he bringeth back upon them their own iniquity, and for their evil shall cut them off; the Lord our God shall cut them off.

O come, let us exult before the Lord: let us shout for joy to the rock of our salvation.

Psalm for the Fifth Day of the Week.

This is the Fifth Day of the Week, on which the Levites in the Temple used to say:—

(Psalm lxxxi.)

To the Chief Musician. Set to the Gittith. A Psalm of Asaph. Exult aloud unto God our strength: shout for joy unto the God of Jacob. Raise the song, and strike the timbrel, the pleasant lyre with the harp. Blow the horn on the new moon, at the beginning of the month, for our day of festival. For it is a statute of Israel, a decree of the God of Jacob. He appointed it in Joseph for a testimony, when he went forth over the land of Egypt: where I heard a language that I knew not. I removed his shoulder from the burden: his hands were freed from the basket. Thou calledst in

וָאֲחַלְּצָךְ, אֶעְנְךָ בְּסֵתֶר רַעַם, אֶבְחָנְךָ עַל־מֵי
מְרִיבָה סֶלָה: שְׁמַע עַמִּי וְאָעִידָה בָּךְ, יִשְׂרָאֵל
אִם־תִּשְׁמַע־לִי: לֹא־יִהְיֶה בְךָ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה
לְאֵל נֵכָר: אָנֹכִי יְהוָה אֱלֹהֶיךָ, הַמַּעַלְךָ מֵאֶרֶץ
מִצְרָיִם, הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ: וְלֹא־שָׁמַע עַמִּי
לְקוֹלִי, וְיִשְׂרָאֵל לֹא־אָבָה לִי: וָאֲשַׁלְּחֵהוּ בִּשְׁרִירוּת
לִבָּם, יֵלְכוּ בְּמוֹעֲצוֹתֵיהֶם: לוּ עַמִּי שֹׁמֵעַ לִי, יִשְׂרָאֵל
בִּדְרָכַי יְהַלֵּכוּ: כִּמְעַט, אוֹיְבֵיהֶם אַכְנִיעַ, וְעַל־
צָרֵיהֶם אָשִׁיב יָדִי: מְשַׂנְאֵי יְהוָה יְכַחֲשׁוּ־לוֹ, וְיִהְיֶה
עִתָּם לְעוֹלָם: וַיַּאֲכִילֵהוּ מֵחֶלֶב חִטָּה, וּמִצּוּר
דְּבַשׁ אַשְׂבִּיעֶךָ:

Psalm for the Sixth Day of the Week.

הַיּוֹם יוֹם שִׁשִּׁי בְּשַׁבָּת, שֶׁבּוֹ הַלְוִיִּם הָיוּ אוֹמְרִים בַּמִּקְדָּשׁ:

(תהלים צ׳ג)

יְהוָה מָלָךְ, גֵּאוּת לָבֵשׁ, לָבֵשׁ יְהוָה, עֹז
הִתְאַזָּר, אַף־תִּכּוֹן תֵּבֵל, בַּל־תִּמּוֹט: נָכוֹן כִּסְאֲךָ
מֵאָז, מֵעוֹלָם אָתָּה: נָשְׂאוּ נְהָרוֹת, יְהוָה, נָשְׂאוּ
נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דָּכְיָם: מִקֹּלוֹת מַיִם
רַבִּים, אַדִּירִים מִשְׁבְּרֵי־יָם, אַדִּיר בַּמָּרוֹם יְהוָה:

trouble and I delivered thee; I answered thee in the secret place of thunder, I proved thee at the waters of Meribah. (Selah.) Hear, O my people, and I will testify against thee: O Israel, if thou wilt hearken unto me. There shall be no strange god in thee; neither shalt thou worship any foreign god. I am the Lord thy God, who brought thee out of the land of Egypt: open wide thy mouth, and I will fill it. But my people hearkened not to my voice; and Israel was not willing towards me. So I let them go in the stubbornness of their heart, that they might walk in their own counsels. O that my people would hearken unto me, that Israel would walk in my ways. I would soon subdue their enemies, and turn my hand against their adversaries. The haters of the Lord should submit themselves unto him; so that their time might endure for ever. He would feed them also with the fat of wheat: and with honey out of the rock would I satisfy thee.

Psalm for the Sixth Day of the Week.

This is the Sixth Day of the Week, on which the Levites in the Temple used to say:—

Psalm xciii.

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old: thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is the Lord on high. Thy testimonies are very

עַדְתֶּיךָ נֶאֱמְנוּ מְאֹד, לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ, יְהוָה, לְאֹרֶךְ יָמִים:

On the days when Tachanun (p. 76 to p. 80) is said, the following is added after the Psalm of the Day:—

תהלים פ׳נ

שִׁיר מִזְמוֹר לְאָסָף: אֱלֹהִים אַל־דָּמִי־לָךְ, אַל־תֶּחֱרַשׁ וְאַל־תִּשְׁקֹט אֵל: כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן, וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ: עַל־עַמְּךָ יַעֲרִימוּ סוֹד, וְיִתְיָעֲצוּ עַל־צְפוּנֶיךָ: אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי, וְלֹא־יִזָּכֵר שֵׁם־יִשְׂרָאֵל עוֹד: כִּי נוֹעֲצוּ לֵב יַחְדָּו, עָלֶיךָ בְּרִית יִכְרֹתוּ: אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים, מוֹאָב וְהַגְרִים: גְּבָל וְעַמּוֹן וַעֲמָלֵק, פְּלֶשֶׁת עִם־יֹשְׁבֵי צוֹר: גַּם־אַשּׁוּר נִלְוָה עִמָּם, הָיוּ זְרוֹעַ לִבְנֵי־לוֹט סֶלָה: עֲשֵׂה־לָהֶם כְּמִדְיָן, כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן: נִשְׁמְדוּ בְעֵין־דֹּאר, הָיוּ דֹמֶן לָאֲדָמָה: שִׁיתֵמוֹ נְדִיבֵמוֹ, כְּעֹרֵב וְכִזְאֵב, וּכְזֶבַח וּכְצַלְמֻנָּע, כָּל־נְסִיכֵמוֹ: אֲשֶׁר אָמְרוּ, נִירְשָׁה־לָּנוּ, אֵת נְאוֹת אֱלֹהִים: אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל, כְּקַשׁ לִפְנֵי־רוּחַ: כְּאֵשׁ תִּבְעַר־יָעַר, וּכְלֶהָבָה תְּלַהֵט הָרִים: כֵּן תִּרְדְּפֵם בְּסַעֲרָתֶךָ, וּבְסוּפָתְךָ תְּבַהֲלֵם: מַלֵּא פְנֵיהֶם

faithful: holiness becometh thine house, O Lord, for evermore.

On the days when Tachanun (p. 76 to p. 80) is said, the following is added after the Psalm of the day:—

Psalm lxxxiii.

A Song: A Psalm of Asaph. O God, keep not thou silence: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They take crafty counsel against thy people, and consult together against thy hidden ones. They have said, Come and let us cut them off from being a nation; that the name of Israel may be remembered no more. For they have consulted together with one consent; against thee do they make a covenant. The tents of Edom and the Ishmaelites; Moab and the Hagarenes; Gebal, and Ammon, and Amalek; Philistia with the inhabitants of Tyre: Assyria also is joined with them; they have been an arm of help to the children of Lot. (Selah.) Do thou unto them as unto Midian; as to Sisera, as to Jabin, at the brook Kishon. They were destroyed at Endor; they became as dung for the earth. Make their nobles like Oreb and Zeeb; yea, all their princes like Zebah and Zalmunna: who said, Let us take to ourselves in possession the habitations of God. O my God, make them like the whirling dust, as stubble before the wind: as the fire that burneth the forest, and as the flame that setteth the mountains on fire: so pursue them with thy storm, and confound them with thy hurricane. Fill their faces with confusion; that they may seek thy name,

קָלוֹן, וִיבַקְשׁוּ שִׁמְךָ יְהוָה: יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי־עַד,
וַיַּחְפְּרוּ וְיֹאבֵדוּ: וְיֵדְעוּ כִּי־אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ,
עֶלְיוֹן עַל־כָּל־הָאָרֶץ:

On New Moon, Psalm civ. *is read p.* 264.

From the beginning of the Month of Elul until Hoshana Rabba, the following Psalm is read every Morning and Evening:—

תהלים כ׳ז

לְדָוִד, יְהוָה אוֹרִי וְיִשְׁעִי מִמִּי אִירָא, יְהוָה מָעוֹז חַיַּי מִמִּי
אֶפְחָד: בְּקָרֹב עָלַי מְרֵעִים, לֶאֱכוֹל אֶת בְּשָׂרִי, צָרַי וְאוֹיְבַי
לִי, הֵמָּה כָשְׁלוּ וְנָפָלוּ: אִם־תַּחֲנֶה עָלַי מַחֲנֶה לֹא־יִירָא
לִבִּי, אִם־תָּקוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בוֹטֵחַ: אַחַת שָׁאַלְתִּי
מֵאֵת יְהוָה, אוֹתָהּ אֲבַקֵּשׁ, שִׁבְתִּי בְּבֵית יְהוָה כָּל־יְמֵי חַיַּי,
לַחֲזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהֵיכָלוֹ: כִּי יִצְפְּנֵנִי בְּסֻכֹּה,
בְּיוֹם רָעָה יַסְתִּירֵנִי, בְּסֵתֶר אָהֳלוֹ, בְּצוּר יְרוֹמְמֵנִי: וְעַתָּה
יָרוּם רֹאשִׁי עַל אֹיְבַי סְבִיבוֹתַי, וְאָזְבְּחָה בְאָהֳלוֹ זִבְחֵי
תְרוּעָה, אָשִׁירָה וַאֲזַמְּרָה לַיהוָה: שְׁמַע־יְהוָה קוֹלִי אֶקְרָא,
וְחָנֵּנִי וַעֲנֵנִי: לְךָ אָמַר לִבִּי, בַּקְּשׁוּ פָנָי, אֶת־פָּנֶיךָ יְהוָה
אֲבַקֵּשׁ: אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי, אַל־תַּט בְּאַף עַבְדֶּךָ,
עֶזְרָתִי הָיִיתָ, אַל־תִּטְּשֵׁנִי וְאַל־תַּעַזְבֵנִי אֱלֹהֵי יִשְׁעִי: כִּי־
אָבִי וְאִמִּי עֲזָבוּנִי, וַיהוָה יַאַסְפֵנִי: הוֹרֵנִי יְהוָה דַּרְכֶּךָ, וּנְחֵנִי
בְּאֹרַח מִישׁוֹר, לְמַעַן שׁוֹרְרָי: אַל תִּתְּנֵנִי בְּנֶפֶשׁ צָרָי, כִּי

O Lord. Let them be ashamed and confounded for ever; yea, let them be abashed and perish. That they may know that thou, of whom alone the name is the Lord, art Most High over all the earth

On New Moon, Psalm civ. *is read, p.* 264.

From the beginning of the Month of Elul until Hoshana Rabba, the following Psalm is read every Morning and Evening:—

Psalm xxvii.

A Psalm of David. The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evil-doers drew nigh against me to eat up my flesh, even my adversaries and my foes, they stumbled and fell. Though an host should encamp against me, my heart would not fear; though war should rise against me, even then would I be confident. One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to inquire in his temple. For in the day of trouble he will hide me in his pavilion: in the shelter of his tabernacle will be conceal me; he will lift me up upon a rock. And now shall mine head be lifted up above mine enemies round about me; and I will offer in his tabernacle sacrifices of joyful shouting; I will sing, yea, I will sing praises unto the Lord. Hear, O Lord, when I cry with my voice; have pity upon me, and answer me. My heart saith unto thee, (since thou hast said), Seek ye my face, Thy face, Lord will I seek. Hide not thy face from me; thrust not thy servant away in anger: thou hast been my help; cast me not off, neither forsake me, O God of my salvation. For my father and my mother have forsaken me, but the Lord will take me up. Teach me thy way, O Lord; and lead me on an even path, because of them that lie in wait for me Give me not up to the will of mine

כָּמוֹ־כִי עֲדֵי־שֶׁקֶר וְיָפֵחַ חֲמָס: לוּלֵא הֶאֱמַנְתִּי לִרְאוֹת
בְּטוּב־יְהוָה בְּאֶרֶץ חַיִּים: קַוֵּה אֶל־יְהוָה, חֲזַק וְיַאֲמֵץ לִבֶּךָ,
וְקַוֵּה אֶל־יְהוָה:

In some Congregations the following Psalm is said daily before בָּרוּךְ שֶׁאָמַר, *p. 19:—*

תהלים ל׳

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד: אֲרוֹמִמְךָ יְהוָה, כִּי
דִלִּיתָנִי, וְלֹא־שִׂמַּחְתָּ אֹיְבַי לִי: יְהוָה אֱלֹהָי, שִׁוַּעְתִּי אֵלֶיךָ
וַתִּרְפָּאֵנִי: יְהוָה הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי, חִיִּיתַנִי מִיָּרְדִי־
בוֹר: זַמְּרוּ לַיהוָה חֲסִידָיו, וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ: כִּי רֶגַע בְּאַפּוֹ,
חַיִּים בִּרְצוֹנוֹ, בָּעֶרֶב יָלִין בֶּכִי, וְלַבֹּקֶר רִנָּה: וַאֲנִי אָמַרְתִּי
בְשַׁלְוִי, בַּל־אֶמּוֹט לְעוֹלָם: יְהוָה בִּרְצוֹנְךָ הֶעֱמַדְתָּה לְהַרְרִי
עֹז, הִסְתַּרְתָּ פָּנֶיךָ, הָיִיתִי נִבְהָל: אֵלֶיךָ יְהוָה אֶקְרָא, וְאֶל־
אֲדֹנָי אֶתְחַנָּן: מַה־בֶּצַע בְּדָמִי, בְּרִדְתִּי אֶל שָׁחַת, הֲיוֹדְךָ
עָפָר, הֲיַגִּיד אֲמִתֶּךָ: שְׁמַע־יְהוָה וְחָנֵּנִי, יְהוָה, הֱיֵה עוֹזֵר לִי:
הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי, פִּתַּחְתָּ שַׂקִּי, וַתְּאַזְּרֵנִי שִׂמְחָה:
לְמַעַן יְזַמֶּרְךָ כָבוֹד, וְלֹא יִדֹּם, יְהוָה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ:

קדיש דרבנן

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי־בְרָא
כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־
כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

adversaries: for false witnesses have risen up against me, and such as breathe out violence. (I should despair), unless I believed to see the goodness of the Lord in the land of the living. Wait for the Lord; be strong and let thine heart take courage; yea, wait thou for the Lord.

In some Congregations the following Psalm is said daily before "Blessed be he," etc., p. 19.

Psalm xxx.

A Psalm; a Song at the Dedication of the House; a Psalm of David. I will extol thee, O Lord; for thou hast drawn me up, and hast not made my foes to rejoice over me. O Lord, my God, I cried unto thee, and thou didst heal me. O Lord, thou broughtest up my soul from the grave; thou hast kept me alive, that I should not go down to the pit. Sing praise unto the Lord, O ye his loving ones, and give thanks to his holy name. For his anger is but for a moment; his favor is for a lifetime: weeping may tarry for the night, but joy cometh in the morning. As for me, I said in my prosperity I shall never be moved. Thou, Lord, of thy favor hadst made my mountain to stand strong; thou didst hide thy face; I was confounded. I cried unto thee, O Lord; and unto the Lord I made supplication: What profit is there in my blood if I go down to the pit? Can the dust give thanks to thee? Can it declare thy truth? Hear, O Lord, and be gracious unto me; Lord, be thou my helper. Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth, and girded me with gladness: to the end that my glory may sing praise to thee, and not be silent: O Lord my God, I will give thanks unto thee for ever.

Kaddish to be said after reading Lessons from the Works of the Rabbis:—

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּיְּאָמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל־תַּלְמִידֵי תַלְמִידֵיהוֹן, וְעַל כָּל־מָן דְּעָסְקִין בְּאוֹרַיְיתָא, דִּי בְּאַתְרָא הָדֵן וְדִי בְּכָל־אֲתַר וַאֲתַר, יְהֵא לְהוֹן וּלְכוֹן, שְׁלָמָא רַבָּא חִנָּא וְחִסְדָּא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וּמְזוֹנָא רְוִיחָא, וּפֻרְקָנָא מִן־קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא. וְאִמְרוּ אָמֵן:

Cong. יְהֵי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

Reader. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל־כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Cong. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

תפלה על הפרנסה:

עֻזְרִי מֵעִם יְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ: הַשְׁלֵךְ עַל־יְיָ יְהָבְךָ וְהוּא יְכַלְכְּלֶךָּ: שְׁמַר־תָּם וּרְאֵה יָשָׁר, כִּי אַחֲרִית לְאִישׁ

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Unto Israel, and unto the Rabbis, and unto their disciples, and unto all the disciples of their disciples, and unto all who engage in the study of the Law, in this or in any other place, unto them and unto you be abundant peace, grace, lovingkindness, mercy, long life, ample sustenance and salvation from the Father who is in heaven, and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and a happy life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he in his mercy make peace for us and for all Israel; and say ye, Amen.

PRAYER FOR SUSTENANCE.

My help is from the Lord, who made heaven and earth. Cast thy burden upon the Lord, and he shall sustain thee. Mark the perfect man, and behold the upright; for the latter end of that man is peace.

שָׁלוֹם: בְּמַח בַּיי וַעֲשֵׂה טוֹב, שְׁכָן־אֶרֶץ וּרְעֵה אֱמוּנָה: הַנֵּה
אֵל יְשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד. כִּי עָוִי וְזִמְרָת יָהּ יְיָ, וַיְהִי־
לִי לִישׁוּעָה: רִבּוֹנוֹ שֶׁל־עוֹלָם. בִּדְבָרֶיךָ קָדְשְׁךָ טָתוּב לֵאמֹר.
הַבּוֹטֵחַ בַּיי חֶסֶד יְסוֹבְבֶנּוּ. וְכָתוּב וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם:
יְיָ אֱלֹהִים אֱמֶת. תֵּן בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יָדַי. כִּי
בָּטַחְתִּי בְךָ, שֶׁשַּׁל־יְדֵי מַשָּׂא וּמַתָּן וַעֲסָקִים שֶׁלִּי, תְּשַׁלַּח
לִי בְּרָכָה, כְּדֵי שֶׁאוּכַל לְפַרְנֵס אֶת־עַצְמִי וּבְנֵי בֵיתִי, בְּנַחַת
וְלֹא בְצַעַר, בְּהֶתֵּר וְלֹא בְאִסּוּר, לְחַיִּים וּלְשָׁלוֹם. וְיִקַּיֵּם בִּי
מִקְרָא שֶׁכָּתוּב. הַשְׁלֵךְ עַל־יְיָ יְהָבְךָ וְהוּא יְכַלְכְּלֶךָ. אָמֵן:

עשרת הדברות:

שמות כ׳ א׳—י״ז

וַיְדַבֵּר אֱלֹהִים, אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר:
א אָנֹכִי יְהוָה אֱלֹהֶיךָ, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ
מִצְרַיִם מִבֵּית עֲבָדִים:
ב לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים, עַל־פָּנָי: לֹא־
תַעֲשֶׂה לְךָ פֶּסֶל וְכָל־תְּמוּנָה, אֲשֶׁר בַּשָּׁמַיִם
מִמַּעַל, וַאֲשֶׁר בָּאָרֶץ מִתָּחַת, וַאֲשֶׁר בַּמַּיִם מִתַּחַת
לָאָרֶץ: לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם כִּי אָנֹכִי
יְהוָה אֱלֹהֶיךָ אֵל־קַנָּא, פֹּקֵד עֲוֹן אָבֹת עַל־בָּנִים,

Trust in the Lord, and do good; dwell in the land, and feed upon faithfulness. Behold, God is my salvation; I will trust and will not be afraid: for Jah the Lord is my strength and song, and he is become my salvation.—O Sovereign of the universe, in thy holy words it is written, saying, He that trusteth in the Lord, lovingkindness shall compass him about; and it is written, And thou givest life to them all. O Lord God of truth, vouchsafe blessing and prosperity upon all the work of my hands, for I trust in thee that thou wilt so bless me through my occupation and calling, that I may be enabled to support myself and the members of my household with ease and not with pain, by lawful and not by forbidden means, unto life and peace. In me also let the scripture be fulfilled, Cast thy burden upon the Lord, and he shall sustain thee. Amen!

THE TEN COMMANDMENTS.

Exodus xx. 1—17.

And God spake all these words, saying.

1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

2. Thou shalt have no other gods before me. Thou shalt not make unto thee a graven image; nor the form of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children,

עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים לְשִׁנְאָי׃ וְעֹשֶׂה חֶסֶד לַאֲלָפִים, לְאֹהֲבַי וּלְשֹׁמְרֵי מִצְוֹתָי׃

ג לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לַשָּׁוְא, כִּי לֹא יְנַקֶּה יְהוָה, אֵת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לַשָּׁוְא׃

ד זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃ שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ׃ וְיוֹם הַשְּׁבִיעִי, שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָל־מְלָאכָה, אַתָּה וּבִנְךָ וּבִתֶּךָ, עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ, וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ׃ כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה, אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם, וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ׃

ה כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ, לְמַעַן יַאֲרִכוּן יָמֶיךָ, עַל הָאֲדָמָה, אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ׃

ו לֹא תִרְצָח.

ז לֹא תִנְאָף.

ח לֹא תִגְנֹב.

ט לֹא־תַעֲנֶה בְרֵעֲךָ עֵד שָׁקֶר׃

upon the third and upon the fourth generation, unto them that hate me: and shewing lovingkindness to the thousandth generation, unto them that love me and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that is therein, and rested on the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

5. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

י לֹא תַחְמֹד בֵּית רֵעֶךָ, לֹא־תַחְמֹד אֵשֶׁת רֵעֶךָ, וְעַבְדּוֹ וַאֲמָתוֹ וְשׁוֹרוֹ וַחֲמֹרוֹ, וְכֹל אֲשֶׁר־לְרֵעֶךָ׃

שלשה עשר עקרים׃

א אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ, הוּא בּוֹרֵא וּמַנְהִיג לְכָל־הַבְּרִיאִים. וְהוּא לְבַדּוֹ עָשָׂה, וְעוֹשֶׂה וְיַעֲשֶׂה לְכָל־הַמַּעֲשִׂים׃

ב אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ, הוּא יָחִיד. וְאֵין יְחִידוּת כָּמוֹהוּ בְּשׁוּם פָּנִים. וְהוּא לְבַדּוֹ אֱלֹהֵינוּ, הָיָה הֹוֶה וְיִהְיֶה׃

ג אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ, אֵינוֹ גּוּף. וְלֹא יַשִּׂיגוּהוּ מַשִּׂיגֵי הַגּוּף. וְאֵין לוֹ שׁוּם דִּמְיוֹן כְּלָל׃

ד אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ, הוּא רִאשׁוֹן וְהוּא אַחֲרוֹן׃

ה אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ, לוֹ לְבַדּוֹ רָאוּי לְהִתְפַּלֵּל. וְאֵין רָאוּי לְהִתְפַּלֵּל לְזוּלָתוֹ׃

10. Thou shalt not covet thy neighbor s house, thou shalt not covet thy neighbor's wife, nor his manservant nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

THIRTEEN PRINCIPLES OF THE FAITH.*

1. I believe with perfect faith that the Creator, blessed be his name, is the Author and Guide of everything that has been created, and that he alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, blessed be his name, is a Unity, and that there is no unity in any manner like unto his, and that he alone is our God, who was, is, and will be.

3. I believe with perfect faith that the Creator, blessed be his name, is not a body, and that he is free from all the accidents of matter, and that he has not any form whatsoever.

4. I believe with perfect faith that the Creator, blessed be his name, is the first and the last.

5. I believe with perfect faith that to the Creator, blessed be his name, and to him alone, it is right to pray, and that it is not right to pray to any being besides him.

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*These Articles of the Jewish Creed were formulated by Moses Maimonides in the 12th century C. E.

י אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה, שֶׁכָּל־דִּבְרֵי הַנְּבִיאִים אֱמֶת׃

יא אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה, שְׁנְּבוּאַת מֹשֶׁה רַבֵּינוּ עָלָיו הַשָּׁלוֹם, הָיְתָה אֱמִתִּית. וְשֶׁהוּא הָיָה אָב לַנְּבִיאִים, לַקּוֹדְמִים לְפָנָיו וְלַבָּאִים אַחֲרָיו׃

יב אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה, שֶׁכָּל־הַתּוֹרָה הַמְּצוּיָה עַתָּה בְיָדֵינוּ, הִיא הַנִּתְּנָה לְמֹשֶׁה רַבֵּינוּ, עָלָיו הַשָּׁלוֹם׃

יג אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה, שֶׁזֹּאת הַתּוֹרָה לֹא תִהְיֶה מְחֻלָּפֶת. וְלֹא תִהְיֶה תּוֹרָה אַחֶרֶת, מֵאֵת הַבּוֹרֵא, יִתְבָּרַךְ שְׁמוֹ׃

יד אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ, יוֹדֵעַ כָּל־מַעֲשֵׂה בְנֵי אָדָם וְכָל־מַחְשְׁבוֹתָם. שֶׁנֶּאֱמַר. הַיֹּצֵר יַחַד לִבָּם הַמֵּבִין אֶל־כָּל־מַעֲשֵׂיהֶם׃

טו אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה, שֶׁהַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ, גּוֹמֵל טוֹב לְשׁוֹמְרֵי מִצְוֹתָיו, וּמַעֲנִישׁ לְעוֹבְרֵי מִצְוֹתָיו׃

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be unto him, was true, and that he was the chief of the prophets, both of those that preceded and of those that followed him.

8. I believe with perfect faith that the whole Law, now in our possession, is the same that was given to Moses our teacher, peace be unto him.

9. I believe with perfect faith that this Law will not be changed, and that there will never be any other law from the Creator, blessed be his name.

10. I believe with perfect faith that the Creator, blessed be his name, knows every deed of the children of men, and all their thoughts, as it is said, It is he that fashioneth the hearts of them all, that giveth heed to all their deeds.

11. I believe with perfect faith that the Creator, blessed be his name, rewards those that keep his commandments, and punishes those that transgress them.

יב אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ.
וְאַף עַל פִּי שֶׁיִּתְמַהְמֵהַּ, עִם כָּל־זֶה אֲחַכֶּה־לּוֹ,
בְּכָל־יוֹם, שֶׁיָּבֹא:

יג אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה, שֶׁתְּהִיֶה תְּחִיַּת
הַמֵּתִים, בְּעֵת שֶׁיַּעֲלֶה רָצוֹן מֵאֵת הַבּוֹרֵא, יִתְבָּרַךְ
שְׁמוֹ, וְיִתְעַלֶּה זִכְרוֹ לָעַד וּלְנֵצַח נְצָחִים:

לִישׁוּעָתְךָ קִוִּיתִי יְיָ. קִוִּיתִי יְיָ לִישׁוּעָתְךָ. יְיָ
לִישׁוּעָתְךָ קִוִּיתִי:

*לְפָרְקָנָךְ סַבְּרַת יְיָ. סַבְּרַת יְיָ לְפָרְקָנָךְ. יְיָ
לְפָרְקָנָךְ סַבְּרַת:

תפלת מנחה

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶּלָה:
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:
תְּהִלָּה לְדָוִד. קמ"ה

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם
וָעֶד:

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* The Chaldee version of the preceding.

12. I believe with perfect faith in the coming of the Messiah, and, though he tarry, I will wait daily for his coming.

13. I believe with perfect faith that there will be a resurrection of the dead at the time when it shall please the Creator, blessed be his name, and exalted be the remembrance of him for ever and ever.

For thy salvation I hope, O Lord! I hope, O Lord, for thy salvation! O Lord, for thy salvation I hope!

AFTERNOON SERVICE FOR WEEKDAYS.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

בְּכָל־יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד׃
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ׃
הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה׃
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה׃
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ׃
חַנּוּן וְרַחוּם יְהוָה, אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃
טוֹב־יְהוָה לַכֹּל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו׃
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה׃
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ׃
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ׃
מַלְכוּתְךָ, מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשַׁלְתְּךָ, בְּכָל־דּוֹר וָדוֹר׃
סוֹמֵךְ יְהוָה לְכָל הַנֹּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים׃
עֵינֵי כֹל, אֵלֶיךָ יְשַׂבֵּרוּ. וְאַתָּה נוֹתֵן־לָהֶם, אֶת־אָכְלָם בְּעִתּוֹ׃
פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy splendor, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand, and satisfiest every living thing with favor.

צַדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו:
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ
בֶּאֱמֶת:
רְצוֹן־יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהֲבָיו, וְאֵת כָּל־הָרְשָׁעִים
יַשְׁמִיד:
תְּהִלַּת יְהוָה יְדַבֶּר־פִּי, וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם
קָדְשׁוֹ לְעוֹלָם וָעֶד:
וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ:

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִּי־קֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּי־אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

On Fast Days the Scroll of the Law is taken from the Ark, and וַיְחַל *is read:—*

The Lord is righteous in all his ways, and loving in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

On Fast Days the Scroll of the Law is taken from the Ark, and the portion of the Law beginning Vay'chal is read.

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר
חַסְדֵי אָבוֹת, וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ, בְּאַהֲבָה׃

During the Ten Days of Penitence say:—

זָכְרֵנוּ לַחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים. וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַנְךָ אֱלֹהִים חַיִּים׃

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יְיָ,
מָגֵן אַבְרָהָם׃

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים
אַתָּה, רַב לְהוֹשִׁיעַ.

From the Eighth Day of Solemn Assembly until the First Day of Passover say:—

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם׃

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים

The following prayer (Amidah) to "as in ancient years," p. 123, is to be said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

During the Ten Days of Penitence say:—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Eighth Day of Solemn Assembly until the First Day of Passover say:—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy,

רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ, בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה, וּמַצְמִיחַ יְשׁוּעָה.

During the Ten Days of Penitence say:—

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַמֵּתִים:*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ:

During the Ten Days of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ:

When the Reader repeats the Amidah, the following is said:—

*Reader.** נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל זֶה וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ צְבָאוֹת. מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ: *Reader.* לְעֻמָּתָם

supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

During the Ten Days of Penitence say:—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.*

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus:—

the holy King.

When the Reader repeats the Amidah, the following is said, to "holy God," p. 114.

**Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

בָּרוּךְ יֹאמֵרוּ. *Cong.* בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:
Reader. וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר. *Cong.* יִמְלֹךְ
יְיָ לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן, לְדֹר וָדֹר. הַלְלוּיָהּ:
Reader. לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ. וּלְנֵצַח נְצָחִים
קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ, מִפִּינוּ לֹא
יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ, גָּדוֹל וְקָדוֹשׁ
אָתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

During the Ten Days of Penitence conclude the Blessing thus:—
הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לֶאֱנוֹשׁ
בִּינָה. חָנֵּנוּ מֵאִתְּךָ, דֵּעָה, בִּינָה וְהַשְׂכֵּל.
בָּרוּךְ אַתָּה יְיָ, חוֹנֵן הַדָּעַת:

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ. וְקָרְבֵנוּ מַלְכֵּנוּ
לַעֲבוֹדָתֶךָ. וְהַחֲזִירֵנוּ, בִּתְשׁוּבָה שְׁלֵמָה
לְפָנֶיךָ. בָּרוּךְ אַתָּה יְיָ. הָרוֹצֶה בִּתְשׁוּבָה:

סְלַח־לָנוּ אָבִינוּ, כִּי חָטָאנוּ. מְחַל־לָנוּ
מַלְכֵּנוּ, כִּי פָשָׁעְנוּ. כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה.
בָּרוּךְ אַתָּה יְיָ. חַנּוּן הַמַּרְבֶּה לִסְלוֹחַ:

Reader.—Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus:—

the holy King.

Thou favorest man with knowledge, and teachest mortals understanding. O favor us with knowledge, understanding and discernment from thee. Blessed art thou, O Lord, gracious Giver of knowledge.

Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed;

(*On Fast Days Selichoth are inserted here.*)

for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious, and dost abundantly forgive.

רְאֵה בְעָנְיֵנוּ וְרִיבָה רִיבֵנוּ. וּגְאָלֵנוּ מְהֵרָה
לְמַעַן שְׁמֶךָ. כִּי גוֹאֵל חָזָק אָתָּה. בָּרוּךְ
אַתָּה יְיָ. גּוֹאֵל יִשְׂרָאֵל:

On Fast Days the Reader here says עֲנֵנוּ, *p. 61,*
and concludes thus:—

בָּרוּךְ אַתָּה יְיָ. הָעוֹנֶה בְּעֵת צָרָה:

רְפָאֵנוּ יְיָ וְנֵרָפֵא. הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה. כִּי
תְהִלָּתֵנוּ אָתָּה. וְהַעֲלֵה רְפוּאָה שְׁלֵמָה
לְכָל־מַכּוֹתֵינוּ. כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן
וְרַחֲמָן אָתָּה. בָּרוּךְ אַתָּה יְיָ. רוֹפֵא חוֹלֵי
עַמּוֹ יִשְׂרָאֵל:

בָּרֵךְ עָלֵינוּ, יְיָ אֱלֹהֵינוּ, אֶת־הַשָּׁנָה הַזֹּאת
וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה. וְתֵן בְּרָכָה

During the Winter Season substitute for the last sentence:—*

וְתֵן טַל וּמָטָר לִבְרָכָה עַל פְּנֵי הָאֲדָמָה

עַל פְּנֵי הָאֲדָמָה. וְשַׂבְּעֵנוּ מִטּוּבֶךָ. וּבָרֵךְ

**From December* 4, *until the First Day of Passover.*

Look upon our affliction and plead our cause, and redeem us speedily for thy name's sake; for thou art a mighty Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.

On Fast Days the Reader here says "Answer us," etc., p. 51, and concludes thus:—

Blessed art thou, O Lord, who answerest in time of trouble.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Vouchsafe a perfect healing to all our wounds;* for thou, almighty King, art a faithful and merciful Physician. Blessed art thou, O Lord, who healest the sick of thy people Israel.

Bless this year unto us, O Lord our God, together with every kind of the produce thereof, for our welfare; give a blessing

*During the Winter Season** substitute for the last sentence:*

Give dew and rain for a blessing upon the face of the earth.

upon the face of the earth. O satisfy us with thy goodness, and bless our year like

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**The following Prayer for a Sick Person may be introduced here:—*

May it be thy will, O Lord our God, and God of our fathers, speedily to send a perfect healing from heaven, a healing of soul and body unto the sick . . . among the other sick of Israel.

***From the Fourth of December until the First Day of Passover.*

שְׁנָתֵנוּ, בַּשָּׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יְיָ. מְבָרֵךְ הַשָּׁנִים:

תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ. וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ. וְקַבְּצֵנוּ יַחַד, מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יְיָ. מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה, וְיוֹעֲצֵינוּ, כְּבַתְּחִלָּה. וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה. וּמְלוֹךְ עָלֵינוּ, אַתָּה יְיָ לְבַדְּךָ, בְּחֶסֶד וּבְרַחֲמִים. וְצַדְּקֵנוּ בַּמִּשְׁפָּט. בָּרוּךְ אַתָּה יְיָ. מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

During the Ten Days of Penitnece conclude the Blessing thus:—

הַמֶּלֶךְ הַמִּשְׁפָּט:

וְלַמַּלְשִׁינִים אַל־תְּהִי תִקְוָה, וְכָל הָרִשְׁעָה, כְּרֶגַע תֹּאבֵד. וְכָל אוֹיְבֶיךָ מְהֵרָה יִכָּרֵתוּ. וּמַלְכוּת זָדוֹן מְהֵרָה תְעַקֵּר, וּתְשַׁבֵּר

other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel.

Restore our judges as at the first, and our counsellors as at the beginning; remove from us grief and suffering; reign thou over us, O Lord, thou alone, in lovingkindness and tender mercy, and justify us in judgment. Blessed art thou, O Lord, the King who lovest righteousness and judgment.

During the Ten Days of Penitence conclude the Blessing thus:—

the King of Judgment.

And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush,

וּתְמַגֵּר, וְתַכְנִיעַ, בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים:

עַל־הַצַּדִּיקִים וְעַל־הַחֲסִידִים, וְעַל־זִקְנֵי עַמְּךָ, בֵּית יִשְׂרָאֵל, וְעַל־פְּלֵיטַת סוֹפְרֵיהֶם, וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ, יֶהֱמוּ רַחֲמֶיךָ יְיָ אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב, לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ, בֶּאֱמֶת. וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא נֵבוֹשׁ. כִּי־בְךָ בָּטָחְנוּ. בָּרוּךְ אַתָּה יְיָ, מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים:

וְלִירוּשָׁלַיִם עִירְךָ, בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכּוֹן בְּתוֹכָהּ, כַּאֲשֶׁר דִּבַּרְתָּ. וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ, בִּנְיַן עוֹלָם. וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין. * בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה יְרוּשָׁלָיִם:

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* *On the Fast of the Ninth of Ab the following is added:—*

נַחֵם יְיָ אֱלֹהֵינוּ, אֶת־אֲבֵלֵי צִיּוֹן, וְאֶת־אֲבֵלֵי יְרוּשָׁלַיִם,

cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their scribes, towards the proselytes of righteousness, and towards us also may thy tender mercies be stirred, O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.

And to Jerusalem, thy city, return in mercy, and dwell therein as thou hast spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David.* Blessed art thou, O Lord, who rebuildest Jerusalem.

**On the Fast of the Ninth of Ab the following is added:*—*
Comfort, O Lord our God, the mourners of Zion, and the mourners of Jerusalem, and the city

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ. וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ. כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יְיָ. מַצְמִיחַ קֶרֶן יְשׁוּעָה:

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה. וּמִלְּפָנֶיךָ

וְאֶת־הָעִיר הָאֲבֵלָה וְהֶחֳרֵבָה, וְהַבּוּיָה וְהַשּׁוֹמֵמָה. הָאֲבֵלָה מִבְּלִי בָנֶיהָ. וְהֶחָרֵבָה מִמְּעוֹנוֹתֶיהָ. וְהַבּוּיָה מִכְּבוֹדָהּ, וְהַשּׁוֹמֵמָה מֵאֵין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֹאשָׁהּ חָפוּי, כְּאִשָּׁה עֲקָרָה שֶׁלֹּא יָלָדָה. וַיְבַלְּעוּהָ לְגִיוֹנוֹת. וַיִּירָשׁוּהָ עוֹבְדֵי זָרִים. וַיָּטִילוּ אֶת־עַמְּךָ יִשְׂרָאֵל לַחָרֶב. וַיַּהַרְגוּ בְנָזִיר חֲסִידֵי עֶלְיוֹן. עַל־כֵּן צִיּוֹן בְּמַר תִּבְכֶּה. וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ. לִבִּי לִבִּי עַל חַלְלֵיהֶם, מֵעַי מֵעַי עַל חַלְלֵיהֶם. כִּי אַתָּה יְיָ בָּאֵשׁ הִצַּתָּהּ. וּבָאֵשׁ אַתָּה עָתִיד לִבְנוֹתָהּ. כָּאָמוּר, וַאֲנִי אֶהְיֶה־לָּהּ נְאֻם־יְיָ חוֹמַת אֵשׁ סָבִיב. וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ. בָּרוּךְ אַתָּה יְיָ, מְנַחֵם צִיּוֹן וּבוֹנֵה יְרוּשָׁלָיִם: את צמח וכו׳

Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation, because we wait for thy salvation all the day. Blessed art thou, O Lord, who causest the horn of salvation to flourish.

Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favor; for thou art a God who hearkenest unto prayers and supplications: from thy presence, O our King, turn us not

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that is in mourning, laid waste, despised and desolate; in mourning for that she is childless, laid waste as to her dwellings, despised in the downfall of her glory, and desolate through the loss of her inhabitants: she sitteth with her head covered like a barren woman who hath not borne. Legions have devoured her: worshippers of strange gods have possessed her: they have put thy people Israel to the sword, and in wilfulness have slain the loving ones of the Most High. Therefore let Zion weep bitterly, and Jerusalem give forth her voice. O my heart, my heart! how it grieveth for the slain! My bowels, my bowels! how they yearn for the slain! For thou, O Lord, didst consume her with fire; and with fire thou wilt in future restore her, as it is said, As for me, I will be unto her, saith the Lord, a wall of fire round about, and I will be a glory in the midst of her. Blessed art thou, O Lord, who comfortest Zion and rebuildest Jerusalem.

"Speedily," etc.

מַלְכֵּנוּ רֵיקָם אַל תְּשִׁיבֵנוּ. * כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ תְּפִלָּה:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

On New Moon and the Intermediate Days of Passover, and Tabernacles the following is added:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא, וְיַגִּיעַ, וְיֵרָאֶה, וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר, זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ. וְזִכְרוֹן

** On Fast Days the Congregation here say the following:—*

עֲנֵנוּ יְיָ עֲנֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתֵנוּ. כִּי בְצָרָה גְדוֹלָה אֲנָחְנוּ. אַל־תִּפֶן אֶל־רִשְׁעֵנוּ, וְאַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנּוּ, וְאַל־תִּתְעַלַּם מִתְּחִנָּתֵנוּ. הֱיֵה נָא קָרוֹב לְשַׁוְעָתֵנוּ. יְהִי נָא חַסְדְּךָ לְנַחֲמֵנוּ. טֶרֶם נִקְרָא אֵלֶיךָ עֲנֵנוּ. כַּדָּבָר שֶׁנֶּאֱמַר. וְהָיָה טֶרֶם יִקְרָאוּ, וַאֲנִי אֶעֱנֶה. עוֹד הֵם מְדַבְּרִים, וַאֲנִי אֶשְׁמָע. כִּי אַתָּה יְיָ הָעוֹנֶה בְּעֵת צָרָה. פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה: כי אתה וכו׳

empty away;* for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with

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On Fast Days the Congregation here say the following:—

Answer us, O Lord, answer us on this day of the fast of our humiliation, for we are in great trouble. Turn not to our wickedness; conceal not thy face from us, and hide not thyself from our supplication. Be near, we entreat thee, unto our cry; let thy lovingkindness be a comfort to us; even before we call unto thee answer us, according as it is said, And it shall come to pass that, before they call, I will answer; while they are yet speaking, I will hear; for thou, O Lord, art he who answereth in time of trouble, who delivereth and rescueth in all times of trouble and distress;

אֲבוֹתֵינוּ. וְזָכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ. וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לִפְלֵיטָה וּלְטוֹבָה, וּלְחֵן וּלְחֶסֶד וּלְרַחֲמִים, וּלְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Tabernacles—	*On Passover—*	*On New Moon say-*
חַג הַסֻּכּוֹת	חַג הַמַּצּוֹת	רֹאשׁ הַחֹדֶשׁ

הַזֶּה. זָכְרֵנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

וְתֶחֱזֶינָה עֵינֵינוּ, בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ,
וֵאלֹהֵי אֲבוֹתֵינוּ,
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ,
מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא
לְדוֹר וָדוֹר. נוֹדֶה לְךָ
וּנְסַפֵּר תְּהִלָּתֶךָ, עַל

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל־בָּשָׂר. יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ. עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ. וְתֶאֱסוֹף

the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

On New Moon say—	*On Passover—*	*On Tabernacles—*
the New Moon.	the Feast of Unleavened Bread.	the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives

Congregation in an undertone:

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather

חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם, כִּי לֹא־תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ:

גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמֹר חֻקֶּיךָ, וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת:

On Chanukah and Purim say עַל הַנִּסִּים, *p. 63.*

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ, תָּמִיד לְעוֹלָם וָעֶד:

During the Ten Days of Penitence say:—

וּכְתוֹב לְחַיִּים טוֹבִים, כָּל־בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה, בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee Blessed be the God to whom thanksgivings are due.

for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

On Chanukah and Purim say:—

We thank thee, etc., p. 63

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

During the Ten Days of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

During the Ten Days of Penitence say:—

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ, בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ. הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

אֱלֹהַי. נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי, כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם, וְקַלְקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace

During the Ten Days of Penitence say:—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and

וְהָגְיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ, בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיוֹת:

During the Ten Days of Penitence, Fridays excepted, say אָבִינוּ מַלְכֵּנוּ, *p. 67. Then say the following; but if Tachanun is omitted, the Reader, immediately after the Amidah, says the whole Kaddish p. 125.*

וַיֹּאמֶר דָּוִד אֶל־נָד צַר־לִי מְאֹד נִפְּלָה־נָּא בְיַד־יְהוָה, כִּי־רַבִּים רַחֲמָו וּבְיַד אָדָם אַל־אֶפְּלָה:

רַחוּם וְחַנּוּן, חָטָאתִי לְפָנֶיךָ יְיָ מָלֵא רַחֲמִים, רַחֵם עָלַי וְקַבֵּל תַּחֲנוּנָי:

תהלים ו׳

יְיָ אַל־בְּאַפְּךָ תוֹכִיחֵנִי, וְאַל־בַּחֲמָתְךָ תְיַסְּרֵנִי: חָנֵּנִי יְיָ כִּי־אֻמְלַל אָנִי, רְפָאֵנִי יְיָ, כִּי נִבְהֲלוּ עֲצָמָי: וְנַפְשִׁי נִבְהֲלָה מְאֹד, וְאַתָּה יְיָ עַד־מָתָי: שׁוּבָה יְיָ חַלְּצָה נַפְשִׁי,

the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

During the Ten Days of Penitence, Friday excepted, say Our Father, Our King, p. 67. Then say the following; but if Tachanun is omitted, the Reader, immediately after the Amidah, says the whole Kaddish p. 125.

And David said unto Gad, I am troubled exceedingly; let us fall, I pray thee, into the hand of the Lord, for his mercies are many; but let me not fall into the hand of man.

O thou who art merciful and gracious, I have sinned before thee. O Lord, full of mercy, have mercy upon me and receive my supplications.

Psalm vi.

O Lord, rebuke me not in thine anger: neither chasten me in thy hot displeasure. Be gracious unto me, O Lord; for I am withered away: O Lord, heal me; for my bones are troubled. My soul also is sore troubled: and thou, O Lord, how long? Return, O Lord, deliver my soul: save me for thy lovingkindness'

הוֹשִׁיעֵנִי לְמַעַן חַסְדֶּךָ: כִּי אֵין בַּמָּוֶת זִכְרֶךָ,
בִּשְׁאוֹל מִי יוֹדֶה־לָּךְ: יָגַעְתִּי בְאַנְחָתִי אַשְׂחֶה
בְכָל־לַיְלָה מִטָּתִי, בְּדִמְעָתִי עַרְשִׂי אַמְסֶה:
עָשְׁשָׁה מִכַּעַס עֵינִי, עָתְקָה, בְּכָל־צוֹרְרָי:
סוּרוּ מִמֶּנִּי כָּל־פֹּעֲלֵי אָוֶן, כִּי־שָׁמַע יְיָ קוֹל
בִּכְיִי: שָׁמַע יְיָ תְּחִנָּתִי, יְיָ תְּפִלָּתִי יִקָּח: יֵבֹשׁוּ
וְיִבָּהֲלוּ מְאֹד כָּל־אוֹיְבָי, יָשֻׁבוּ יֵבֹשׁוּ רָגַע:

שׁוֹמֵר יִשְׂרָאֵל. שְׁמוֹר שְׁאֵרִית יִשְׂרָאֵל. וְאַל־
יאבַד יִשְׂרָאֵל. הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל:

שׁוֹמֵר גּוֹי אֶחָד. שְׁמוֹר שְׁאֵרִית עַם אֶחָד. וְאַל־
יאבַד גּוֹי אֶחָד. הַמְיַחֲדִים שִׁמְךָ יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

שׁוֹמֵר גּוֹי קָדוֹשׁ. שְׁמוֹר שְׁאֵרִית עַם קָדוֹשׁ. וְאַל־
יאבַד גּוֹי קָדוֹשׁ. הַמְשַׁלְּשִׁים בִּשְׁלוֹשׁ קְדֻשָּׁה
לְקָדוֹשׁ:

מִתְרַצֶּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים. הִתְרַצֵּה
וְהִתְפַּיֵּס לְדוֹר עָנִי כִּי אֵין עוֹזֵר:

sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks? I am weary with my groaning; every night I make my bed to swim; I melt away my couch with my tears. Mine eye wasteth away because of grief; it waxeth old because of all mine adversaries. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication; the Lord will receive my prayer. All mine enemies shall be ashamed and sore troubled: they shall turn back, they shall be ashamed suddenly.

O Guardian of Israel, guard the remnant of Israel and suffer not Israel to perish, who say, Hear, O Israel.

O Guardian of an only nation, guard the remnant of an only nation, and suffer not an only nation to perish, who proclaim the unity of thy name, saying The Lord our God, the Lord is One.

O Guardian of a holy nation, guard the remnant of a holy nation, and suffer not a holy nation to perish, who thrice repeat the three-fold sanctification unto the Holy One.

O Thou who art propitiated by prayers for mercy and art conciliated by supplications, be thou propitious and reconciled to an afflicted generation; for there is none that helpeth.

אָבִינוּ מַלְכֵּנוּ חָנֵּנוּ וַעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים. עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ:

וַאֲנַחְנוּ לֹא נֵדַע מַה־נַּעֲשֶׂה, כִּי עָלֶיךָ עֵינֵינוּ: זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ, כִּי מֵעוֹלָם הֵמָּה: יְהִי־חַסְדְּךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ לָךְ: אַל תִּזְכָּר־לָנוּ עֲוֹנֹת רִאשֹׁנִים, מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ, כִּי דַלּוֹנוּ מְאֹד: חָנֵּנוּ יְיָ חָנֵּנוּ, כִּי־רַב שָׂבַעְנוּ בוּז: בְּרֹגֶז רַחֵם תִּזְכּוֹר: כִּי הוּא יָדַע יִצְרֵנוּ, זָכוֹר כִּי־עָפָר אֲנָחְנוּ: עָזְרֵנוּ אֱלֹהֵי יִשְׁעֵנוּ עַל־דְּבַר כְּבוֹד־שְׁמֶךָ, וְהַצִּילֵנוּ וְכַפֵּר עַל חַטֹּאתֵינוּ, לְמַעַן שְׁמֶךָ:

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא.

Our Father, our King, be gracious unto us and answer us, for we have no good works of our own: deal with us in charity and lovingkindness, and save us.

As for us, we know not what to do; but our eyes are upon thee. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. Let thy lovingkindness, O Lord, be upon us, according as we have waited for thee. Remember not against us the iniquities of our ancestors: let thy tender mercies speedily come to meet us; for we are brought very low. Be gracious unto us, O Lord, be gracious unto us; for we are sated to the full with contempt. In wrath remember to be merciful. For he knoweth our frame; he remembereth that we are dust. Help us, O God of our salvation, for the sake of the glory of thy name; and deliver us, and pardon our sins, for thy name's sake.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he:

לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּי־
אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Cong. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דִּי־כָל־יִשְׂרָאֵל קֳדָם
אֲבוּהוֹן דִּי בִשְׁמַיָּא. וְאִמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

Reader. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים עָלֵינוּ
וְעַל־כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Cong. עֹשֵׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ
וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית. שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ
כְּמִשְׁפְּחוֹת הָאֲדָמָה. שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם,
וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם. וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ
הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשַׁב יְקָרוֹ
בַּשָּׁמַיִם מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים:
הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֱמֶת מַלְכֵּנוּ. אֶפֶס זוּלָתוֹ.
כַּכָּתוּב בְּתוֹרָתוֹ. וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ,

though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favor.

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart,

כִּי יְיָ הוּא הָאֱלֹהִים, בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת, אֵין עוֹד:

עַל־כֵּן נְקַוֶּה לְךָ יְיָ אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ. לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ. לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ: יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵּבֵל: כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּולוּ. וְלִכְבוֹד שִׁמְךָ יָקָר יִתֵּנוּ. וְיַקַּבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ. וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא, וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכָבוֹד: כַּכָּתוּב בְּתוֹרָתֶךָ. יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֶאֱמַר. וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

Mourner. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Mourner. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

The following Kaddish is said by a Mourner.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּי־קֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּי־אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Cong. יְהֵי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

Mourner. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל־כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Cong. עֹזְרִי מֵעִם יְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ:

Mourner. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

ערבית לימות החול ולמוצאי שבת

On Weekdays, if the Evening Service is read after nightfall, commence שִׁיר הַמַּעֲלוֹת. *At the termination of the Sabbath say* לְדָוִד בָּרוּךְ אָרֵץ *to pp. 298, 299; then continue* וְהוּא רַחוּם, *p. 129. On Weekdays, if the Evening Service is read before nightfall, commence* וְהוּא רַחוּם.

תהלים קל״ד

שִׁיר הַמַּעֲלוֹת, הִנֵּה בָרֲכוּ אֶת־יְיָ, כָּל־עַבְדֵי יְיָ, הָעֹמְדִים בְּבֵית יְיָ בַּלֵּילוֹת: שְׂאוּ יְדֵכֶם קֹדֶשׁ, וּבָרֲכוּ אֶת־יְיָ: יְבָרֶכְךָ יְיָ מִצִּיּוֹן, עֹשֵׂה שָׁמַיִם וָאָרֶץ:

Mourner.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

EVENING SERVICE FOR WEEKDAYS AND THE TERMINATION OF THE SABBATH

On Weekdays, if the Evening Service is read after nightfall, commence here. At the termination of the Sabbath say Psalms cxliv. *and* lxvii., *p.* 298, 299; *then continue, "And he being merciful," p.* 129. *On Weekdays, if the Evening Service is read before nightfall, commence, "And he being merciful."*

Psalm cxxxiv.

A Song of Degrees.—Behold, bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord in the night seasons. Lift up your hands towards the sanctuary, and bless ye the Lord. The Lord bless thee out of Zion; even he that made heaven and earth.

יְיָ צְבָאוֹת עִמָּנוּ מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה׃

(*To be said three times.*)

יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ׃

(*To be said three times.*)

יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ׃

(*To be said three times.*)

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְּי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן׃

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּי־קֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּי־אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן׃

וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל־חֲמָתוֹ׃ יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ׃

The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.)

To be said three times.

O Lord of hosts, happy is the man that trusteth in thee.

To be said three times.

Save, Lord: may the King answer us on the day when we call.

To be said three times.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

And he being merciful, forgiveth iniquity, and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. Save, Lord: may the King answer us on the day when we call.

Reader.

בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ׃

Cong. and Reader.

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עִתִּים וּמַחֲלִיף אֶת־הַזְּמַנִּים. וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ. בּוֹרֵא יוֹם וָלָיְלָה. גּוֹלֵל אוֹר מִפְּנֵי־חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי־אוֹר. וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה. וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה. יְיָ צְבָאוֹת שְׁמוֹ׃ אֵל חַי וְקַיָּם תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עֲרָבִים׃

Congregation in an undertone.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא, שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן, וּמִבַּלְעָדָיו אֵין אֱלֹהִים. סִלּוּ לָרֹכֵב בָּעֲרָבוֹת, בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו. וּשְׁמוֹ מְרוֹמָם עַל־כָּל־בְּרָכָה וּתְהִלָּה׃

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃ יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם׃

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהַבְתָּ. תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לִמַּדְתָּ. עַל כֵּן יְיָ

Reader. — Bless ye the Lord who is to be blessed.

Cong. and Reader.—Blessed is the Lord who is to be blessed for ever and ever.

Congregation in an undertone. Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

Blessed art thou, O Lord our God, King of the universe, who at thy word bringest on the evening twilight, with wisdom openest the gates of the heavens, and with understanding changest times and variest the seasons, and arrangest the stars in their watches in the sky, according to thy will. Thou createst day and night; thou rollest away the light from before the darkness, and the darkness from before the light; thou makest the day to pass and the night to approach, and dividest the day from the night, the Lord of hosts is thy name; a God living and enduring continually, mayest thou reign over us for ever and ever. Blessed art thou, O Lord, who bringest on the evening twilight.

With everlasting love thou hast loved the house of Israel, thy people; a Law and commandments, statutes and judgments hast thou taught us. Therefore,

אֱלֹהֵינוּ בְּשָׁכְבֵּנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ: וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ. וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה. וְאַהֲבָתְךָ אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

When prayers are not said with the Congregation add:—

אֵל מֶלֶךְ נֶאֱמָן:

דברים ו׳ ד׳-ט׳

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

בָּרוּךְ, שֵׁם כְּבוֹד מַלְכוּתוֹ, לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ, בְּכָל לְבָבְךָ וּבְכָל־נַפְשְׁךָ, וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ, וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

O Lord our God, when we lie down and when we rise up we will meditate on thy statutes: yea, we will rejoice in the words of thy Law and in thy commandments for ever; for they are our life and the length of our days, and we will meditate on them day and night. And mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

When Prayers are not said with the Congregation, add:—

God, faithful King!

Deut. vi. 4—9.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

וְהָיָה, אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי,
אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה
אֶת־יְהוָה אֱלֹהֵיכֶם, וּלְעָבְדוֹ, בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטַר־
אַרְצְכֶם בְּעִתּוֹ, יוֹרֶה וּמַלְקוֹשׁ, וְאָסַפְתָּ
דְגָנֶךָ, וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב
בְּשָׂדְךָ לִבְהֶמְתֶּךָ, וְאָכַלְתָּ וְשָׂבָעְתָּ:
הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם, וְסַרְתֶּם,
וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם, וְעָצַר אֶת־
הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא
תִתֵּן אֶת־יְבוּלָהּ, וַאֲבַדְתֶּם מְהֵרָה, מֵעַל
הָאָרֶץ הַטֹּבָה, אֲשֶׁר יְהוָה נֹתֵן לָכֶם:
וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־
נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם,

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon

וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם
אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתֶךָ,
וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:
וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ, וּבִשְׁעָרֶיךָ:
לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם, עַל
הָאֲדָמָה, אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם,
לָתֵת לָהֶם, כִּמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

במדבר ט״ו ל״ז־מ״א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־
בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וְעָשׂוּ לָהֶם
צִיצִת, עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם, וְנָתְנוּ
עַל־צִיצִת הַכָּנָף, פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִת, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־
כָּל־מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא
תָתוּרוּ אַחֲרֵי לְבַבְכֶם, וְאַחֲרֵי עֵינֵיכֶם,
אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ

your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember

וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי, וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֱמֶת וֶאֱמוּנָה כָּל־זֹאת וְקַיָּם עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין זוּלָתוֹ, וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעָרִיצִים. הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ, וְהַמְשַׁלֵּם גְּמוּל לְכָל־אוֹיְבֵי נַפְשֵׁנוּ. הָעֹשֶׂה גְּדֹלוֹת עַד־אֵין חֵקֶר, וְנִפְלָאוֹת עַד־אֵין מִסְפָּר. הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים, וְלֹא־נָתַן לַמּוֹט רַגְלֵנוּ. הַמַּדְרִיכֵנוּ עַל־בָּמוֹת אוֹיְבֵינוּ, וַיָּרֶם קַרְנֵנוּ עַל־כָּל־שׂנְאֵינוּ. הָעֹשֶׂה־לָּנוּ נְסִים וְנָקָמָה בְּפַרְעֹה, אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי־חָם. הַמַּכֶּה בְעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרַיִם, וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל

and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God.

True and trustworthy is all this, and it is established with us that he is the Lord our God, and there is none beside him, and that we, Israel, are his people. It is he who redeemed us from the hand of kings, even our King, who delivered us from the grasp of all the terrible ones; the God, who on our behalf dealt out punishment to our adversaries, and requited all the enemies of our soul; who doeth great things past finding out, yea, and wonders without number; who holdeth our soul in life, and hath not suffered our feet to be moved; who made us tread upon the high places of our enemies, and exalted our horn over all them that hated us; who wrought for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the children of Ham; who in his wrath smote all the first-born of Egypt, and brought forth his people Israel from among them to

מִתּוֹכָם לְחֵרוּת עוֹלָם. הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם־סוּף, אֶת־רוֹדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם בִּתְהוֹמוֹת טִבַּע. וְרָאוּ בָנָיו גְּבוּרָתוֹ, שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ, וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה, בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כֻלָּם.

מִי־כָמֹכָה בָּאֵלִים יְהוָה, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ, נוֹרָא תְהִלֹּת, עֹשֵׂה פֶלֶא:

מַלְכוּתְךָ רָאוּ בָנֶיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה. זֶה אֵלִי עָנוּ. וְאָמְרוּ. יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

וְנֶאֱמַר, כִּי־פָדָה יְיָ אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ. בָּרוּךְ אַתָּה יְיָ. גָּאַל יִשְׂרָאֵל:

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים. וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ. וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהָגֵן בַּעֲדֵנוּ, וְהָסֵר מֵעָלֵינוּ אוֹיֵב, דֶּבֶר, וְחֶרֶב, וְרָעָב, וְיָגוֹן. וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ,

everlasting freedom; who made his children pass between the divisions of the Red Sea, but sank their pursuers and their enemies in the depths. Then his children beheld his might; they praised and gave thanks unto his name, and willingly accepted his sovereignty. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, revered in praises, doing wonders?

Thy children beheld thy sovereign power, as thou didst cleave the sea before Moses: they exclaimed, This is my God! and said, The Lord shall reign for ever and ever.

And it is said, For the Lord hath delivered Jacob, and redeemed him from the hand of him that was stronger than he. Blessed art thou, O Lord, who hast redeemed Israel.

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy pestilence, sword, famine and sorrow; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings;

כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה. וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יְיָ. שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לָעַד:

בָּרוּךְ יְיָ לְעוֹלָם. אָמֵן וְאָמֵן: בָּרוּךְ יְיָ מִצִּיּוֹן שֹׁכֵן יְרוּשָׁלָם. הַלְלוּיָהּ: בָּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ: וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וְיִמָּלֵא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ. אָמֵן וְאָמֵן: יְהִי כְבוֹד יְיָ לְעוֹלָם, יִשְׂמַח יְיָ בְּמַעֲשָׂיו: יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד־עוֹלָם: כִּי לֹא־יִטֹּשׁ יְיָ אֶת־עַמּוֹ בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוֹאִיל יְיָ לַעֲשׂוֹת אֶתְכֶם לוֹ לְעָם: וַיַּרְא כָּל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ, יְיָ הוּא הָאֱלֹהִים, יְיָ הוּא הָאֱלֹהִים: וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ

for thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore. Blessed art thou, O Lord, who guardest thy people Israel for ever.

Blessed be the Lord for evermore. Amen and Amen. Blessed be the Lord out of Zion, who dwelleth in Jerusalem. Praise ye the Lord. Blessed be the Lord God, the God of Israel, who alone doeth wondrous things: and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen. Let the glory of the Lord endure for ever; let the Lord rejoice in his works. Let the name of the Lord be blessed from this time forth and for evermore. For the Lord will not forsake his people for his great name's sake; because it hath pleased him to make you a people unto himself. And when all the people saw it, they fell on their faces: and they said, The Lord, he is God; the Lord, he is God. And the Lord shall be King over all the earth: in that day shall the Lord be One, and his name

אֶחָד: יְהִי חַסְדְּךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ
לָךְ: הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ, וְקַבְּצֵנוּ וְהַצִּילֵנוּ
מִן־הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קָדְשֶׁךָ, לְהִשְׁתַּבֵּחַ
בִּתְהִלָּתֶךָ: כָּל־גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבוֹאוּ
וְיִשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי, וִיכַבְּדוּ לִשְׁמֶךָ:
כִּי־גָדוֹל אַתָּה וְעֹשֵׂה נִפְלָאוֹת אַתָּה אֱלֹהִים
לְבַדֶּךָ: וַאֲנַחְנוּ עַמְּךָ וְצֹאן מַרְעִיתֶךָ, נוֹדֶה
לְךָ לְעוֹלָם לְדוֹר וָדוֹר נְסַפֵּר תְּהִלָּתֶךָ:

בָּרוּךְ יְיָ בַּיּוֹם. בָּרוּךְ יְיָ בַּלָּיְלָה. בָּרוּךְ
יְיָ בְּשָׁכְבֵנוּ. בָּרוּךְ יְיָ בְּקוּמֵנוּ: כִּי בְיָדְךָ
נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים: אֲשֶׁר בְּיָדוֹ נֶפֶשׁ
כָּל־חָי וְרוּחַ כָּל־בְּשַׂר־אִישׁ: בְּיָדְךָ אַפְקִיד
רוּחִי, פָּדִיתָה אוֹתִי יְיָ אֵל אֱמֶת: אֱלֹהֵינוּ
שֶׁבַּשָּׁמַיִם יַחֵד שִׁמְךָ, וְקַיֵּם מַלְכוּתְךָ תָּמִיד,
וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:

יִרְאוּ עֵינֵינוּ, וְיִשְׂמַח לִבֵּנוּ, וְתָגֵל נַפְשֵׁנוּ,

One. Let thy lovingkindness, O Lord, be upon us, according as we have hoped for thee. Save us, O God of our salvation, and gather us and deliver us from the nations, to give thanks unto thy holy name, and to triumph in thy praise. All nations whom thou hast made shall come and worship before thee, O Lord; and they shall glorify thy name: for thou art great and doest marvellous things; thou art God alone. But we are thy people and the sheep of thy pasture; we will give thanks unto thee for ever: we will recount thy praise to all generations.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. For in thy hand are the souls of the living and the dead, as it is said, In his hand is the soul of every living thing, and the spirit of all human flesh. Into thy hand I commend my spirit; thou hast redeemed me, O Lord God of truth. Our God who art in heaven, assert the unity of thy name, and establish thy kingdom continually, and reign over us for ever and ever.

May our eyes behold, our hearts rejoice, and our souls be glad in thy true salvation, when it

בִּישׁוּעָתְךָ בֶּאֱמֶת, בֶּאֱמֹר לְצִיּוֹן מָלַךְ
אֱלֹהַיִךְ. יְיָ מֶלֶךְ. יְיָ מָלָךְ. יְיָ יִמְלֹךְ לְעוֹלָם
וָעֶד: כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא, וּלְעוֹלְמֵי עַד
תִּמְלֹךְ בְּכָבוֹד, כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא
אָתָּה. בָּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ בִּכְבוֹדוֹ, תָּמִיד
יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד, וְעַל כָּל מַעֲשָׂיו:

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי־בְרָא
כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־
כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי
עָלְמַיָּא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא
וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא.
לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּי־
אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב.

shall be said unto Zion, Thy God reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever: for the kingdom is thine, and to everlasting thou wilt reign in glory; for we have no king but thee. Blessed art thou, O Lord, the King, who constantly in his glory will reign over us and over all his works for ever and ever.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

The following prayer (Amidah) to "as in ancient years," p. 148, is to be said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר
חַסְדֵי אָבוֹת, וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

During the Ten Days of Penitence say:—

זָכְרֵנוּ לַחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יְיָ.
מָגֵן אַבְרָהָם:
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים
אַתָּה, רַב לְהוֹשִׁיעַ.

From the Eighth Day of Solemn Assembly until the First Day of Passover say:—

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי

and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

During the Ten Days of Penitence say:—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Eighth Day of Solemn Assembly until the First Day of Passover say:—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep

כָּמוֹךָ, בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה, וּמַצְמִיחַ יְשׁוּעָה.

During the Ten Days of Penitence say:—

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ:

During the Ten Days of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה.

At the conclusion of Sabbath or of a Festival say:—

אַתָּה חוֹנַנְתָּנוּ לְמַדַּע תּוֹרָתֶךָ. וַתְּלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ. וַתַּבְדֵּל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל, בֵּין אוֹר לַחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. אָבִינוּ מַלְכֵּנוּ. הָחֵל עָלֵינוּ הַיָּמִים הַבָּאִים לִקְרָאתֵנוּ לְשָׁלוֹם חֲשׁוּכִים מִכָּל־חֵטְא, וּמְנֻקִּים מִכָּל־עָוֹן, וּמְדֻבָּקִים בְּיִרְאָתֶךָ.

in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

During the Ten Days of Penitence say:—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus:—

the holy King.

Thou favorest man with knowledge, and teachest mortals understanding.

At the conclusion of Sabbath or of a Festival say:—

Thou hast favored us with a knowledge of thy Law, and hast taught us to perform the statutes of thy will. Thou hast made a distinction, O Lord our God, between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. O our Father, our King, grant that the days which are approaching us may begin for us in peace, and that we may be withheld from all sin and cleansed from all iniquity, and cleave to the fear of thee

(ו)חָנֵּנוּ מֵאִתְּךָ, דֵּעָה, בִּינָה וְהַשְׂכֵּל. בָּרוּךְ אַתָּה יְיָ, חוֹנֵן הַדָּעַת:

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ. וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ. וְהַחֲזִירֵנוּ, בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בָּרוּךְ אַתָּה יְיָ, הָרוֹצֶה בִּתְשׁוּבָה:

סְלַח־לָנוּ אָבִינוּ, כִּי חָטָאנוּ. מְחַל־לָנוּ מַלְכֵּנוּ, כִּי פָשָׁעְנוּ. כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה. בָּרוּךְ אַתָּה יְיָ, חַנּוּן הַמַּרְבֶּה לִסְלוֹחַ:

רְאֵה בְעָנְיֵנוּ, וְרִיבָה רִיבֵנוּ. וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ. כִּי גוֹאֵל חָזָק אָתָּה. בָּרוּךְ אַתָּה יְיָ, גּוֹאֵל יִשְׂרָאֵל:

רְפָאֵנוּ יְיָ וְנֵרָפֵא. הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה. כִּי תְהִלָּתֵנוּ אָתָּה. וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מַכּוֹתֵינוּ. כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אָתָּה. בָּרוּךְ אַתָּה יְיָ, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

O favor us with knowledge, understanding and discernment from thee. Blessed art thou, O Lord, gracious Giver of knowledge.

Cause us to return, O our Father, unto thy Law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious, and dost abundantly forgive.

Look upon our affliction and plead our cause, and redeem us speedily for thy name's sake; for thou art a mighty Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Vouchsafe a perfect healing to all our wounds; for thou, almighty King, art a faithful and merciful Physician. Blessed art thou, O Lord, who healest the sick of thy people Israel.

בָּרֵךְ עָלֵינוּ, יְיָ אֱלֹהֵינוּ, אֶת־הַשָּׁנָה הַזֹּאת
וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה. וְתֵן בְּרָכָה

During the Winter Season substitute for the last sentence:—*

וְתֵן טַל וּמָטָר לִבְרָכָה עַל פְּנֵי הָאֲדָמָה

עַל פְּנֵי הָאֲדָמָה, וְשַׂבְּעֵנוּ מִטּוּבֶךָ. וּבָרֵךְ
שְׁנָתֵנוּ, כַּשָּׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יְיָ,
מְבָרֵךְ הַשָּׁנִים:

תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ. וְשָׂא נֵס
לְקַבֵּץ גָּלֻיּוֹתֵינוּ. וְקַבְּצֵנוּ יַחַד, מֵאַרְבַּע
כַּנְפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יְיָ, מְקַבֵּץ
נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה, וְיוֹעֲצֵינוּ,
כְּבַתְּחִלָּה. וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה. וּמְלוֹךְ
עָלֵינוּ, אַתָּה יְיָ לְבַדְּךָ, בְּחֶסֶד וּבְרַחֲמִים.

**From December 4, until the First Day of Passover.*

Bless this year unto us, O Lord our God, together with every kind of the produce thereof, for our welfare; give a blessing

During the Winter Season substitute for the last sentence:—*

Give dew and rain for a blessing upon the face of the earth.

upon the face of the earth. O satisfy us with thy goodness, and bless our year like other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel.

Restore our judges as at the first, and our counsellors as at the beginning; remove from us grief and suffering; reign thou over us, O Lord, thou alone, in lovingkindness and tender mercy,

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**From the 4th December until the First Day of Passover.*

וְצַדְּקֵנוּ בַּמִּשְׁפָּט. בָּרוּךְ אַתָּה יְיָ. מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

During the Ten Days of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַמִּשְׁפָּט:

וְלַמַּלְשִׁינִים אַל־תְּהִי תִקְוָה, וְכָל הָרִשְׁעָה, כְּרֶגַע תֹּאבֵד. וְכָל אוֹיְבֶיךָ מְהֵרָה יִכָּרֵתוּ. וּמַלְכוּת זָדוֹן מְהֵרָה תְעַקֵּר, וּתְשַׁבֵּר וּתְמַגֵּר, וְתַכְנִיעַ, בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ. שֹׁבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים:

עַל־הַצַּדִּיקִים וְעַל־הַחֲסִידִים, וְעַל־זִקְנֵי עַמְּךָ, בֵּית יִשְׂרָאֵל, וְעַל־פְּלֵיטַת סוֹפְרֵיהֶם, וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ, יֶהֱמוּ רַחֲמֶיךָ יְיָ אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב, לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ, בֶּאֱמֶת. וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא נֵבוֹשׁ, כִּי־בְךָ בָּטָחְנוּ. בָּרוּךְ אַתָּה יְיָ, מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים:

and justify us in judgment. Blessed art thou, O Lord, the King who lovest righteousness and judgment.

During the Ten Days of Penitence conclude the Blessing thus:—

the King of Judgment.

And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush, cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

Towards the righteous and the pious, towards the elders of thy people the house of Israel, towards the remnant of their scribes, towards the proselytes of righteousness, and towards us also may thy tender mercies be stirred, O Lord our God; grant a good reward unto all who faithfully trust in thy name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.

וְלִירוּשָׁלַיִם עִירְךָ, בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכּוֹן בְּתוֹכָהּ, כַּאֲשֶׁר דִּבַּרְתָּ. וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ, בִּנְיַן עוֹלָם. וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה יְרוּשָׁלָיִם:

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ. וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ. כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יְיָ. מַצְמִיחַ קֶרֶן יְשׁוּעָה:

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ. חוּס וְרַחֵם עָלֵינוּ. וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה. וּמִלְּפָנֶיךָ מַלְכֵּנוּ רֵיקָם אַל תְּשִׁיבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ תְּפִלָּה:

And to Jerusalem, thy city, return in mercy, and dwell therein as thou hast spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David. Blessed art thou, O Lord, who rebuildest Jerusalem.

Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation, because we wait for thy salvation all the day. Blessed art thou, O Lord, who causest the horn of salvation to flourish.

Hear our voice, O Lord our God; spare us and have mercy upon us, and accept our prayer in mercy and favor; for thou art a God who hearkenest unto prayers and supplications: from thy presence, O our King, turn us not empty away; for thou hearkenest in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם.
וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי
יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

On New Moon and the Intermediate Days of Passover. and Tabernacles the following is added:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא, וְיַגִּיעַ, וְיֵרָאֶה,
וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר, זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ. וְזִכְרוֹן
אֲבוֹתֵינוּ. וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ. וְזִכְרוֹן יְרוּשָׁלַיִם
עִיר קָדְשֶׁךָ. וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לִפְלֵיטָה
וְלִטּוֹבָה, וּלְחֵן וּלְחֶסֶד וּלְרַחֲמִים, וּלְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On New Moon say-	*On Passover—*	*On Tabernacles—*
רֹאשׁ הַחֹדֶשׁ	חַג הַמַּצּוֹת	חַג הַסֻּכּוֹת

הַזֶּה. זָכְרֵנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה,
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ,
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן
וְרַחוּם אָתָּה:

וְתֶחֱזֶינָה עֵינֵינוּ, בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

On New Moon say—	*On Passover*	*On Tabernacles*
the New Moon.	the Feast of Unleavened Bread.	the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

מוֹדִים אֲנַחְנוּ לָךְ, שְׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ, וֵאלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם, כִּי לֹא־תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ:

On Chanukah and Purim say עַל הַנִּסִּים, *p. 63.*

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ, תָּמִיד לְעוֹלָם וָעֶד:

During the Ten Days of Penitence say:—

וּכְתוֹב לְחַיִּים טוֹבִים, כָּל־בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

On Chanukah and Purim say:—

We thank thee, etc., p. 63.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

During the Ten Days of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

During the Ten Days of Penitence say:—

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ, בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

אֱלֹהַי. נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי, כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם, וְקַלְקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace

During the Ten Days of Penitence say:—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and

וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ, בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיוֹת:

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּי־אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Cong. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּי־כָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא. וְאִמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favor.

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

Reader. וְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל־כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Cong. עֹזְרִי מֵעִם יְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ:

Reader. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה. שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם. וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגׇבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֱמֶת מַלְכֵּנוּ. אֶפֶס זוּלָתוֹ. כַּכָּתוּב בְּתוֹרָתוֹ. וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ, כִּי יְיָ הוּא הָאֱלֹהִים, בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת, אֵין עוֹד:

עַל־כֵּן נְקַוֶּה לְךָ יְיָ אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ. לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ. לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵּבֵל,

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know

כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפּוֹלוּ. וְלִכְבוֹד שִׁמְךָ יָקָר יִתֵּנוּ. וְיקַבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ. וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא, וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכָבוֹד: כַּכָּתוּב בְּתוֹרָתֶךָ. יְיָ | יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֶאֱמַר. וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

Mourner. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Mourner. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourner. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּי־קֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דְּי־אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Cong. יְהֵי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

Mourner. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Cong. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

The following Kaddish is said by a Mourner.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

קבלת שבת:

On kindling the Sabbath lights say:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל־שַׁבָּת:

תהלים צ״ה

לְכוּ נְרַנְּנָה לַיְיָ, נָרִיעָה לְצוּר יִשְׁעֵנוּ: נְקַדְּמָה
פָנָיו בְּתוֹדָה, בִּזְמִירוֹת נָרִיעַ לוֹ: כִּי אֵל גָּדוֹל
יְיָ, וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים: אֲשֶׁר בְּיָדוֹ
מֶחְקְרֵי־אָרֶץ, וְתוֹעֲפוֹת הָרִים לוֹ: אֲשֶׁר־לוֹ הַיָּם
וְהוּא עָשָׂהוּ, וְיַבֶּשֶׁת יָדָיו יָצָרוּ: בֹּאוּ נִשְׁתַּחֲוֶה
וְנִכְרָעָה, נִבְרְכָה לִפְנֵי־יְיָ עֹשֵׂנוּ: כִּי הוּא אֱלֹהֵינוּ
וַאֲנַחְנוּ עַם מַרְעִיתוֹ וְצֹאן יָדוֹ, הַיּוֹם אִם־בְּקֹלוֹ
תִשְׁמָעוּ: אַל־תַּקְשׁוּ לִבַבְכֶם כִּמְרִיבָה כְּיוֹם מַסָּה
בַּמִּדְבָּר: אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם, בְּחָנוּנִי גַּם־רָאוּ
פָּעֳלִי: אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר וָאֹמַר עַם תֹּעֵי
לֵבָב הֵם, וְהֵם לֹא־יָדְעוּ דְרָכָי: אֲשֶׁר נִשְׁבַּעְתִּי
בְאַפִּי, אִם־יְבֹאוּן אֶל־מְנוּחָתִי:

תהלים צ״ו

שִׁירוּ לַיְיָ שִׁיר חָדָשׁ, שִׁירוּ לַיְיָ כָּל־הָאָרֶץ: שִׁירוּ

INAUGURATION OF THE SABBATH.

On Kindling the Sabbath lights say:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the Sabbath light.

Psalm xcv.

O come, let us exult before the Lord: let us shout for joy to the rock of our salvation. Let us come before his presence with thanksgiving: let us shout for joy unto him with psalms. For the Lord is a great God, and a great king above all gods. In his hand are the deep places of the earth; the heights of the mountains are his also. The sea is his, and he made it; and his hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our maker. For he is our God, and we are the people of his pasture, and the sheep of his hand. To-day, oh that ye would hearken to his voice! Harden not your hearts as at Meribah, as in the day of Massah in the wilderness: when your fathers tempted me, and proved me, although they had seen my work. Forty years long was I wearied with that generation, and said, It is a people that do err in their heart, and they have not known my ways. Wherefore I sware in my wrath, that they should not enter into my rest.

Psalm xcvi.

O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name:

לַיְיָ, בָּרְכוּ שְׁמוֹ, בַּשְּׂרוּ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ: סַפְּרוּ
בַגּוֹיִם כְּבוֹדוֹ, בְּכָל־הָעַמִּים נִפְלְאוֹתָיו: כִּי גָדוֹל
יְיָ וּמְהֻלָּל מְאֹד, נוֹרָא הוּא עַל־כָּל־אֱלֹהִים: כִּי
כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְיָ שָׁמַיִם עָשָׂה: הוֹד־
וְהָדָר לְפָנָיו, עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ: הָבוּ לַיְיָ
מִשְׁפְּחוֹת עַמִּים, הָבוּ לַיְיָ כָּבוֹד וָעֹז: הָבוּ לַיְיָ
כְּבוֹד שְׁמוֹ, שְׂאוּ־מִנְחָה וּבֹאוּ לְחַצְרוֹתָיו: הִשְׁתַּחֲווּ
לַיְיָ בְּהַדְרַת־קֹדֶשׁ, חִילוּ מִפָּנָיו כָּל־הָאָרֶץ: אִמְרוּ
בַגּוֹיִם יְיָ מָלָךְ, אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט: יָדִין
עַמִּים בְּמֵישָׁרִים: יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ,
יִרְעַם הַיָּם וּמְלֹאוֹ: יַעֲלֹז שָׂדַי וְכָל־אֲשֶׁר־בּוֹ, אָז
יְרַנְּנוּ כָּל־עֲצֵי־יָעַר: לִפְנֵי יְיָ כִּי בָא, כִּי בָא לִשְׁפֹּט
הָאָרֶץ, יִשְׁפֹּט־תֵּבֵל בְּצֶדֶק וְעַמִּים בֶּאֱמוּנָתוֹ:

תהלים צ״ו

יְיָ מָלָךְ תָּגֵל הָאָרֶץ, יִשְׂמְחוּ אִיִּים רַבִּים: עָנָן
וַעֲרָפֶל סְבִיבָיו, צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאוֹ: אֵשׁ
לְפָנָיו תֵּלֵךְ, וּתְלַהֵט סָבִיב צָרָיו: הֵאִירוּ בְרָקָיו
תֵּבֵל, רָאֲתָה וַתָּחֶל הָאָרֶץ: הָרִים כַּדּוֹנַג נָמַסּוּ
מִלִּפְנֵי יְיָ, מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ: הִגִּידוּ הַשָּׁמַיִם

proclaim his salvation from day to day. Recount his glory among the nations, his wondrous works among all the peoples. For great is the Lord, and exceedingly to be praised: he is to be revered above all gods. For all the gods of the peoples are things of nought: but the Lord made the heavens. Splendor and majesty are before him: strength and beauty are in his sanctuary. Give unto the Lord, ye families of the peoples, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: take an offering, and come into his courts. O worship the Lord in the beauty of holiness; tremble before him, all the earth. Say among the nations, the Lord reigneth: the world also is set firm that it cannot be moved: he shall judge the peoples with equity. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; let the plain triumph and all that is therein; yea, let all the trees of the forest exult before the Lord, for he cometh; for he cometh to judge the earth: he will judge the world with righteousness, and the peoples in his faithfulness.

Psalm xcvii.

The Lord reigneth; let the earth be glad; let the many coast-lands rejoice. Clouds and darkness are round about him: righteousness and justice are the foundation of his throne. A fire goeth before him, and burneth up his adversaries round about. His lightnings illumine the world: the earth seeth and trembleth. The mountains melt like wax before the Lord, before the Lord of the whole earth. The

צִדְקוֹ, וְרָאוּ כָל־הָעַמִּים כְּבוֹדוֹ: יֵבֹשׁוּ כָּל־עֹבְדֵי
פֶּסֶל הַמִּתְהַלְלִים בָּאֱלִילִים, הִשְׁתַּחֲווּ־לוֹ כָּל־
אֱלֹהִים: שָׁמְעָה וַתִּשְׂמַח צִיּוֹן, וַתָּגֵלְנָה בְּנוֹת יְהוּדָה,
לְמַעַן מִשְׁפָּטֶיךָ יְיָ: כִּי־אַתָּה יְיָ עֶלְיוֹן עַל־כָּל־
הָאָרֶץ, מְאֹד נַעֲלֵיתָ עַל־כָּל־אֱלֹהִים: אֹהֲבֵי יְיָ
שִׂנְאוּ רָע, שֹׁמֵר נַפְשׁוֹת חֲסִידָיו, מִיַּד רְשָׁעִים
יַצִּילֵם: אוֹר־זָרֻעַ לַצַּדִּיק, וּלְיִשְׁרֵי־לֵב שִׂמְחָה:
שִׂמְחוּ צַדִּיקִים בַּיְיָ, וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ:

תהלים צ׳ח

מִזְמוֹר, שִׁירוּ לַיְיָ שִׁיר חָדָשׁ, כִּי־נִפְלָאוֹת עָשָׂה,
הוֹשִׁיעָה־לּוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ: הוֹדִיעַ יְיָ יְשׁוּעָתוֹ,
לְעֵינֵי הַגּוֹיִם גִּלָּה צִדְקָתוֹ: זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ
לְבֵית יִשְׂרָאֵל, רָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת
אֱלֹהֵינוּ: הָרִיעוּ לַיְיָ כָּל־הָאָרֶץ, פִּצְחוּ וְרַנְּנוּ
וְזַמֵּרוּ: זַמְּרוּ לַיְיָ בְּכִנּוֹר, בְּכִנּוֹר וְקוֹל זִמְרָה:
בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר, הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְיָ:
יִרְעַם הַיָּם וּמְלֹאוֹ, תֵּבֵל וְיֹשְׁבֵי בָהּ: נְהָרוֹת
יִמְחֲאוּ־כָף, יַחַד הָרִים יְרַנֵּנוּ: לִפְנֵי יְיָ כִּי בָא
לִשְׁפֹּט הָאָרֶץ יִשְׁפֹּט־תֵּבֵל בְּצֶדֶק וְעַמִּים בְּמֵישָׁרִים:

heavens declare his righteousness, and all the peoples behold his glory. Ashamed are all they that serve graven images, that make their boast of things of nought: worship him, all ye gods. Zion heareth and rejoiceth, and the daughters of Judah are glad because of thy judgments, O Lord. For thou, Lord, art most high above all the earth: thou art exalted far above all gods. O ye that love the Lord, hate evil: he preserveth the souls of his loving ones: he delivereth them out of the hand of the wicked. Light is sown for the righteous, and joy for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks to his holy name.

Psalm xcviii.

A Psalm. O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath wrought salvation for him. The Lord hath made known his salvation: his righteousness hath he revealed in the sight of the nations. He hath remembered his lovingkindness and his faithfulness toward the house of Israel: all the ends of the earth have seen the salvation of our God. Shout for joy unto the Lord, all the earth; break forth into exultation, and sing praises. Sing praises unto the Lord with the lyre; with the lyre and the sound of song. With trumpets and the sound of the horn shout for joy before the king, the Lord. Let the sea roar, and the fulness thereof, the world, and they that dwell therein. Let the streams clap their hands, let the mountains exult together before the Lord, for he cometh to judge the earth: he will judge the world with righteousness, and the peoples with equity.

תהלים צ׳ט

יְיָ מָלָךְ יִרְגְּזוּ עַמִּים, יֹשֵׁב כְּרוּבִים תָּנוּט הָאָרֶץ:
יְיָ בְּצִיּוֹן גָּדוֹל, וְרָם הוּא עַל־כָּל־הָעַמִּים: יוֹדוּ
שִׁמְךָ גָּדוֹל וְנוֹרָא, קָדוֹשׁ הוּא: וְעֹז מֶלֶךְ מִשְׁפָּט
אָהֵב, אַתָּה כּוֹנַנְתָּ מֵישָׁרִים, מִשְׁפָּט וּצְדָקָה בְּיַעֲקֹב
אַתָּה עָשִׂיתָ: רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם
רַגְלָיו, קָדוֹשׁ הוּא: מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו וּשְׁמוּאֵל
בְּקֹרְאֵי שְׁמוֹ, קֹרְאִים אֶל־יְיָ וְהוּא יַעֲנֵם: בְּעַמּוּד
עָנָן יְדַבֵּר אֲלֵיהֶם, שָׁמְרוּ עֵדֹתָיו וְחֹק נָתַן־לָמוֹ:
יְיָ אֱלֹהֵינוּ אַתָּה עָנִיתָם, אֵל נֹשֵׂא הָיִיתָ לָהֶם וְנֹקֵם
עַל־עֲלִילוֹתָם: רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר
קָדְשׁוֹ, כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ:

תהלים כ׳ט

מִזְמוֹר לְדָוִד, הָבוּ לַיְיָ בְּנֵי אֵלִים, הָבוּ לַיְיָ כָּבוֹד
וָעֹז: הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲווּ לַיְיָ בְּהַדְרַת־
קֹדֶשׁ: קוֹל יְיָ עַל הַמָּיִם, אֵל־הַכָּבוֹד הִרְעִים, יְיָ
עַל־מַיִם רַבִּים: קוֹל־יְיָ בַּכֹּחַ, קוֹל יְיָ בֶּהָדָר: קוֹל
יְיָ שֹׁבֵר אֲרָזִים, וַיְשַׁבֵּר יְיָ אֶת־אַרְזֵי הַלְּבָנוֹן:
וַיַּרְקִידֵם כְּמוֹ־עֵגֶל, לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן־רְאֵמִים:

Psalm xcix.

The Lord reigneth; let the peoples tremble: he sitteth above the cherubim; let the earth be moved. The Lord is great in Zion; and he is high above all the peoples. Let them give thanks to thy great and dreaded name; holy is he. And the strength of a king that loveth justice thou didst establish in equity; thou hast wrought justice and righteousness in Jacob. Exalt ye the Lord our God, and worship at his footstool: holy is he. Moses and Aaron among his priests, and Samuel among them that call upon his name, called upon the Lord, and he answered them. He spake unto them in the pillar of cloud: they kept his testimonies, and the statute that he gave them. Thou didst answer them, O Lord our God: a forgiving God thou wast unto them, though thou tookest vengeance on their misdeeds. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

Psalm xxix.

A Psalm of David. Give unto the Lord, O ye children of the mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth, even the Lord upon the great waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young wild-ox. The voice of the Lord cleaveth flames of fire; the voice of the Lord maketh the

קוֹל־יְיָ חוֹצֵב לַהֲבוֹת אֵשׁ: קוֹל יְיָ יָחִיל מִדְבָּר, יָחִיל יְיָ מִדְבַּר קָדֵשׁ: קוֹל יְיָ יְחוֹלֵל אַיָּלוֹת וַיֶּחֱשֹׂף יְעָרוֹת, וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד: יְיָ לַמַּבּוּל יָשָׁב, וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם: יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם:

לְכָה דוֹדִי לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה: לכה

שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד. הִשְׁמִיעָנוּ אֵל הַמְיֻחָד. יְיָ אֶחָד וּשְׁמוֹ אֶחָד. לְשֵׁם וּלְתִפְאֶרֶת וְלִתְהִלָּה: לכה

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה. מֵרֹאשׁ מִקֶּדֶם נְסוּכָה. סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה: לכה

מִקְדַּשׁ מֶלֶךְ עִיר מְלוּכָה. קוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה. רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָא. וְהוּא יַחֲמוֹל עָלַיִךְ חֶמְלָה: לכה

הִתְנַעֲרִי מֵעָפָר קוּמִי. לִבְשִׁי בִּגְדֵי תִפְאַרְתֵּךְ עַמִּי. עַל־יַד בֶּן־יִשַׁי בֵּית הַלַּחְמִי. קָרְבָה אֶל־נַפְשִׁי גְּאָלָהּ: לכה

הִתְעוֹרְרִי הִתְעוֹרְרִי. כִּי בָא אוֹרֵךְ קוּמִי אוֹרִי. עוּרִי עוּרִי שִׁיר דַּבֵּרִי. כְּבוֹד יְיָ עָלַיִךְ נִגְלָה: לכה

wilderness to tremble; the Lord maketh tremble the wilderness of Kadesh. The voice of the Lord maketh the hinds to travail, and strippeth the forests bare: and in his temple everything saith, Glory. The Lord sat as king at the flood; yea, the Lord sitteth as king for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

*Come, my friend, to meet the bride; let us welcome the presence of the Sabbath.

"Observe" and "Remember the Sabbath day," the only God caused us to hear in a single utterance:† the Lord is One, and his name is One to his renown and his glory and his praise. Come, etc.

Come, let us go to meet the Sabbath, for it is a well-spring of blessing; from the beginning, from of old it was ordained,—last in production, first in thought. Come, etc.

O sanctuary of our King, O regal city, arise, go forth from thy overthrow; long enough hast thou dwelt in the valley of weeping; verily He will have compassion upon thee. Come, etc.

Shake thyself from the dust, arise, put on the garments of thy glory, O my people! Through the son of Jesse, the Bethlehemite, draw Thou nigh unto my soul, redeem it. Come, etc.

Arouse thyself, arouse thyself, for thy light is come: arise, shine; awake, awake; give forth a song; the glory of the Lord is revealed upon thee. Come, etc.

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* In this poem, written in the form of an acrostic on the name of the author, R. Shelomo Halevi (Alkabets), the Sabbath is personified as a bride, whose visit to the faithful of Israel it is desired to honor and welcome.

† A reference to the Midrashic explanation (see *Talmud Shebuoth, 20b*) of the discrepancy between the two versions of the Fourth Commandment in Exodus xx. 8 and Deut. v. 12.

לֹא תֵבֹשִׁי וְלֹא תִכָּלְמִי. מַה תִּשְׁתּוֹחֲחִי וּמַה תֶּהֱמִי.
בָּךְ יֶחֱסוּ עֲנִיֵּי עַמִּי. וְנִבְנְתָה עִיר עַל־תִּלָּהּ: לכה
וְהָיוּ לִמְשִׁסָּה שֹׁאסָיִךְ וְרָחֲקוּ כָּל־מְבַלְּעָיִךְ. יָשִׂישׂ
עָלַיִךְ אֱלֹהָיִךְ. כִּמְשׂוֹשׂ חָתָן עַל־כַּלָּה: לכה
יָמִין וּשְׂמֹאל תִּפְרוֹצִי. וְאֶת־יְיָ תַּעֲרִיצִי. עַל יַד־
אִישׁ בֶּן פַּרְצִי. וְנִשְׂמְחָה וְנָגִילָה: לכה
בּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ. גַּם בְּשִׂמְחָה וּבְצָהֳלָה.
תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה. בּוֹאִי כַלָּה. בּוֹאִי כַלָּה:
לְבָה דוֹדִי לִקְרַאת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה:

תהלים צ״ב

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב לְהֹדוֹת לַיהוָה
וּלְזַמֵּר לְשִׁמְךָ, עֶלְיוֹן: לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ
וֶאֱמוּנָתְךָ, בַּלֵּילוֹת: עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל
עֲלֵי הִגָּיוֹן בְּכִנּוֹר: כִּי שִׂמַּחְתַּנִי יְהוָה בְּפָעָלֶךָ
בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן: מַה־גָּדְלוּ מַעֲשֶׂיךָ יְהוָה מְאֹד
עָמְקוּ מַחְשְׁבֹתֶיךָ: אִישׁ בַּעַר לֹא יֵדָע וּכְסִיל
לֹא־יָבִין אֶת־זֹאת: בְּפָרַח רְשָׁעִים כְּמוֹ־עֵשֶׂב
וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן לְהִשָּׁמְדָם עֲדֵי־עַד: וְאַתָּה
מָרוֹם לְעֹלָם יְהוָה: כִּי הִנֵּה אֹיְבֶיךָ, יְהוָה כִּי־

Be not ashamed, neither be confounded. Why art thou cast down, and why art thou disquieted? The poor of my people trust in thee, and the city shall be builded on her own mound. Come, etc.

And they that spoil thee shall be a spoil, and all hat would swallow thee shall be far away: thy God shall rejoice over thee, as a bridegroom rejoiceth over his bride. Come, etc.

Thou shalt spread abroad on the right hand and on the left, and thou shalt reverence the Lord. Through the offspring of Perez we also shall rejoice and be glad. Come, etc.

Come in peace, thou crown of thy husband, with rejoicing and with cheerfulness, in the midst of the faithful of the chosen people: come, O bride; come, O bride.

Come, my friend, to meet the bride; let us welcome the presence of the Sabbath.

Psalm xcii.

A Psalm, A Song for the Sabbath Day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to declare thy lovingkindness in the morning, and thy faithfulness every night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work: I will exult in the works of thy hands. How great are thy works, O Lord: thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this: when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for,

הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ, יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן:
וַתָּרֶם כִּרְאֵם קַרְנִי, בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן: וַתַּבֵּט
עֵינִי בְּשׁוּרָי, בַּקָּמִים עָלַי מְרֵעִים, תִּשְׁמַעְנָה
אָזְנָי: צַדִּיק כַּתָּמָר יִפְרָח, כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה:
שְׁתוּלִים בְּבֵית יְהוָה, בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ:
עוֹד יְנוּבוּן בְּשֵׂיבָה, דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ: לְהַגִּיד
כִּי־יָשָׁר יְהוָה, צוּרִי, וְלֹא־עַוְלָתָה, בּוֹ:

תהלים צ׳נ

יְהוָה מָלָךְ, גֵּאוּת לָבֵשׁ, לָבֵשׁ יְהוָה, עֹז
הִתְאַזָּר, אַף־תִּכּוֹן תֵּבֵל, בַּל־תִּמּוֹט: נָכוֹן כִּסְאֲךָ
מֵאָז, מֵעוֹלָם אָתָּה: נָשְׂאוּ נְהָרוֹת, יְהוָה, נָשְׂאוּ
נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דָּכְיָם: מִקֹּלוֹת מַיִם
רַבִּים, אַדִּירִים מִשְׁבְּרֵי־יָם, אַדִּיר בַּמָּרוֹם יְהוָה:
עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ יְהוָה
לְאֹרֶךְ יָמִים:

Mourner. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי־בְרָא
כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִּי־
כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox: I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies; mine ears have heard my desire of them that rose up against me, doers of evil. The righteous shall spring up like a palm-tree; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age; they shall be full of sap and green: to declare that the Lord is upright; he is my rock, and there is no unrighteousness in him.

Psalm xciii.

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old: thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is the Lord on high. Thy testimonies are very faithful: holiness becometh thine house, O Lord, for evermore.

The following Kaddish is said by a Mourner.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourner. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּאֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Cong. יְהֵי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

Mourner. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Cong. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

When a Festival or one of the Intermediate Days of a Festival falls on Sabbath, the Inauguration Service commences with מִזְמוֹר שִׁיר, *p. 156.*

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

When a Festival or one of the Intermediate Days of a Festival falls on Sabbath, the Inauguration Service commences with "A Psalm, a Song, etc.," p. 156.

עַרְבִית לְשַׁבָּת וְיוֹם טוֹב

Reader.

בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ׃

Cong. and Reader.

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עִתִּים וּמַחֲלִיף אֶת־הַזְּמַנִּים. וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ. בּוֹרֵא יוֹם וָלָיְלָה. גּוֹלֵל אוֹר מִפְּנֵי־חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי־אוֹר. וּמַעֲבִיר יוֹם וּמֵבִיא לַיְלָה. וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה. יְיָ צְבָאוֹת שְׁמוֹ׃ אֵל חַי וְקַיָּם תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עֲרָבִים׃

Congregation in an undertone.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא, שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן, וּמִבַּלְעָדָיו אֵין אֱלֹהִים. סַלּוּ לָרֹכֵב בָּעֲרָבוֹת, בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו. וּשְׁמוֹ מְרוֹמָם עַל־כָּל־בְּרָכָה וּתְהִלָּה׃

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃ יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם׃

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ. תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לִמַּדְתָּ. עַל כֵּן יְיָ

Reader.— Bless ye the Lord who is to be blessed.

Cong. and Reader.— Blessed is the Lord who is to be blessed for ever and ever.

Congregation in an undertone:
Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

Blessed art thou, O Lord our God, King of the universe, who at thy word bringest on the evening twilight, with wisdom openest the gates of the heavens, and with understanding changest times and variest the seasons, and arrangest the stars in their watches in the sky, according to thy will. Thou createst day and night; thou rollest away the light from before the darkness, and the darkness from before the light; thou makest the day to pass and the night to approach, and dividest the day from the night, the Lord of hosts is thy name; a God living and enduring continually, mayest thou reign over us for ever and ever. Blessed art thou, O Lord, who bringest on the evening twilight.

With everlasting love thou hast loved the house of Israel, thy people; a Law and commandments, statutes and judgments hast thou taught us. Therefore, O Lord

אֱלֹהֵינוּ בְּשָׁכְבֵּנוּ וּבְקוּמֵנוּ נָשִׂישׂ בְּחֻקֶּיךָ: וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ. וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה. וְאַהֲבָתְךָ אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

When prayers are not said with the Congregation add:—

אֵל מֶלֶךְ נֶאֱמָן:

דברים ו׳ ד׳-ט׳

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

בָּרוּךְ, שֵׁם כְּבוֹד מַלְכוּתוֹ, לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ, בְּכָל לְבָבְךָ וּבְכָל־נַפְשְׁךָ, וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ, וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

our God, when we lie down and when we rise up we will meditate on thy statutes: yea, we will rejoice in the words of thy Law and in thy commandments for ever; for they are our life and the length of our days, and we will meditate on them day and night. And mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

When Prayers are not said with the Congregation, add:—

God, faithful King!

Deut. vi. 4—9.

Hear, O Israel, the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shalt be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

וְהָיָה, אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי,
אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה
אֶת־יְהוָה אֱלֹהֵיכֶם, וּלְעָבְדוֹ, בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטַר־
אַרְצְכֶם בְּעִתּוֹ, יוֹרֶה וּמַלְקוֹשׁ, וְאָסַפְתָּ
דְגָנֶךָ, וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב
בְּשָׂדְךָ לִבְהֶמְתֶּךָ, וְאָכַלְתָּ וְשָׂבָעְתָּ:
הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לִבַבְכֶם, וְסַרְתֶּם,
וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם, וְעָצַר אֶת־
הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא
תִתֵּן אֶת־יְבוּלָהּ, וַאֲבַדְתֶּם מְהֵרָה, מֵעַל
הָאָרֶץ הַטֹּבָה, אֲשֶׁר יְהוָה נֹתֵן לָכֶם:
וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־
נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם,

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your

וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם
אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתֶךָ,
וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:
וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ, וּבִשְׁעָרֶיךָ:
לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם, עַל
הָאֲדָמָה, אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם,
לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

במדבר ט"ו ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־
בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וְעָשׂוּ לָהֶם
צִיצִת, עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם, וְנָתְנוּ
עַל־צִיצִת הַכָּנָף, פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִת, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־
כָּל־מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא
תָתוּרוּ אַחֲרֵי לְבַבְכֶם, וְאַחֲרֵי עֵינֵיכֶם,
אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ

hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do

וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי, וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֱמֶת וֶאֱמוּנָה כָּל־זֹאת וְקַיָּם עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין זוּלָתוֹ, וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעָרִיצִים. הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ, וְהַמְשַׁלֵּם גְּמוּל לְכָל־אוֹיְבֵי נַפְשֵׁנוּ. הָעֹשֶׂה גְּדֹלוֹת עַד־אֵין חֵקֶר, וְנִפְלָאוֹת עַד־אֵין מִסְפָּר. הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים, וְלֹא־נָתַן לַמּוֹט רַגְלֵנוּ. הַמַּדְרִיכֵנוּ עַל־בָּמוֹת אוֹיְבֵינוּ, וַיָּרֶם קַרְנֵנוּ עַל־כָּל־שׂנְאֵינוּ. הָעֹשֶׂה־לָּנוּ נְסִים וְנָקָמָה בְּפַרְעֹה, אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי־חָם. הַמַּכֶּה בְעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם, וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל

all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the Land of Egypt, to be your God: I am the Lord your God.

True and trustworthy is all this, and it is established with us that he is the Lord our God, and there is none beside him, and that we, Israel, are his people. It is he who redeemed us from the hand of kings, even our King, who delivered us from the grasp of all the terrible ones; the God, who on our behalf dealt out punishment to our adversaries, and requited all the enemies of our soul; who doeth great things past finding out, yea, and wonders without number; who holdeth our soul in life, and hath not suffered our feet to be moved; who made us tread upon the high places of our enemies, and exalted our horn over all them that hated us; who wrought for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the children of Ham; who in his wrath smote all the first-born of Egypt, and brought forth his

מִתּוֹכָם לְחֵרוּת עוֹלָם. הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם־סוּף, אֶת־רוֹדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם בִּתְהֹמוֹת טִבַּע. וְרָאוּ בָנָיו גְּבוּרָתוֹ, שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ, וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה, בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כֻלָּם.

מִי כָמֹכָה בָּאֵלִם יְהוָה. מִי כָמֹכָה נֶאְדָּר בַּקֹּדֶשׁ, נוֹרָא תְהִלֹּת, עֹשֵׂה פֶלֶא:

מַלְכוּתְךָ רָאוּ בָנֶיךָ. בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה. זֶה אֵלִי עָנוּ. וְאָמְרוּ.

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

וְנֶאֱמַר, כִּי־פָדָה יְיָ אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ. בָּרוּךְ אַתָּה יְיָ. גָּאַל יִשְׂרָאֵל:

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם. וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים. וּפְרֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ. וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהָגֵן בַּעֲדֵנוּ. וְהָסֵר מֵעָלֵינוּ אוֹיֵב, דֶּבֶר, וְחֶרֶב, וְרָעָב, וְיָגוֹן, וְהָסֵר

people Israel from among them to everlasting freedom; who made his children pass between the divisions of the Red Sea, but sank their pursuers and their enemies in the depths. Then his children beheld his might; they praised and gave thanks unto his name, and willingly accepted his sovereignty. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, revered in praises, doing wonders?

Thy children beheld thy sovereign power, as thou didst cleave the sea before Moses: they exclaimed, This is my God! and said,

The Lord shall reign for ever and ever.

And it is said, For the Lord hath delivered Jacob, and redeemed him from the hand of him that was stronger than he. Blessed art thou, O Lord, who hast redeemed Israel.

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sor-

שָׂטָן מִלְפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה. וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יְיָ. הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם עָלֵינוּ וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל, וְעַל־יְרוּשָׁלָיִם:

On Sabbaths:—

שמות ל״א ט״ז-י״ז

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת. לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעוֹלָם. כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ:

On Passover, Pentecost and Tabernacles, say:—

וַיְדַבֵּר מֹשֶׁה אֶת־מֹעֲדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל:

On New Year:—

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר, בַּכֶּסֶה לְיוֹם חַגֵּנוּ: כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

On the Day of Atonement:—

כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם, לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם, לִפְנֵי יְהוָה תִּטְהָרוּ:

row; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings; for thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore; yea, spread over us the tabernacle of thy peace. Blessed art thou, O Lord, who spreadest the tabernacle of peace over us and over all thy people Israel, and over Jerusalem.

On Sabbaths:—

Exodus xxxi. 16, 17.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

On Passover, Pentecost and Tabernacles, say:—

And Moses declared the set feasts of the Lord unto the children of Israel.

On New Year:—

Blow the horn on the new moon, at the beginning of the month, for our day of festival: for it is a statute for Israel, a decree of the God of Jacob.

On the Day of Atonement:—

For on this day shall atonement be made for you to cleanse you; from all your sins shall ye be clean before the Lord.

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִּי־קֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּי־אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

On Festivals say the appropriate Amidoth.

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

On the Sabbath of Penitence say:—

זָכְרֵנוּ לַחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים. וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַנְךָ אֱלֹהִים חַיִּים:

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

On Festivals say the appropriate Amidoth.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

On the Sabbath of Penitence say:—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יְיָ, מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ, בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה, וּמַצְמִיחַ יְשׁוּעָה.

On the Sabbath of Penitence say:—

מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַמֵּתִים:

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

On the Sabbath of Penitence say:—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶלָה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה קִדַּשְׁתָּ אֶת־יוֹם הַשְּׁבִיעִי לִשְׁמֶךָ. תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבֵרַכְתּוֹ מִכָּל־הַיָּמִים, וְקִדַּשְׁתּוֹ מִכָּל־הַזְּמַנִּים. וְכֵן כָּתוּב בְּתוֹרָתֶךָ:

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ: קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus:—

the holy King.

Thou didst hallow the seventh day unto thy name, as the end of the creation of heaven and earth; thou didst bless it above all days, and didst hallow it above all seasons; and thus it is written in thy Law:

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it because he rested thereon from all his work which God had created and made.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law;

שַׂבְּעֵנוּ מִטּוּבֶךָ, וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ. וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

On New Moon and the Intermediate Days of Passover. and Tabernacles the following is added:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא, וְיַגִּיעַ, וְיֵרָאֶה, וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר, זִכְרוֹנֵנוּ וּפִקְדּוֹנֵנוּ. וְזִכְרוֹן אֲבוֹתֵינוּ. וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ. וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לִפְלֵיטָה וּלְטוֹבָה, וּלְחֵן וּלְחֶסֶד וּלְרַחֲמִים, וּלְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On New Moon say-	*On Passover—*	*On Tabernacles—*
רֹאשׁ הַחֹדֶשׁ	חַג הַמַּצּוֹת	חַג הַסֻּכּוֹת

הזה. זָכְרֵנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה,

satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

On New Moon	*On Passover—*	*On Tabernacles*
say—	the Feast of Un-	the Feast of
the New Moon.	leavened Bread.	Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing,

וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

וְתֶחֱזֶינָה עֵינֵינוּ, בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ, וֵאלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם, כִּי לֹא־תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ:

On Chanukah say עַל הַנִּסִּים, *p. 63.*

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ, תָּמִיד לְעוֹלָם וָעֶד:

and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee

On Chanukah say:—

We thank thee, etc., *p.* 63.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever

On the Sabbath of Penitence say;—

וּכְתוֹב לְחַיִּים טוֹבִים, כָּל־בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה. וְיַהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת. הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יְיָ. הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

On the Sabbath of Penitence say;—

בְּסֵפֶר חַיִּים. בְּרָכָה וְשָׁלוֹם. וּפַרְנָסָה טוֹבָה. נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמְּךָ. בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

אֱלֹהַי. נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי, כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ

On the Sabbath of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and at every hour with thy peace.

On the Sabbath of Penitence say:—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all the people of the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law,

תַּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם, וְקַלְקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ. עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ. הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ, בְּתוֹרָתֶךָ: וְשָׁם נַעַבְדְּךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיּוֹת:

The Reader and Congregation repeat וַיְכֻלּוּ.

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

The Reader and Congregation repeat from "And the heaven" to "and made."

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

From בָּרוּךְ *to* מְקַדֵּשׁ הַשַּׁבָּת, *is omitted when Prayers are not said with the Congregation:—*

Reader. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם. אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֶלְיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ:

Reader and Congregation. מָגֵן אָבוֹת בִּדְבָרוֹ, מְחַיֵּה מֵתִים בְּמַאֲמָרוֹ, הָאֵל (*On the Sabbath of Penitence read* הָאֵל *for* הַמֶּלֶךְ) הַקָּדוֹשׁ שֶׁאֵין כָּמֹהוּ, הַמֵּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ. כִּי בָם רָצָה לְהָנִיחַ לָהֶם. לְפָנָיו נַעֲבוֹד בְּיִרְאָה וָפַחַד וְנוֹדֶה לִשְׁמוֹ בְּכָל־יוֹם תָּמִיד מֵעֵין הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת, אֲדוֹן הַשָּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעִי. וּמֵנִיחַ בִּקְדֻשָּׁה לְעַם מְרֻשְׁנֵי עֹנֶג. זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:

Reader:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ. וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ הַשַּׁבָּת:

The following to "the Sabbath," is omitted when Prayers are not said with the Congregation:—

Reader.—Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and revered God, the most high God, Possessor of heaven and earth.

Reader and Cong.—He with his word was a shield to our forefathers, and by his bidding will quicken the dead; the holy God (*on the Sabbath of Penitence say*, "holy King"), like unto whom there is none; who giveth rest to his people on his holy Sabbath day, because he took pleasure in them to grant them rest. Him we will serve with fear and awe, and daily and constantly we will give thanks unto his name in the fitting forms of Blessings. He is the God to whom thanksgivings are due, the Lord of peace, who halloweth the Sabbath and blesseth the seventh day, and in holiness giveth rest unto a people sated with delights, in remembrance of the creation.

Reader.—Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּי־קֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּי־אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Cong. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דִּי־כָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא. וְאִמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

Reader. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל־כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Cong. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

The following is not said on Festivals, on the Intermediate Sabbath of a Festival, or on the evening after a Festival:—

משנה שבת פ״ב

(א) בַּמֶּה מַדְלִיקִין וּבַמֶּה אֵין מַדְלִיקִין. אֵין מַדְלִיקִין לֹא בְּלֶכֶשׁ וְלֹא בְּחֹסֶן וְלֹא בְּכַלָּךְ. וְלֹא בְּפְתִילַת הָאֵדָן וְלֹא

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favor.

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.*

The following is not said on Festivals, on the Intermediate Sabbath of a Festival, or on the evening after a Festival:—

Mishnah, Treatise Sabbath, ch. ii.

1. With what materials may the Sabbath lamp be lighted, and with what may it not be lighted? It may not be lighted with cedar-bast, nor with uncombed flax, nor with floss-silk, nor with willow-fibre, nor with nettle fibre, nor with water-

בְּפִתִילַת הַמִּדְבָּר. וְלֹא בִירוֹקָה שֶׁעַל פְּנֵי הַמָּיִם. וְלֹא בְּוַפֶּת וְלֹא בְּשַׁעֲוָה. וְלֹא בְּשֶׁמֶן קִיק וְלֹא בְּשֶׁמֶן שְׂרֵפָה. וְלֹא בְּאַלְיָה וְלֹא בְּחֵלֶב. נַחוּם הַמָּדִי אוֹמֵר מַדְלִיקִין בְּחֵלֶב כְּבָשָׁל. וַחֲכָמִים אוֹמְרִים אֶחָד מְבֻשָּׁל וְאֶחָד שֶׁאֵינוֹ מְבֻשָּׁל אֵין מַדְלִיקִין בּוֹ: (ב) אֵין מַדְלִיקִין בְּשֶׁמֶן שְׂרֵפָה בְּיוֹם טוֹב. רַבִּי יִשְׁמָעֵאל אוֹמֵר אֵין מַדְלִיקִין בְּעִטְרָן מִפְּנֵי כְּבוֹד הַשַּׁבָּת. וַחֲכָמִים מַתִּירִין בְּכָל הַשְּׁמָנִים בְּשֶׁמֶן שְׁמִשְׁמִין בְּשֶׁמֶן אֱגוֹזִים בְּשֶׁמֶן צְנוֹנוֹת בְּשֶׁמֶן דָּגִים בְּשֶׁמֶן פִּקְּעוֹת בְּעִטְרָן וּבְגַפְטָ. רַבִּי טַרְפוֹן אוֹמֵר אֵין מַדְלִיקִין אֶלָּא בְּשֶׁמֶן זַיִת בִּלְבָד: (ג) כָּל הַיּוֹצֵא מִן הָעֵץ אֵין מַדְלִיקִין בּוֹ אֶלָּא פִּשְׁתָּן. וְכָל הַיּוֹצֵא מִן הָעֵץ אֵינוֹ מִטַּמֵּא טְמֵאַת אֹהָלִים אֶלָּא פִּשְׁתָּן. פְּתִילַת הַבֶּגֶד שֶׁקִּפְּלָהּ וְלֹא הִבְהֲבָהּ. רַבִּי אֱלִיעֶזֶר אוֹמֵר טְמֵאָה הִיא וְאֵין מַדְלִיקִין בָּהּ. רַבִּי עֲקִיבָא אוֹמֵר טְהוֹרָה הִיא וּמַדְלִיקִין בָּהּ: (ד) לֹא יִקּוֹב אָדָם שְׁפֹפֶרֶת שֶׁל בֵּיצָה וְיִמַּלְאֶנָּה שֶׁמֶן וְיִתְּנֶנָּה עַל פִּי הַנֵּר בְּשָׁבִיל שֶׁתְּהֵא מְנַטֶּפֶת וַאֲפִילוּ הִיא שֶׁל חֶרֶס. וְרַבִּי יְהוּדָה מַתִּיר. אֲבָל אִם חִבְּרָהּ הַיּוֹצֵר מִתְּחִלָּה מֻתָּר מִפְּנֵי שֶׁהוּא כְּלִי אֶחָד. לֹא יִמַּלֵּא אָדָם קְעָרָה שֶׁמֶן וְיִתְּנֶנָּה בְּצַד הַנֵּר וְיִתֵּן רֹאשׁ הַפְּתִילָה בְּתוֹכָהּ בְּשָׁבִיל שֶׁתְּהֵא שׁוֹאֶבֶת. וְרַבִּי יְהוּדָה מַתִּיר: (ה) הַמְכַבֶּה אֶת הַנֵּר מִפְּנֵי שֶׁהוּא מַתְיֵרֵא מִפְּנֵי גוֹיִם מִפְּנֵי לִסְטִים מִפְּנֵי רוּחַ רָעָה אוֹ בְּשָׁבִיל הַחוֹלֶה

weeds (all these forming imperfect wicks). It may also not be lighted with pitch, nor with liquid wax, nor with oil made from the seeds of the cotton plant, nor with oil which, having been set apart as a heave-offering and having become defiled, is condemned to be destroyed by burning, nor with the fat from the tails of sheep, nor with tallow. Nahum the Mede says one may use tallow when it has been boiled, but the other sages say, that whether so prepared or not, it may not be used. 2. On a festival one may not use such consecrated oil as has been condemned, after defilement, to be burnt. R. Ishmael says, one may not, from respect to the Sabbath, use tar. The sages permit the use of all kinds of oil; the oil of sesamum, of nuts, of radish seeds, of fish, of colocynth seeds, as well as tar and naphtha. R. Tarphon says, one may use no other than olive oil for lighting the Sabbath lamp. 3. No part of a tree may be used as a wick for lighting, with the exception of flax (spoken of in Joshua ii. 6 as "the flax of a tree"); nor is any part of a tree, if used in the construction of a tent, capable of acquiring pollution according to the law concerning the pollution of tents, except flax. If a slip of cloth has been folded but not singed, R. Eliezer says it may become unclean, and may not be used as a wick for lighting; R. Akiba says it remains clean, and may be used. 4. One may not perforate an egg-shell, fill it with oil, and place it above the opening of the lamp, so that drops of oil may fall therein; he may not even employ an earthenware vessel in this manner; but R. Jehudah permits it. If, however, the potter had originally joined the two parts, then it is allowed, because it is actually only one vessel. A person may not fill a bowl with oil, place it by the side of the lamp, and put the end of the wick into it, so that it may draw the oil to the flame; but R. Jehudah permits it. 5. He who extinguishes the light, because he is in fear of heathens, or robbers, or of an evil spirit, or to enable a sick person to sleep, is absolved;

שֶׁיִּשָּׁן פָּטוּר. כְּחָם עַל הַגֵּר כְּחָם עַל הַשָּׁמֶן כְּחָם עַל הַפְּתִילָה חָיָב. רַבִּי יוֹסֵי פּוֹטֵר בְּכֻלָּן חוּץ מִן הַפְּתִילָה כְּפְּנֵי שֶׁהוּא עוֹשֶׂה פֶּחָם: (ו) עַל שָׁלֹשׁ עֲבֵרוֹת נָשִׁים מֵתוֹת בְּשָׁעַת לֵדָתָן: עַל שֶׁאֵינָן זְהִירוֹת בְּנִדָּה בְּחַלָּה וּבְהַדְלָקַת הַנֵּר: (ז) שְׁלֹשָׁה דְּבָרִים צָרִיךְ אָדָם לוֹמַר בְּתוֹךְ בֵּיתוֹ עֶרֶב שַׁבָּת עִם חֲשֵׁכָה. עַשַּׂרְתֶּם עֵרַבְתֶּם הַדְלִיקוּ אֶת הַנֵּר. סָפֵק חֲשֵׁכָה סָפֵק אֵינָהּ חֲשֵׁכָה אֵין מְעַשְּׂרִין אֶת הַוַּדַּי וְאֵין מַטְבִּילִין אֶת הַכֵּלִים וְאֵין מַדְלִיקִין אֶת הַנֵּרוֹת. אֲבָל מְעַשְּׂרִין אֶת הַדְּמַי וּמְעָרְבִין וְטוֹמְנִין אֶת הַחַמִּין:

תלמוד מסכת ברכות

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא. תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם. שֶׁנֶּאֱמַר וְכָל בָּנַיִךְ לִמּוּדֵי יְיָ וְרַב שְׁלוֹם בָּנָיִךְ. אַל תִּקְרָא בָּנָיִךְ אֶלָּא בּוֹנָיִךְ:—שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל: יְהִי־שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ: לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ: לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבַקְשָׁה טוֹב לָךְ: יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַּשָּׁלוֹם:

Kiddush is said by the Reader, p. 181.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ

if his object is to save the lamp, the oil, or the wick, he is guilty of a breach of the Sabbath law. R. Jose absolves from such guilt in every case except in that of the one whose object is to save the wick, because by thus extinguishing it, he converts it into a coal. 6. For three transgressions women die in childbirth: because they have been negligent in regard to their periods of separation, in respect to the consecration of the first cake of the dough, and in the lighting of the Sabbath lamp. 7. Three things a man must say to his household on Sabbath eve towards dusk: Have ye separated the tithe? Have ye made the Erub? Kindle the Sabbath lamp. If it be doubtful whether it is dark, that which is certainly untithed must not then be tithed, vessels must not be immersed to purify them from their defilement, nor must the Sabbath lamps be lighted; but that which is doubtfully untithed may be tithed, the Erub may be made, and hot victuals may be covered to retain their heat.

Talmud Babli. End of Treatise Berachoth.

R. Eleazar said in the name of R. Chanina, The disciples of the sages increase peace throughout the world, as it is said, And all thy children shall be taught of the Lord; and great shall be the peace of thy children. (Read not here *banayich*, thy children, but *bonayich*, thy builders.) —Great peace have they who love thy Law; and there is no stumbling for them. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sakes I would fain speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good. The Lord will give strength unto his people; the Lord will bless his people with peace.

Kiddush is said by the Reader, p. 181.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us

בְּמִשְׁפְּחוֹת הָאֲדָמָה. שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם. וְגוֹרָלֵנוּ בְּכָל־הֲמוֹנָם. וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת עֻזּוֹ בְּגׇבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֱמֶת מַלְכֵּנוּ. אֶפֶס זוּלָתוֹ. כַּכָּתוּב בְּתוֹרָתוֹ. וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ. כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

עַל־כֵּן נְקַוֶּה לְךָ יְיָ אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ. לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ. לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ: יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵּבֵל. כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ. וְלִכְבוֹד שִׁמְךָ יָקָר יִתֵּנוּ. וְיַקַּבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ. וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא. וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכָבוֹד: כַּכָּתוּב בְּתוֹרָתֶךָ.

like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else; in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law,

יְיָ | יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֶאֱמַר. וְהָיָה יְיָ לְמֶלֶךְ עַל־
כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

Mourner. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי־בְרָא
כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־
כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Mourner. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי
עָלְמַיָּא.

Mourner. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא
וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִּי־קֻדְשָׁא בְּרִיךְ הוּא.
לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דִּי־
אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Cong. יְהֵי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

Mourner. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים עָלֵינוּ
וְעַל־כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Cong. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ:

Mourner. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ
וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

יְגַדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח. נִמְצָא וְאֵין עֵת
אֶל־מְצִיאוּתוֹ: אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ. נֶעְלָם
וְגַם אֵין סוֹף לְאַחְדוּתוֹ: אֵין לוֹ דְּמוּת הַגּוּף

The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

The following Kaddish is said by a Mourner.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

1. Magnified and praised be the living God: he is, nd there is no limit in time unto his being.

2. He is One, and there is no unity like unto his unity; inconceivable is he, and unending is his unity.

וְאֵינוֹ נוֹתֵּן. לֹא נַעֲרוֹךְ אֵלָיו קְדֻשָּׁתוֹ: כַּדְּמוֹן לְכָל־דָּבָר אֲשֶׁר נִבְרָא. רִאשׁוֹן וְאֵין רִאשִׁית לְרִאשִׁיתוֹ: הִנּוֹ אֲדוֹן עוֹלָם. לְכָל־נוֹצָר יוֹרֶה גְּדֻלָּתוֹ וּמַלְכוּתוֹ: שֶׁפַע נְבוּאָתוֹ נָתַנּוּ אֶל־אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאַרְתּוֹ: לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד נָבִיא. וּמַבִּיט אֶת־תְּמוּנָתוֹ: תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל. עַל־יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ: לֹא יַחֲלִיף הָאֵל וְלֹא יָמִיר דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ: צוֹפֶה וְיוֹדֵעַ סְתָרֵינוּ. מַבִּיט לְסוֹף דָּבָר בְּקַדְמָתוֹ: גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ. נוֹתֵן לָרָשָׁע רַע כְּרִשְׁעָתוֹ: יִשְׁלַח לְקֵץ יָמִין מְשִׁיחֵנוּ. לִפְדוֹת מְחַכֵּי קֵץ יְשׁוּעָתוֹ: מֵתִים יְחַיֶּה אֵל בְּרוֹב חַסְדּוֹ. בָּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ:

On the Eve of Sabbaths and of Holydays it is customary for Parents, either at the conclusion of the Service in Synagogue, or upon reaching their Home, to pronounce the following Benediction upon their Children:—

To Sons say:—

יְשִׂימְךָ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה:

To Daughters say:—

יְשִׂמֵךְ אֱלֹהִים כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה:

To Sons and Daughters:—

יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

3. He hath neither bodily form nor substance: we can compare nought unto him in his holiness.

4. He was before anything that hath been created—even the first: but his existence had no beginning.

5. Behold he is the Lord of the universe: to every creature he teacheth his greatness and his sovereignty.

6. The rich gift of his prophecy he gave unto the men of his choice, in whom he gloried.

7. There hath never yet arisen in Israel a prophet like unto Moses, one who hath beheld his similitude.

8. The Law of truth God gave unto his people by the hand of his prophet, who was faithful in his house.

9. God will not alter nor change his Law to everlasting for any other.

10. He watcheth and knoweth our secret thoughts: he beholdeth the end of a thing before it existeth.

11. He bestoweth lovingkindness upon a man according to his work; he giveth to the wicked evil according to his wickedness.

12. He will send our anointed at the end of days, to redeem them that wait for the end—his salvation.

13. In the abundance of his lovingkindness God will quicken the dead. Blessed for evermore be his glorious name.

On the Eve of Sabbaths and of Holydays it is customary for Parents, either at the conclusion of the Service in Synagogue, or upon reaching their Home, to pronounce the following Benediction upon their Children:—

To Sons say:—

God make thee as Ephraim and Manasseh.

To Daughters say:—

God make thee as Sarah, Rebekah, Rachel and Leah

To Sons and Daughters:—

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee the Lord turn his face unto thee, and give thee peace

The following is said in the Home by the Master of the House;—

משלי ל״א י״-ל״א

אֵשֶׁת חַיִל מִי יִמְצָא וְרָחוֹק מִפְּנִינִים מִכְרָהּ: בָּטַח
בָּהּ לֵב בַּעְלָהּ וְשָׁלָל לֹא יֶחְסָר: גְּמָלַתְהוּ טוֹב וְלֹא־
רָע כֹּל יְמֵי חַיֶּיהָ: דָּרְשָׁה צֶמֶר וּפִשְׁתִּים וַתַּעַשׂ בְּחֵפֶץ
כַּפֶּיהָ: הָיְתָה כָּאֳנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחְמָהּ:
וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ:
זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ מִפְּרִי כַפֶּיהָ נָטְעָה כָּרֶם: חָגְרָה
בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרוֹעֹתֶיהָ: טָעֲמָה כִּי־טוֹב סַחְרָהּ
לֹא־יִכְבֶּה בַלַּיְלָה נֵרָהּ: יָדֶיהָ שִׁלְּחָה בַכִּישׁוֹר וְכַפֶּיהָ
תָּמְכוּ פָלֶךְ: כַּפָּהּ פָּרְשָׂה לֶעָנִי וְיָדֶיהָ שִׁלְּחָה לָאֶבְיוֹן:
לֹא־תִירָא לְבֵיתָהּ מִשָּׁלֶג כִּי כָל־בֵּיתָהּ לָבֻשׁ שָׁנִים:
מַרְבַדִּים עָשְׂתָה־לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ: נוֹדָע
בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ: סָדִין
עָשְׂתָה וַתִּמְכֹּר וַחֲגוֹר נָתְנָה לַכְּנַעֲנִי: עֹז וְהָדָר
לְבוּשָׁהּ וַתִּשְׂחַק לְיוֹם אַחֲרוֹן: פִּיהָ פָּתְחָה בְחָכְמָה
וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ: צוֹפִיָּה הֲלִיכוֹת בֵּיתָהּ
וְלֶחֶם עַצְלוּת לֹא תֹאכֵל: קָמוּ בָנֶיהָ וַיְאַשְּׁרוּהָ בַּעְלָהּ
וַיְהַלְלָהּ: רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וְאַתְּ עָלִית עַל־כֻּלָּנָה:
שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־יְיָ הִיא תִתְהַלָּל:
תְּנוּ־לָהּ מִפְּרִי יָדֶיהָ וִיהַלְלוּהָ בַשְּׁעָרִים מַעֲשֶׂיהָ:

The following is said in the Home by the Master of the House:—

Proverbs xxxi. 10—31.

A woman of worth who can find? For her price is far above rubies. The heart of her husband trusteth in her; and he shall have no lack of gain. She doeth him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant-ships; she bringeth her food from afar. She riseth also while it is yet night, and setteth forth provision for her household, and their portion for her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and maketh strong her arms. She perceiveth that her earnings are good: her lamp goeth not out by night. She putteth her hands to the distaff, and her hands hold the spindle. She stretcheth out her hand to the poor; yea, she putteth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. She maketh for herself coverings of tapestry; her clothing is fine linen and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh linen garments and selleth them; and delivereth girdles unto the merchant. Strength and majesty are her clothing; and she laugheth at the time to come. She openeth her mouth with wisdom; and the law of lovingkindness is on her tongue. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her happy; her husband also, and he praiseth her, saying, Many daughters have done worthily, but thou excellest them all. Favor is false, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates.

סדר קדוש לליל שבת:

The following is said in the Home by the Master of the House, previous to partaking of the Sabbath Meal:—

וַיְהִי־עֶרֶב וַיְהִי בֹקֶר

יוֹם הַשִּׁשִּׁי וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגָּפֶן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ. וְשַׁבַּת קָדְשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל־הָעַמִּים וְשַׁבַּת קָדְשְׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ. בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ הַשַּׁבָּת:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ:

For Kiddush on Festivals and New Year, see p. 333 and p. 357.

KIDDUSH FOR SABBATH EVENING.

The following is said in the Home by the Master of the House, previous to partaking of the Sabbath Meal:—

And it was evening and it was morning—the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments and hast taken pleasure in us, and in love and favor hast given us thy holy Sabbath as an inheritance, a memorial of the creation—that day being also the first of the holy convocations, in remembrance of the departure from Egypt. For thou hast chosen us and sanctified us above all nations, and in love and favor hast given us thy holy Sabbath as an inheritance. Blessed art thou, O Lord, who hallowest the Sabbath.

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

For Kiddush on Festivals and New Year, see pp. 333 and 357.

תפלת שחרית לשבת ויום טוב:

Page 2, to אחד, *p. 43. Then continue as follows:—*

נִשְׁמַת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל־בָּשָׂר תְּפָאֵר וּתְרוֹמֵם זִכְרְךָ מַלְכֵּנוּ תָּמִיד. מִן־הָעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל. וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמְפַרְנֵס וּמְרַחֵם בְּכָל־עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה: אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלוֹהַּ כָּל־בְּרִיּוֹת אֲדוֹן כָּל־תּוֹלָדוֹת הַמְהֻלָּל בְּרֹב הַתִּשְׁבָּחוֹת הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים: וַיְיָ לֹא־יָנוּם וְלֹא־יִישָׁן. הַמְעוֹרֵר יְשֵׁנִים וְהַמֵּקִיץ נִרְדָּמִים. וְהַמֵּשִׂיחַ אִלְּמִים. וְהַמַּתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים: לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים: אִלּוּ פִינוּ מָלֵא שִׁירָה כַּיָּם וּלְשׁוֹנֵנוּ רִנָּה כַּהֲמוֹן גַּלָּיו. וְשִׂפְתוֹתֵינוּ שֶׁבַח כְּמֶרְחֲבֵי רָקִיעַ. וְעֵינֵינוּ מְאִירוֹת כַּשֶּׁמֶשׁ וְכַיָּרֵחַ. וְיָדֵינוּ פְרוּשׂוֹת כְּנִשְׁרֵי שָׁמָיִם. וְרַגְלֵינוּ קַלּוֹת כָּאַיָּלוֹת. אֵין אֲנַחְנוּ מַסְפִּיקִים לְהוֹדוֹת לְךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. וּלְבָרֵךְ אֶת־שִׁמְךָ. עַל־אַחַת מֵאֶלֶף אַלְפֵי אֲלָפִים וְרִבֵּי

Begin page 2 to "the Lord is One," p. 43. Then continue as follows:—

The breath of every living being shall bless thy name, O Lord our God, and the spirit of all flesh shall continually glorify and exalt thy memorial, O our King; from everlasting to everlasting thou art God; and beside thee we have no King who redeemeth and saveth, setteth free and delivereth, who supporteth and hath mercy in all times of trouble and distress; yea, we have no King but thee.

He is God of the first and of the last, the God of all creatures, the Lord of all generations, who is extolled with many praises, and guideth his world with lovingkindness and his creatures with tender mercies. The Lord slumbereth not, nor sleepeth; he arouseth the sleepers and awakeneth the slumberers; he maketh the dumb to speak, loseth the bound, supporteth the falling, and raiseth up the bowed.

To thee alone we give thanks. Though our mouths were full of song as the sea, and our tongues of exultation as the multitude of its waves, and our lips of praise as the wide-extended firmament; though our eyes shone with light like the sun and the moon, and our hands were spread forth like the eagles of heaven, and our feet were swift as hinds, we should still be unable to thank thee and to bless thy name, O Lord our God and God of our fathers, for one thousandth or one ten thousandth

רַבּוֹת פְּעָמִים הַטּוֹבוֹת שָׂעָשִׂיתָ עִם־אֲבוֹתֵינוּ
וְעָמָנוּ: מִמִּצְרַיִם גְּאַלְתָּנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים
פְּדִיתָנוּ. בְּרָעָב זַנְתָּנוּ. וּבְשָׂבָע כִּלְכַּלְתָּנוּ. מֵחֶרֶב
הִצַּלְתָּנוּ וּמִדֶּבֶר מִלַּטְתָּנוּ וּמֵחֳלָיִם רָעִים וְנֶאֱמָנִים
דִּלִּיתָנוּ: עַד־הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ. וְלֹא־עֲזָבוּנוּ
חֲסָדֶיךָ. וְאַל־תִּטְּשֵׁנוּ יְיָ אֱלֹהֵינוּ לָנֶצַח: עַל־כֵּן
אֵבָרִים שֶׁפִּלַּגְתָּ בָּנוּ וְרוּחַ וּנְשָׁמָה שֶׁנָּפַחְתָּ בְּאַפֵּינוּ
וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ בְּפִינוּ. הֵן הֵם יוֹדוּ וִיבָרְכוּ
וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ
אֶת־שִׁמְךָ מַלְכֵּנוּ: כִּי כָל־פֶּה לְךָ יוֹדֶה. וְכָל־
לָשׁוֹן לְךָ תִשָּׁבַע. וְכָל־בֶּרֶךְ לְךָ תִכְרַע. וְכָל־
קוֹמָה לְפָנֶיךָ תִשְׁתַּחֲוֶה. וְכָל־לְבָבוֹת יִירָאוּךָ.
וְכָל־קֶרֶב וּכְלָיוֹת יְזַמְּרוּ לִשְׁמֶךָ. כַּדָּבָר שֶׁכָּתוּב.
כָּל עַצְמוֹתַי תֹּאמַרְנָה יְיָ מִי כָמוֹךָ: מַצִּיל עָנִי
מֵחָזָק מִמֶּנּוּ וְעָנִי וְאֶבְיוֹן מִגּוֹזְלוֹ: מִי יְדָמֶה־לָּךְ וּמִי
יִשְׁוֶה־לָּךְ וּמִי יַעֲרָךְ־לָךְ. הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא אֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ: נְהַלֶּלְךָ

part of the bounties which thou hast bestowed upon our fathers and upon us. Thou didst redeem us from Egypt, O Lord our God, and didst release us from the house of bondage; during famine thou didst feed us, and didst sustain us in plenty; from the sword thou didst rescue us, from pestilence thou didst save us, and from sore and lasting diseases thou didst deliver us. Hitherto thy tender mercies have helped us, and thy lovingkindnesses have not left us: forsake us not, O Lord our God, for ever. Therefore the limbs which thou hast spread forth upon us, and the spirit and breath which thou hast breathed into our nostrils, and the tongue which thou hast set in our mouths, lo, they shall thank, bless, praise, glorify, extol, reverence, hallow and assign kingship to thy name, O our King. For every mouth shall give thanks unto thee, and every tongue shall swear unto thee; every knee shall bow to thee, and whatsoever is lofty shall prostrate itself before thee; all hearts shall fear thee, and all the inward parts and reins shall sing unto thy name, according to the word that is written, All my bones shall say, Lord, who is like unto thee? Thou deliverest the poor from him that is stronger than he, the poor and the needy from him that robbeth him. Who is like unto thee, who is equal to thee, who can be compared unto thee, O God, great, mighty, and awful, most high God, Possessor of heaven and earth? We will praise,

וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְבָּרַךְ אֶת־שִׁם קָדְשֶׁךָ: כָּאָמוּר.
לְדָוִד. בָּרְכִי נַפְשִׁי אֶת־יְיָ וְכָל־קְרָבַי אֶת־שֵׁם
קָדְשׁוֹ: הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ. הַגָּדוֹל בִּכְבוֹד
שְׁמֶךָ. הַגִּבּוֹר לָנֶצַח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ. הַמֶּלֶךְ
הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא.

שׁוֹכֵן עַד. מָרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב רַנְּנוּ
צַדִּיקִים בַּיְיָ לַיְשָׁרִים נָאוָה תְהִלָּה:

בְּפִי יְשָׁרִים תִּתְהַלָּל. וּבְדִבְרֵי צַדִּיקִים
תִּתְבָּרַךְ. וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמָם. וּבְקֶרֶב
קְדוֹשִׁים תִּתְקַדָּשׁ:

וּבְמַקְהֲלוֹת רִבְבוֹת עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה
יִתְפָּאַר שִׁמְךָ מַלְכֵּנוּ בְּכָל־דּוֹר וָדוֹר. שֶׁכֵּן חוֹבַת
כָּל־הַיְצוּרִים לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ.
לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ לְפָאֵר לְרוֹמֵם לְהַדֵּר
לְבָרֵךְ לְעַלֵּה וּלְקַלֵּס עַל כָּל־דִּבְרֵי שִׁירוֹת
וְתִשְׁבְּחוֹת דָּוִד בֶּן־יִשַׁי עַבְדְּךָ מְשִׁיחֶךָ:

laud and glorify thee, and we will bless thy holy name, as it is said, (A Psalm of David,) Bless the Lord, O my soul; and all that is within me, bless his holy name. Thou art God in thy power and might, great in thy glorious name, mighty for ever and awful by thy awful acts, the King who sitteth upon a high and lofty throne.

He who inhabiteth eternity, exalted and holy is his name; and it is written, Exult in the Lord, O ye righteous; praise is seemly for the upright.

By the mouth of the upright thou shalt be praised, by the words of the righteous thou shalt be blessed, by the tongue of the loving ones thou shalt be extolled, and in the midst of the holy thou shalt be hallowed.

In the assemblies also of the tens of thousands of thy people, the house of Israel, thy name, O our King, shall be glorified with joyous cries in every generation; for such is the duty of all creatures in thy presence, O Lord our God and God of our fathers, to thank, praise, laud, glorify, extol, honor, bless, exalt and adore thee, even beyond all the words of song and praise of David the son of Jesse, thy servant and anointed.

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאֶה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שִׁיר וּשְׁבָחָה הַלֵּל וְזִמְרָה עֹז וּמֶמְשָׁלָה נֶצַח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה וְתִפְאֶרֶת קְדֻשָּׁה וּמַלְכוּת בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד־עוֹלָם: בָּרוּךְ אַתָּה יְיָ. אֵל מֶלֶךְ. גָּדוֹל בַּתִּשְׁבָּחוֹת. אֵל הַהוֹדָאוֹת. אֲדוֹן הַנִּפְלָאוֹת. הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל חֵי הָעוֹלָמִים:

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְּי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּי־קֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּי־אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Praised be thy name for ever, O our King, the great and holy God and King, in heaven and on earth; for unto thee, O Lord our God and God of our fathers, song and praise are becoming, hymn and psalm, strength and dominion, victory, greatness and might, renown and glory, holiness and sovereignty, blessings and thanksgivings from henceforth even for ever. Blessed art thou, O Lord, God and King, great in praises, God of thanksgivings, Lord of wonders, who makest choice of song and psalm, O King and God, the life of all worlds.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Reader.

בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ׃

Cong. and Reader.

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם. יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ. עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל׃

Congregation in an undertone.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא, שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן, וּמִבַּלְעָדָיו אֵין אֱלֹהִים. סָלַלְתָּ לָרֹכֵב בָּעֲרָבוֹת, בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו. וְשָׁמוֹ מְרוֹמָם עַל־כָּל־בְּרָכָה וּתְהִלָּה׃

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃ יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם׃

* הַמֵּאִיר לָאָרֶץ *On Festivals falling on Weekdays say*

הַכֹּל יוֹדוּךְ וְהַכֹּל יְשַׁבְּחוּךְ. וְהַכֹּל יֹאמְרוּ אֵין קָדוֹשׁ כַּיְיָ׃ הַכֹּל יְרוֹמְמוּךְ סֶּלָה יוֹצֵר הַכֹּל. הָאֵל הַפּוֹתֵחַ בְּכָל־יוֹם דַּלְתוֹת שַׁעֲרֵי מִזְרָח. וּבוֹקֵעַ חַלּוֹנֵי רָקִיעַ. מוֹצִיא חַמָּה מִמְּקוֹמָהּ וּלְבָנָה מִמְּכוֹן

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* *On Festtvals falling ou Weekdays.*

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים. וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית׃ מָה רַבּוּ מַעֲשֶׂיךָ יְיָ. כֻּלָּם בְּחָכְמָה עָשִׂיתָ. מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃ הַמֶּלֶךְ הַמְּרוֹמָם

Reader.— Bless ye the Lord who is to be blessed.

Cong. and Reader —Blessed is the Lord who is to be blessed for ever and ever.

Blessed art thou, O Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things.

Congregation in an undertone.

Blessed, praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. His name is exalted above all blessing and praise. Blessed be His name, whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth and for evermore.

**On Festivals falling on week-days say, "Who in mercy."*

All shall thank thee, and all shall praise thee, and all shall say, There is none holy like the Lord. All shall extol thee for ever, thou Creator of all things, O God who openest every day the doors of the gates of the East, and cleavest the windows of the firmament, bringing forth the sun from his place, and the moon from her dwelling,

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**On Festivals falling on Week-days.*

Who in mercy givest light to the earth and to them that dwell thereon, and in thy goodness renewest the creation every day continually. How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions. O King, who alone wast exalted

שַׁבְּתָה. וּמֵאִיר לָעוֹלָם כְּלוֹ וּלְיוֹשְׁבָיו שֶׁבָּרָא
בְּמִדַּת רַחֲמִים: הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ
בְּרַחֲמִים. וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה
בְרֵאשִׁית: הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז. הַמְשֻׁבָּח
וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם: אֱלֹהֵי עוֹלָם
בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֻזֵּנוּ צוּר
מִשְׂגַּבֵּנוּ. מָגֵן יִשְׁעֵנוּ מִשְׂגָּב בַּעֲדֵנוּ: אֵין כְּעָרְכְּךָ
וְאֵין זוּלָתֶךָ. אֶפֶס בִּלְתֶּךָ וּמִי דְּוֹמֶה־לָּךְ: אֵין
כְּעֶרְכְּךָ יְיָ אֱלֹהֵינוּ בָּעוֹלָם הַזֶּה. וְאֵין זוּלָתְךָ מַלְכֵּנוּ
לְחַיֵּי הָעוֹלָם הַבָּא: אֶפֶס בִּלְתְּךָ גּוֹאֲלֵנוּ לִימוֹת
הַמָּשִׁיחַ. וְאֵין דְּוֹמֶה־לְּךָ מוֹשִׁיעֵנוּ לִתְחִיַּת הַמֵּתִים:

אֵל אָדוֹן עַל כָּל־הַמַּעֲשִׂים. בָּרוּךְ וּמְבֹרָךְ בְּפִי
כָּל־נְשָׁמָה: גָּדְלוֹ וְטוּבוֹ מָלֵא עוֹלָם. דַּעַת וּתְבוּנָה
סוֹבְבִים אוֹתוֹ: הַמִּתְנָאֶה עַל־חַיּוֹת הַקֹּדֶשׁ. וְנֶהְדָּר
בְּכָבוֹד עַל־הַמֶּרְכָּבָה: זְכוּת וּמִישׁוֹר לִפְנֵי כִסְאוֹ.

On Festivals falling on Weekdays.

לְבַדּוֹ מֵאָז. הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם:
אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֻזֵּנוּ, צוּר
מִשְׂגַּבֵּנוּ, מָגֵן יִשְׁעֵנוּ, מִשְׂגָּב בַּעֲדֵנוּ: אֵל בָּרוּךְ גְּדוֹל דֵּעָה.

giving light to the whole world and to its inhabitants whom thou createst by thy attribute of mercy. In mercy thou givest light to the earth and to them that dwell thereon, and in thy goodness renewest the creation every day continually; O King, who alone wast exalted from aforetime, praised, glorified and extolled from days of old. O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength, Rock of our stronghold, Shield of our salvation, thou Stronghold of ours! There is none to be compared unto thee, neither is there any beside thee; there is none but thee: who is like unto thee? There is none to be compared unto thee, O Lord our God, in this world, neither is there any beside thee, O our King, for the life of the world to come; there is none but thee, O our Redeemer, for the days of the Messiah; neither is there any like unto thee. O our Saviour, for the resurrection of the dead.

God, the Lord over all works, blessed is he, and ever to be blessed by the mouth of everything that hath breath. His greatness and goodness fill the universe; knowledge and understanding surround him: he is exalted above the holy Chayoth and is adorned in glory above the celestial chariot*: purity and rectitude are before his throne,

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On Festivals falling on Week-days.

from aforetime, praised, glorified and extolled from days of old; O everlasting God, in thine abundant mercies, have mercy upon us, Lord of our strength Rock of our stronghold, Shield of our salvation, thou Stronghold of ours! The blessed God, great in knowl-

*Cf. Talmud Babli, Tr. Chagigah, 13 b.

חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ: טוֹבִים מְאוֹרוֹת שֶׁבָּרָא אֱלֹהֵינוּ. יְצָרָם בְּדַעַת בְּבִינָה וּבְהַשְׂכֵּל: כֹּחַ וּגְבוּרָה נָתַן בָּהֶם. לִהְיוֹת מוֹשְׁלִים בֶּקֶרֶב תֵּבֵל: מְלֵאִים זִיו וּמְפִיקִים נֹגַהּ. נָאֶה זִיוָם בְּכָל־הָעוֹלָם: שְׂמֵחִים בְּצֵאתָם וְשָׂשִׂים בְּבוֹאָם. עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנָם: פְּאֵר וְכָבוֹד נוֹתְנִים לִשְׁמוֹ. צָהֳלָה וְרִנָּה לְזֵכֶר מַלְכוּתוֹ: קָרָא לַשֶּׁמֶשׁ וַיִּזְרַח־אוֹר. רָאָה וְהִתְקִין צוּרַת הַלְּבָנָה: שֶׁבַח נוֹתְנִים־לוֹ כָּל־צְבָא מָרוֹם. תִּפְאֶרֶת וּגְדֻלָּה שְׂרָפִים וְאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ

לָאֵל אֲשֶׁר שָׁבַת מִכָּל־הַמַּעֲשִׂים. בַּיּוֹם הַשְּׁבִיעִי הִתְעַלָּה וְיָשַׁב עַל־כִּסֵּא כְבוֹדוֹ. תִּפְאֶרֶת עָטָה לְיוֹם הַמְּנוּחָה עֹנֶג קָרָא לְיוֹם הַשַּׁבָּת: זֶה שֶׁבַח שֶׁלַּיּוֹם הַשְּׁבִיעִי שֶׁבּוֹ שָׁבַת אֵל מִכָּל־מְלַאכְתּוֹ. וְיוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר. מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת טוֹב לְהֹדוֹת לַיָּי: לְפִיכָךְ יְפָאֲרוּ וִיבָרְכוּ לָאֵל כָּל־

On Festivals falling on Weekdays.

הֵכִין וּפָעַל זָהֳרֵי חַמָּה. טוֹב יָצַר כָּבוֹד לִשְׁמוֹ. מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ. פִּנּוֹת צְבָאָיו קְדוֹשִׁים רוֹמְמֵי שַׁדַּי. תָּמִיד

ovingkindness and tender mercy before his glory. The luminaries are good which our God hath created: he formed them with knowledge, understanding and discernment; he gave them might and power to rule in the midst of the world. They are full of lustre, and they radiate brightness: beautiful is their lustre throughout all the world. They rejoice in their going forth, and are glad in their returning; they perform with awe the will of their Master. Glory and honor they render unto his name, exultation and rejoicing at the remembrance of his sovereignty. He called unto the sun, and it shone forth in light: he looked, and ordained the figure of the moon. All the hosts on high render praise unto him, the Seraphim, the Ophanim and the holy Chayoth ascribing glory and greatness—

To the God who rested from all his works, and on the seventh day exalted himself and sat upon the throne of his glory; who robed himself in glory on the day of rest, and called the Sabbath day a delight. This is the praise of the Sabbath day, that God rested thereon from all his work, when the Sabbath day itself offered praise and said, "A Psalm, a song of the Sabbath day. It is good to give thanks unto the Lord"* Therefore let all his creatures glorify and bless God; let them render praise, honor

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On Festivals falling on Week-days.

edge, prepared and formed the rays of the sun: it was a boon he produced as a glory to his name: he set the luminaries round about his strength. The chiefs of his hosts are holy beings that exalt the Almighty, and con-

*Midrash Tillim.

יְצוּרָיו. שֶׁבַח יַקָּר וּגְדֻלָּה יִתְּנוּ לָאֵל מֶלֶךְ יוֹצֵר כֹּל. הַמַּנְחִיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ בְּיוֹם שַׁבַּת קֹדֶשׁ: שִׁמְךָ יְיָ אֱלֹהֵינוּ יִתְקַדַּשׁ. וְזִכְרְךָ מַלְכֵּנוּ יִתְפָּאַר בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת: תִּתְבָּרַךְ מוֹשִׁיעֵנוּ עַל־שֶׁבַח מַעֲשֵׂה יָדֶיךָ. וְעַל־מְאוֹרֵי־אוֹר שֶׁעָשִׂיתָ יְפָאֲרוּךָ סֶּלָה:

תִּתְבָּרַךְ צוּרֵנוּ מַלְכֵּנוּ וְגוֹאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים, יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ. יוֹצֵר מְשָׁרְתִים, וַאֲשֶׁר מְשָׁרְתָיו, כֻּלָּם עוֹמְדִים בְּרוּם עוֹלָם, וּמַשְׁמִיעִים בְּיִרְאָה, יַחַד בְּקוֹל, דִּבְרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם: כֻּלָּם אֲהוּבִים, כֻּלָּם בְּרוּרִים, כֻּלָּם גִּבּוֹרִים, וְכֻלָּם עֹשִׂים בְּאֵימָה וּבְיִרְאָה רְצוֹן קוֹנָם. וְכֻלָּם פּוֹתְחִים אֶת־פִּיהֶם בִּקְדֻשָּׁה וּבְטָהֳרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמַעֲרִיצִים וּמַקְדִּישִׁים וּמַמְלִיכִים

On Festivals falling on Weekdays.

מְסַפְּרִים כְּבוֹד־אֵל וּקְדֻשָּׁתוֹ: תִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ עַל־שֶׁבַח מַעֲשֵׂה יָדֶיךָ. וְעַל־מְאוֹרֵי־אוֹר שֶׁעָשִׂיתָ יְפָאֲרוּךָ סֶּלָה:

Continue תִּתְבָּרַךְ, *see above.*

and greatness to the God and King who is Creator of all things, and who, in his holiness, giveth an inheritance of rest to his people Israel on the holy Sabbath day. Thy name, O Lord our God, shall be hallowed, and thy remembrance, O our King, shall be glorified in heaven above and on earth beneath. Be thou blessed, O our Savior, for the excellency of thy handiwork, and for the bright luminaries which thou hast made: they shall glorify thee for ever.

Be thou blessed, O our Rock, our King and Redeemer, Creator of holy beings, praised be thy name for ever, O our King; Creator of ministering spirits, all of whom stand in the heights of the universe, and proclaim with awe in unison aloud the words of the living God and everlasting King. All of them are beloved, pure and mighty, and all of them in dread and awe do the will of their Master; and all of them open their mouths in holiness and purity, with song and psalm, while they bless and praise, glorify and reverence, sanctify and ascribe sovereignty to—

On Festivals falling on Week-days.

tinually declare the glory of God and his holiness. Be thou blessed, O Lord our God, for the excellency of thy handiwork, and for the bright luminaries which thou hast made: they shall glorify thee for ever.

Continue "Be thou blessed," see above.

אֶת־שֵׁם הָאֵל, הַמֶּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
קָדוֹשׁ הוּא: וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עֹל מַלְכוּת
שָׁמַיִם זֶה מִזֶּה, וְנוֹתְנִים רְשׁוּת זֶה לָזֶה, לְהַקְדִּישׁ
לְיוֹצְרָם. בְּנַחַת רוּחַ, בְּשָׂפָה בְרוּרָה וּבִנְעִימָה
קְדֻשָּׁה, כֻּלָּם כְּאֶחָד עוֹנִים, וְאוֹמְרִים בְּיִרְאָה:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת, מְלֹא כָל־
הָאָרֶץ כְּבוֹדוֹ:

וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
לְעֻמַּת שְׂרָפִים, לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ. לְמֶלֶךְ אֵל חַי וְקַיָּם,
זְמִירוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ,
פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת, בַּעַל מִלְחָמוֹת,
זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,
נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלָאוֹת, הַמְחַדֵּשׁ בְּטוּבוֹ,
בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית. כָּאָמוּר.
לְעֹשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חַסְדּוֹ: אוֹר

The name of the Divine King, the great, mighty and dreaded One, holy is he; and they all take upon themselves the yoke of the kingdom of heaven one from the other, and give sanction to one another to hallow their Creator: in tranquil joy of spirit, with pure speech and holy melody they all respond in unison, and exclaim with awe:

Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

And the Ophanim and the holy Chayoth with a noise of great rushing, upraising themselves towards the Seraphim, thus over against them offer praise and say:

Blessed be the glory of the Lord from his place.

To the blessed God they offer pleasant melodies; to the King, the living and ever-enduring God, they utter hymns and make their praises heard; for he alone performeth mighty deeds, and maketh new things; he is the Lord of battles; he soweth righteousness, causeth salvation to spring forth, createth remedies, and is revered in praises. He is the Lord of wonders, who in his goodness reneweth the creation every day continually; as it is said, (O give thanks) to him that maketh great lights, for his lov-

חָדָשׁ עַל־צִיּוֹן תָּאִיר. וְנִזְכֶּה כֻלָּנוּ מְהֵרָה לְאוֹרוֹ:
בָּרוּךְ אַתָּה יְיָ. יוֹצֵר הַמְּאוֹרוֹת:

אַהֲבָה רַבָּה אֲהַבְתָּנוּ יְיָ אֱלֹהֵינוּ. חֶמְלָה גְדוֹלָה
וִיתֵרָה חָמַלְתָּ עָלֵינוּ: אָבִינוּ מַלְכֵּנוּ. בַּעֲבוּר
אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ, וַתְּלַמְּדֵם חֻקֵּי חַיִּים, כֵּן
תְּחָנֵנוּ וּתְלַמְּדֵנוּ: אָבִינוּ הָאָב הָרַחֲמָן. הַמְרַחֵם,
רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל, לִשְׁמֹעַ
לִלְמֹד וּלְלַמֵּד, לִשְׁמֹר וְלַעֲשׂוֹת, וּלְקַיֵּם אֶת־כָּל־
דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ, בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ
בְּתוֹרָתֶךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְיַחֵד לְבָבֵנוּ
לְאַהֲבָה וּלְיִרְאָה שְׁמֶךָ, וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד:
כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ. נָגִילָה
וְנִשְׂמְחָה, בִּישׁוּעָתֶךָ: וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע
כַּנְפוֹת הָאָרֶץ, וְתוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ. כִּי
אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה. וּבָנוּ בָחַרְתָּ מִכָּל־עַם
וָלָשׁוֹן, וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה, בֶּאֱמֶת.
לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ בְּאַהֲבָה: בָּרוּךְ אַתָּה יְיָ.
הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

ingkindness endureth for ever. O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the luminaries.

With abounding love hast thou loved us, O Lord our God, with great and exceeding pity hast thou pitied us. O our Father, our King, for our fathers' sake, who trusted in thee, and whom thou didst teach the statutes of life, be also gracious unto us and teach us. O our Father, merciful Father, ever-compassionate, have mercy upon us: O put it into our hearts to understand and to discern, to mark, learn and teach, to heed, to do and to fulfil in love all the words of instruction in thy Law. Enlighten our eyes in thy Law, and let our hearts cleave to thy commandments, and unite our hearts to love and fear thy name, so that we be never put to shame. Because we have trusted in thy holy, great and revered name, we shall rejoice and be glad in thy salvation. O bring us in peace from the four corners of the earth, and make us go upright to our land; for thou art a God who worketh salvation. Thou hast chosen us from all peoples and tongues, and hast brought us near unto thy great name for ever in faithfulness, that we might in love give thanks unto thee and proclaim thy unity. Blessed art thou, O Lord, who hast chosen thy people Israel in love.

When prayers are not said with the Congregation add:—

אֵל מֶלֶךְ נֶאֱמָן׃

דברים ו׳ ד׳-ט׳

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד׃

בָּרוּךְ, שֵׁם כְּבוֹד מַלְכוּתוֹ, לְעוֹלָם וָעֶד׃

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ, בְּכָל לְבָבְךָ וּבְכָל־נַפְשְׁךָ, וּבְכָל־מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ, וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

דברים י״א י״ג-כ״א

וְהָיָה, אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי, אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם, וּלְעָבְדוֹ, בְּכָל־

When Prayers are not said with the Congregation, add:—

God, faithful King!

Deut. vi. 4—9.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

Deut. xi. 13—21.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God,

לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטַר־
אַרְצְכֶם בְּעִתּוֹ, יוֹרֶה וּמַלְקוֹשׁ, וְאָסַפְתָּ
דְגָנֶךָ, וְתִרְשֶׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב
בְּשָׂדְךָ לִבְהֶמְתֶּךָ, וְאָכַלְתָּ וְשָׂבָעְתָּ:
הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם, וְסַרְתֶּם,
וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם, וְעָצַר אֶת־
הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא
תִתֵּן אֶת־יְבוּלָהּ, וַאֲבַדְתֶּם מְהֵרָה, מֵעַל
הָאָרֶץ הַטֹּבָה, אֲשֶׁר יְהוָה נֹתֵן לָכֶם:
וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־
נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם,
וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם
אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתֶךָ,
וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:
וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ, וּבִשְׁעָרֶיךָ:

and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your

לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם, עַל
הָאֲדָמָה, אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם,
לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

במדבר ט״ו ל״ז-מ״א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־
בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וְעָשׂוּ לָהֶם
צִיצִת, עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם, וְנָתְנוּ
עַל־צִיצִת הַכָּנָף, פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִת, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־
כָּל־מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם, וְלֹא
תָתוּרוּ אַחֲרֵי לְבַבְכֶם, וְאַחֲרֵי עֵינֵיכֶם,
אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי, וִהְיִיתֶם קְדֹשִׁים
לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת
לָכֶם לֵאלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם:

days may be multiplied, and the days of your children, upon the land which the Lord sware unto your fathers to give them, as the days of the heavens above the earth.

Numbers xv. 37—41.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God.

אֱמֶת וַיַּצִּיב, וְנָכוֹן, וְקַיָּם, וְיָשָׁר וְנֶאֱמָן, וְאָהוּב וְחָבִיב, וְנֶחְמָד וְנָעִים, וְנוֹרָא וְאַדִּיר, וּמְתֻקָּן וּמְקֻבָּל, וְטוֹב וְיָפֶה, הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד: אֱמֶת, אֱלֹהֵי עוֹלָם מַלְכֵּנוּ, צוּר יַעֲקֹב מָגֵן יִשְׁעֵנוּ: לְדוֹר וָדוֹר הוּא קַיָּם, וּשְׁמוֹ קַיָּם. וְכִסְאוֹ נָכוֹן, וּמַלְכוּתוֹ וֶאֱמוּנָתוֹ לָעַד קַיֶּמֶת: וּדְבָרָיו חַיִּים וְקַיָּמִים, נֶאֱמָנִים וְנֶחֱמָדִים לָעַד וּלְעוֹלְמֵי עוֹלָמִים, עַל־אֲבוֹתֵינוּ וְעָלֵינוּ, עַל־בָּנֵינוּ וְעַל־דּוֹרוֹתֵינוּ, וְעַל כָּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ: עַל־הָרִאשׁוֹנִים וְעַל־הָאַחֲרוֹנִים, דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד. אֱמֶת וֶאֱמוּנָה, חֹק וְלֹא יַעֲבוֹר: אֱמֶת שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. מַלְכֵּנוּ מֶלֶךְ אֲבוֹתֵינוּ, גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוּר יְשׁוּעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם הוּא שְׁמֶךָ. אֵין אֱלֹהִים זוּלָתֶךָ:

עֶזְרַת אֲבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם. מָגֵן וּמוֹשִׁיעַ לִבְנֵיהֶם אַחֲרֵיהֶם, בְּכָל דּוֹר וָדוֹר: בְּרוּם עוֹלָם מוֹשָׁבֶךָ. וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד־אַפְסֵי אָרֶץ: אַשְׁרֵי אִישׁ שֶׁיִּשְׁמַע לְמִצְוֹתֶיךָ. וְתוֹרָתְךָ וּדְבָרְךָ

True and firm, established and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well-ordered and acceptable, good and beautiful is this thy word unto us for ever and ever. It is true, the God of the universe is our King, the Rock of Jacob, the Shield of our salvation: throughout all generations he endureth and his name endureth; his throne is established, and his kingdom and his faithfulness endure for ever. His words also live and endure; they are faithful and desirable for ever and to all eternity, as for our fathers so also for us, our children, our generations, and for all the generations of the seed of Israel his servants.

For the first and for the last ages thy word is good and endureth for ever and ever; it is true and trustworthy, a statute which shall not pass away. True it is that thou art indeed the Lord our God and the God of our fathers, our King, our fathers' King, our Redeemer, the Redeemer of our fathers, our Maker, the Rock of our salvation; our Deliverer and Rescuer from everlasting, such is thy name; there is no God beside thee.

Thou hast been the help of our fathers from of old, a Shield and Savior to their children after them in every generation: in the heights of the universe is thy habitation, and thy judgments and thy righteousness reach to the furthest ends of the earth. Happy is the man who hearkeneth unto thy commandments, and layeth up thy Law and thy word in his heart.

יָשִׂים עַל־לִבּוֹ: אֱמֶת, אַתָּה הוּא אָדוֹן לְעַמֶּךָ, וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם: אֱמֶת, אַתָּה הוּא רִאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן. וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ: מִמִּצְרַיִם גְּאַלְתָּנוּ יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל־בְּכוֹרֵיהֶם הָרָגְתָּ, וּבְכוֹרְךָ גָּאָלְתָּ. וְיַם־סוּף בָּקַעְתָּ, וְזֵדִים טִבַּעְתָּ, וִידִידִים הֶעֱבַרְתָּ, וַיְכַסּוּ מַיִם צָרֵיהֶם. אֶחָד מֵהֶם לֹא נוֹתָר: עַל־זֹאת שִׁבְּחוּ אֲהוּבִים וְרוֹמְמוּ אֵל, וְנָתְנוּ יְדִידִים זְמִירוֹת, שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת, לְמֶלֶךְ אֵל חַי וְקַיָּם. רָם וְנִשָּׂא, גָּדוֹל וְנוֹרָא, מַשְׁפִּיל גֵּאִים וּמַגְבִּיהַּ שְׁפָלִים, מוֹצִיא אֲסִירִים וּפוֹדֶה עֲנָוִים, וְעוֹזֵר דַּלִּים, וְעוֹנֶה לְעַמּוֹ בְּעֵת שַׁוְּעָם אֵלָיו. תְּהִלּוֹת לְאֵל עֶלְיוֹן, בָּרוּךְ הוּא וּמְבֹרָךְ. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה, בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כֻלָּם.

מִי־כָמֹכָה, בָּאֵלִם יְהוָה, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ, נוֹרָא תְהִלֹּת, עֹשֵׂה פֶלֶא:

True it is that thou art indeed the Lord of thy people, and a mighty King to plead their cause. True it is that thou art indeed the first and thou art the last, and beside thee we have no King, Redeemer and Savior. From Egypt thou didst redeem us, O Lord our God, and from the house of bondmen thou didst deliver us; all their first-born thou didst slay, but thy first-born thou didst redeem; thou didst divide the Red Sea, and drown the proud; but thou madest the beloved to pass through, while the waters covered their adversaries, not one of whom was left. Wherefore the beloved praised and extolled God, and offered hymns, songs, praises, blessings and thanksgivings to the King and God, who liveth and endureth; who is high and exalted, great and revered; who bringeth low the haughty, and raiseth up the lowly, leadeth forth the prisoners, delivereth the meek, helpeth the poor, and answereth his people when they cry unto him; even praises to the Most High God, blessed is he, and ever to be blessed. Moses and the children of Israel sang a song unto thee with great joy, saying, all of them,

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, revered in praises, doing marvels?

שִׁירָה חֲדָשָׁה, שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ, עַל־שְׂפַת הַיָּם, יַחַד כֻּלָּם, הודוּ וְהִמְלִיכוּ וְאָמְרוּ.

יְהוָה ו יִמְלֹךְ לְעֹלָם וָעֶד:

צור יִשְׂרָאֵל. קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כִנְאֻמֶךָ, יְהוּדָה וְיִשְׂרָאֵל. גֹּאֲלֵנוּ, יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בָּרוּךְ אַתָּה יְיָ. גָּאַל יִשְׂרָאֵל:

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

On the Sabbath of Penitence say:—

זָכְרֵנוּ לַחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים. וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יְיָ. מָגֵן אַבְרָהָם:

With a new song the redeemed people offered praise unto thy name at the sea shore; they all gave thanks in unison, and proclaimed thy sovereignty, and said,

The Lord shall reign for ever and ever.

O Rock of Israel, arise to the help of Israel, and deliver, according to thy promise, Judah and Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

The following Prayer (Amidah) to "as in ancient years," p. 206, is to be said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

On the Sabbath of Penitence say:—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ, בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה, וּמַצְמִיחַ יְשׁוּעָה.

On the Sabbath of Penitence say:—

מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַמֵּתִים: * (See page 199).

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶלָה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ:

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover, say:—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

On the Sabbath of Penitence say:—

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead. * (See page 199).

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus:—

the Holy King.

When the Reader repeats the Amidah, the following is said:—

Reader. נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל זֶה וְאָמַר.

Cong. קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ צְבָאוֹת. מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

Reader. אָז בְּקוֹל רַעַשׁ גָּדוֹל אַדִּיר וְחָזָק מַשְׁמִיעִים קוֹל מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ.

Cong. בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

Reader. מִמְּקוֹמְךָ מַלְכֵּנוּ תוֹפִיעַ וְתִמְלוֹךְ עָלֵינוּ כִּי מְחַכִּים אֲנַחְנוּ לָךְ: מָתַי תִּמְלוֹךְ בְּצִיּוֹן. בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדֹר וָדֹר וּלְנֵצַח נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתֶךָ כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֻזֶּךָ עַל יְדֵי דָוִד מְשִׁיחַ צִדְקֶךָ:

Cong. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

When the Reader repeats the Amidah, the following is said, to "holy God," p. 200.

* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet: And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—Then with a noise of great rushing, mighty and strong, they make their voices heard, and, upraising themselves toward the Seraphim, they exclaim over against them, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—From thy place shine forth, O our King, and reign over us, for we wait for thee. When wilt thou reign in Zion? Speedily, even in our days, do thou dwell there, and for ever. Mayest thou be magnified and sanctified in the midst of Jerusalem thy city throughout all generations and to all eternity. O let our eyes behold thy kingdom, according to the word that was spoken in the songs of thy might by David, thy righteous anointed:

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader. לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ. וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ:

יִשְׂמַח מֹשֶׁה בְּמַתְּנַת חֶלְקוֹ, כִּי עֶבֶד נֶאֱמָן קָרָאתָ לוֹ. כְּלִיל תִּפְאֶרֶת בְּרֹאשׁוֹ נָתַתָּ, בְּעָמְדוֹ לְפָנֶיךָ עַל הַר־סִינַי. וּשְׁנֵי לֻחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ, וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת. וְכֵן כָּתוּב בְּתוֹרָתֶךָ.

שמות ל״א ט״ז־י״ז

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם: בֵּנִי וּבֵין בְּנֵי יִשְׂרָאֵל, אוֹת הִוא לְעֹלָם, כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ:

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus:—

the holy King.

Moses rejoiced in the gift of his portion, for thou didst call him a faithful servant: a diadem of glory didst thou place upon his head, when he stood before thee upon Mount Sinai; and in his hand he brought down the two tables of stone, upon which the observance of the Sabbath was prescribed, and thus it is written in thy Law:

Exodus xxxi. 16, 17.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

וְלֹא נְתַתּוֹ יְיָ אֱלֹהֵינוּ לְגוֹיֵי הָאֲרָצוֹת. וְלֹא הִנְחַלְתּוֹ מַלְכֵּנוּ לְעוֹבְדֵי פְסִילִים. וְגַם בִּמְנוּחָתוֹ לֹא יִשְׁכְּנוּ עֲרֵלִים. כִּי לְיִשְׂרָאֵל עַמְּךָ נְתַתּוֹ בְּאַהֲבָה. לְזֶרַע יַעֲקֹב אֲשֶׁר בָּם בָּחָרְתָּ. עַם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ. וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. רְצֵה בִמְנוּחָתֵנוּ קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ. וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ. וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ הַשַּׁבָּת:

And thou didst not give it, O Lord our God, unto the nations of other lands, nor didst thou, O our King, make it the heritage of worshipers of idols, nor do the uncircumcised dwell in its rest; but unto thy people Israel thou didst give it in love, unto the seed of Jacob whom thou didst choose. The people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם.
וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי
יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

On New Moon and the Intermediate Days of Passover, and Tabernacles the following is added:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא, וְיַגִּיעַ, וְיֵרָאֶה,
וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר, זִכְרוֹנֵנוּ וּפִקְדּוֹנֵנוּ. וְזִכְרוֹן
אֲבוֹתֵינוּ. וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ. וְזִכְרוֹן יְרוּשָׁלַיִם
עִיר קָדְשֶׁךָ. וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לִפְלֵיטָה
וּלְטוֹבָה, וּלְחֵן וּלְחֶסֶד וּלְרַחֲמִים, וּלְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On New Moon say-	*On Passover—*	*On Tabernacles—*
רֹאשׁ הַחֹדֶשׁ	חַג הַמַּצּוֹת	חַג הַסֻּכּוֹת

הַזֶּה. זָכְרֵנוּ יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ לִבְרָכָה,
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ,
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן
וְרַחוּם אָתָּה:

וְתֶחֱזֶינָה עֵינֵינוּ, בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ. הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles say:—

Our God and God of our fathers! May our remembance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

On New Moon say:—	*On Passover—*	*On Tabernacles—*
the New Moon.	the Feast of Unleavened Bread.	the Feast of Tabernacles.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

מודים אנחנו לך,
שאתה הוא יי אלהינו,
ואלהי אבותינו,
לעולם ועד. צור חיינו,
מגן ישענו, אתה הוא
לדור ודור. נודה לך
ונספר תהלתך, על
חיינו המסורים בידך,
ועל נשמותינו
הפקודות לך, ועל
נסיך שבכל־יום עמנו
ועל נפלאותיך וטובותיך שבכל־עת, ערב
ובקר וצהרים. הטוב, כי לא־כלו רחמיך.
והמרחם, כי לא־תמו חסדיך. מעולם
קוינו לך:

The Cong. in an undertone—

מודים אנחנו לך, שאתה
הוא יי אלהינו ואלהי
אבותינו, אלהי כל־בשר.
יוצרנו, יוצר בראשית.
ברכות והודאות לשמך
הגדול והקדוש. על
שהחייתנו וקימתנו. כן
תחינו ותקימנו. ותאסוף
גליותינו לחצרות קדשך,
לשמר חקיך, ולעשות
רצונך, ולעבדך בלבב
שלם, על שאנחנו מודים
לך. ברוך אל ההודאות:

On Chanukah say על הנסים, *p. 63.*

We give thanks unt

Congregation in an undertone—

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us; so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed into thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

(*On Chanukah say, "We thank thee also," etc. p.* 63)

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ, תָּמִיד לְעוֹלָם וָעֶד:

On the Sabbath of Penitence say:—

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת. הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יְיָ. הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ. הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים. עַם קְדוֹשֶׁךָ כָּאָמוּר. יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וְיָשֵׂם לְךָ שָׁלוֹם:

שִׂים שָׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ, כְּאֶחָד בְּאוֹר פָּנֶיךָ. כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ, תּוֹרַת

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

On the Sabbath of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, loving-kindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law

חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה, וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

On the Sabbath of Penitence say:—

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ, בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי, כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם, וְקַלְקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ. עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ. הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי

of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

On the Sabbath of Penitence say:—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ, בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיוֹת:

On New Moon, Festivals, the Intermediate Days of Festivals, and on Chanukah, Hallel, p. 313, is said after the Amidah.

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּי־אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Cong. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דִּי־כָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא. וְאִמְרוּ אָמֵן:

and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

On New Moon, Festivals, the Intermediate Days of Festivals and on Chanukah, Hallel, p. 313, is said after the Amidah

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favor.

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

Reader. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Cong. עֹשֵׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

סדר קריאת התורה לשבת ויום טוב

אֵין כָּמוֹךָ בָאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל דּוֹר וָדֹר: יְיָ מֶלֶךְ יְיָ מָלָךְ יְיָ | יִמְלֹךְ לְעֹלָם וָעֶד:
יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ | יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם:
אַב הָרַחֲמִים הֵיטִיבָה בִרְצוֹנְךָ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלָם: כִּי בְךָ לְבַד בָּטָחְנוּ מֶלֶךְ אֵל רָם וְנִשָּׂא אָדוֹן עוֹלָמִים:

The Ark is opened

Reader and Congregation:—

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה. קוּמָה | יְיָ וְיָפֻצוּ אוֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלָם:

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

ORDER OF READING THE LAW ON SABBATHS AND FESTIVALS.

There is none like unto thee among the gods, O Lord; and there are no works like unto thine. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

Father of mercies, do good in thy favor unto Zion; build thou the walls of Jerusalem. For in thee alone do we trust, O King, high and exalted God, Lord of worlds.

The Ark is Opened.

Reader and Cong.—And it came to pass, when the ark set forward, that Moses said, Rise up, O Lord, and thine enemies shall be scattered, and they that hate thee shall flee before thee. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.

The Reader takes the Scroll of the Law, and says:—

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ:

In some Congregations the following is said:—

זוהר פ' ויקהל

בְּרִיךְ שְׁמֵהּ דְּמָרֵא עָלְמָא, בְּרִיךְ כְּתָרָךְ וְאַתְרָךְ. יְהֵא רְעוּתָךְ עִם עַמָּךְ יִשְׂרָאֵל לְעָלַם. וּפָרְקַן יְמִינָךְ, אַחֲזִי לְעַמָּךְ בְּבֵית מִקְדָּשָׁךְ, וּלְאַמְטוּיֵא לָנָא מְטוּב נְהוֹרָךְ, וּלְקַבֵּל צְלוֹתָנָא בְּרַחֲמִין: יְהֵא רַעֲוָא קָדָמָךְ, דְּתוֹרִיךְ לָן חַיִּין בְּטִיבוּתָא. וְלֶהֱוֵא אֲנָא פְּקִידָא בְּגוֹ צַדִּיקָיָא, לְמִרְחַם עָלַי, וּלְמִנְטַר יָתִי, וְיָת כָּל־דִּי לִי, וְדִי לְעַמָּךְ יִשְׂרָאֵל: אַנְתְּ הוּא זָן לְכֹלָּא וּמְפַרְנֵם לְכֹלָּא. אַנְתְּ הוּא שַׁלִּיט עַל כֹּלָּא. אַנְתְּ הוּא דְּשַׁלִּיט עַל מַלְכַיָּא, וּמַלְכוּתָא דִּי־לָךְ הִיא: אֲנָא עַבְדָּא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּסָגִידְנָא קֳמֵהּ וּמְקַמֵּהּ דְּיַקִּיר אוֹרַיְתֵהּ, בְּכָל עִדָּן וְעִדָּן. לָא עַל אֱנָשׁ רָחֵיצְנָא. וְלָא עַל בַּר אֱלָהִין סָמִיכְנָא. אֶלָּא בֶּאֱלָהָא דִשְׁמַיָּא. דְּהוּא אֱלָהָא קְשׁוֹט. וְאוֹרַיְתֵהּ קְשׁוֹט. וּנְבִיאוֹהִי קְשׁוֹט. וּמַסְגֵּא לְמֶעְבַּד טַבְוָן וּקְשׁוֹט. בֵּהּ אֲנָא רָחֵץ. וְלִשְׁמֵהּ קַדִּישָׁא יַקִּירָא אֲנָא אָמַר תּוּשְׁבְּחָן: יְהֵא רַעֲוָא קָדָמָךְ דְּתִפְתַּח לִבִּי בְּאוֹרַיְתָא. וְתַשְׁלִים מִשְׁאֲלִין דִּלִבִּי. וְלִבָּא דְכָל־עַמָּךְ יִשְׂרָאֵל. לְטַב וּלְחַיִּין וְלִשְׂלָם:

The Reader takes the Scroll of the Law and Says:—

Blessed be he who in his holiness gave the Law to his people Israel.

In some Congregations the following is said:—

Zohar, Parshath Vayakhel.

Blessed be the name of the Sovereign of the universe. Blessed be thy crown and thy abiding-place. Let thy favor rest with thy people Israel for ever: show them the redemption of thy right hand in thy holy temple. Vouchsafe unto us the benign gift of thy light, and in mercy accept our supplications. May it be thy will to prolong our life in well-being. Let me also be numbered among the righteous, so that thou mayest be merciful unto me, and have me in thy keeping, with all that belong to me and to thy people Israel. Thou art he that feedeth and sustaineth all; thou art he that ruleth over all; thou art he that ruleth over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Law I prostrate myself at all times: not in man do I put my trust, nor upon any angel do I rely, but upon the God of heaven, who is the God of truth, and whose Law is truth, and whose prophets are prophets of truth, and who aboundeth in deeds of goodness and truth. In him I put my trust, and unto his holy and glorious name I utter praises. May it be thy will to open my heart unto thy Law, and to fulfil the wishes of my heart and of the hearts of all thy people Israel for good, for life, and for peace.

On Festivals the following is said:—

יְהוָה ׀ יְהוָה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וֶאֱמֶת׃
נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה׃

(*to be said three times.*)

רִבּוֹן הָעוֹלָם. מַלֵּא מִשְׁאֲלוֹת לִבִּי לְטוֹבָה. וְהָפֵק רְצוֹנִי
וְתֵן שְׁאֵלָתִי לִי עַבְדְּךָ (פ׳ בֶּן פ׳) אֲמָתְךָ (פ׳ בַּת פ׳) וְזַכְּנִי
(וְאֶת־אִשְׁתִּי) (וְאֶת־בַּעֲלִי) (וּבָנַי וּבְנוֹתַי) לַעֲשׂוֹת רְצוֹנְךָ
בְּלֵבָב שָׁלֵם. וּמַלְּטֵנִי מִיֵּצֶר הָרָע. וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ.
וְזַכֵּנוּ כְּדֵי שֶׁתִּשְׁרֶה שְׁכִינָתְךָ עָלֵינוּ. וְהוֹפַע עָלֵינוּ רוּחַ חָכְמָה
וּבִינָה רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת יְיָ. וְכֵן יְהִי רָצוֹן
מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁאָוְכֶה לַעֲשׂוֹת מַעֲשִׂים
טוֹבִים בְּעֵינֶיךָ. וְלָלֶכֶת בְּדַרְכֵי יְשָׁרִים לְפָנֶיךָ. וְקָדְשֵׁנוּ
בְּמִצְוֹתֶיךָ כְּדֵי שֶׁנְּזָכֶה לְחַיִּים טוֹבִים וַאֲרֻכִּים לִחְיֵי הָעוֹלָם
הַבָּא. וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים וּמִשָּׁעוֹת רָעוֹת הַמִּתְרַגְּשׁוֹת
לָבֹא לָעוֹלָם. וְהַבּוֹטֵחַ בְּיָ חֶסֶד יְסוֹבְבֶנּוּ. אָמֵן׃

יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי׃

וַאֲנִי תְּפִלָּתִי לְךָ יְיָ עֵת רָצוֹן אֱלֹהִים בְּרָב־חַסְדֶּךָ עֲנֵנִי
בֶּאֱמֶת יִשְׁעֶךָ׃

(*This verse is said three times*)

On Festivals the following is said:—

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin. (*To be said three times.*)

Lord of the universe, fulfil the wishes of my heart for good; grant my desire, give me my request, even unto me, thy servant, —— the son of —— (thy maid servant —— the daughter of ——), and make me worthy (together with my wife,) (my husband,) (my children,) to do thy will with a perfect heart; and deliver me from the evil inclination. O grant our portion in thy Law; make us worthy to have thy divine presence abiding with us; vouchsafe unto us the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord. So also may it be thy will, O Lord our God and God of our fathers, that I may be fitted to do such deeds as are good in thy sight, and to walk in the way of the upright before thee. Sanctify us by thy commandments, that we may merit the long and blessed life of the world to come; guard us from evil deeds, and also from evil hours that visit and afflict this world. As for him who trusteth in the Lord, let lovingkindness surround him. Amen.

Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer.

And as for me, may my prayer unto thee, O Lord, be in an acceptable time; O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

(*This verse is said three times.*)

The Reader takes the Scroll of the Law, and the following is said:—

Reader and Congregation:—

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה ו אֶחָד׃

Reader and Congregation:—

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קָדוֹשׁ שְׁמוֹ׃

Reader:—

גַּדְּלוּ לַיְיָ אִתִּי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו׃

Reader and Congregation:—

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד. כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃ רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו קָדוֹשׁ הוּא׃ רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ׃

עַל הַכֹּל יִתְגַּדַּל וְיִתְקַדַּשׁ, וְיִשְׁתַּבַּח, וְיִתְפָּאַר, וְיִתְרוֹמַם, וְיִתְנַשֵּׂא׃ שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא׃ בָּעוֹלָמוֹת שֶׁבָּרָא, הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא׃ כִּרְצוֹנוֹ וְכִרְצוֹן יְרֵאָיו, וְכִרְצוֹן כָּל־בֵּית יִשְׂרָאֵל׃ צוּר הָעוֹלָמִים, אֲדוֹן כָּל־הַבְּרִיוֹת, אֱלוֹהַּ כָּל־הַנְּפָשׁוֹת׃ הַיּוֹשֵׁב בְּמֶרְחֲבֵי מָרוֹם, הַשּׁוֹכֵן בִּשְׁמֵי שְׁמֵי קֶדֶם׃ קְדֻשָּׁתוֹ עַל־הַחַיּוֹת, וּקְדֻשָּׁתוֹ עַל־כִּסֵּא הַכָּבוֹד׃ וּבְכֵן יִתְקַדַּשׁ שִׁמְךָ בָּנוּ, יְיָ

The Reader takes the Scroll of the Law, and the following is said:—

Reader and Cong.—Hear, O Israel: the Lord our God, the Lord is One.

Reader and Cong.—One is our God; great is our Lord; holy is his name.

Reader.—Magnify the Lord with me, and let us exalt his name together.

Reader and Cong.—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine, O Lord, is the kingdom, and the supremacy as head over all. Exalt ye the Lord our God, and worship at his footstool: holy is he. Exalt ye the Lord our God, and worship at his holy mount; for the Lord our God is holy.

Magnified and hallowed, praised and glorified, exalted and extolled above all be the name of the Supreme King of Kings, the Holy One, blessed be he, in the worlds which he hath created,—this world and the world to come,—in accordance with his desire, and with the desire of them that fear him, and of all the house of Israel: the Rock everlasting, the Lord of all creatures, the God of all souls, who dwelleth in the wide-extended heights, who inhabiteth the heaven of heavens of old; whose holiness is above the Chayoth and above the throne of glory. Now, therefore, thy name, O Lord our God, shall be hallowed amongst us

אֱלֹהֵינוּ, לְעֵינֵי כָּל־חָי: וְנֹאמַר לְפָנָיו שִׁיר חָדָשׁ, כַּכָּתוּב: שִׁירוּ לֵאלֹהִים, זַמְּרוּ שְׁמוֹ, סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת, בְּיָהּ שְׁמוֹ, וְעִלְּזוּ לְפָנָיו: וְנִרְאֶה עַיִן בְּעַיִן, בְּשׁוּבוֹ אֶל־נָוֵהוּ, כַּכָּתוּב: כִּי עַיִן בְּעַיִן יִרְאוּ, בְּשׁוּב יְיָ צִיּוֹן: וְנֹאמַר, וְנִגְלָה כְּבוֹד יְיָ, וְרָאוּ כָל־בָּשָׂר יַחְדָּו, כִּי פִּי יְיָ דִּבֶּר:

אַב הָרַחֲמִים, הוּא יְרַחֵם עַם עֲמוּסִים, וְיִזְכּוֹר בְּרִית אֲתָנִים, וְיַצִּיל נַפְשׁוֹתֵינוּ מִן־הַשָּׁעוֹת הָרָעוֹת, וְיִגְעַר בְּיֵצֶר הָרַע מִן הַנִּשּׁוּאִים, וְיָחֹן אוֹתָנוּ לִפְלֵיטַת עוֹלָמִים, וְיַמְלֵא מִשְׁאֲלוֹתֵינוּ, בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים:

The Scroll of the Law is placed upon the desk, and the Reader says the following:—

וַיַּעֲזֹר וְיָגֵן וְיוֹשִׁיעַ לְכֹל הַחוֹסִים בּוֹ וְנֹאמַר אָמֵן: הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ וּתְנוּ כָבוֹד לַתּוֹרָה: כֹּהֵן קָרֵב. יַעֲמוֹד

Here the Reader names the Person who is called to the Reading of the Law.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ: תּוֹרַת יְיָ תְּמִימָה מְשִׁיבַת נָפֶשׁ עֵדוּת יְיָ נֶאֱמָנָה מַחְכִּימַת פֶּתִי: פִּקּוּדֵי יְיָ יְשָׁרִים מְשַׂמְּחֵי־לֵב מִצְוַת יְיָ בָּרָה מְאִירַת עֵינָיִם: יְיָ עֹז לְעַמּוֹ יִתֵּן

in the sight of all living. Let us sing a new song before him, as it is written, Sing unto God, sing praises unto his name, extol ye him that rideth upon the heavens by his name Jah, and exult before him. And may we see him, eye to eye, when he returneth to his habitation, as it is written, For they shall see eye to eye, when the Lord returneth unto Zion. And it is said, And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.

May the Father of mercy have mercy upon a people that have been borne by him. May he remember the covenant with the patriarchs, deliver our souls from evil hours, check the evil inclination in them that have been carried by him, grant us of his grace an everlasting deliverance, and in the attribute of his goodness fulfil our desires by salvation and mercy.

The Scroll of the Law is placed upon the desk, and the Reader says the following:—

And may he help, shield and save all who trust in him, and let us say, Amen. Ascribe all of you greatness unto our God, and render honor to the Law.

Here the Reader names the Person who is called to the Reading of the Law.

Blessed be he, who in his holiness gave the Law unto his people Israel. The Law of the Lord is perfect, restoring the soul: the testimony of the Lord is faithful, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The Lord will give strength unto his people.

יְיָ וְבָרֵךְ אֶת־עַמּוֹ בַּשָּׁלוֹם: הָאֵל תָּמִים דַּרְכּוֹ
אִמְרַת יְיָ צְרוּפָה מָגֵן הוּא לְכֹל הַחוֹסִים בּוֹ:

Congregation and Reader:—

וְאַתֶּם הַדְּבֵקִים בַּיְיָ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם:

Those who are called to the Reading of the Law say the following Blessing:—

בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ:

Congregation:—

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד:

The Response of the Congregation is repeated and the Blessing continued:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר־
בָּנוּ מִכָּל־הָעַמִּים וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ. בָּרוּךְ
אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

After the Reading of a Section of the Law, the following Blessing is said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר נָתַן־
לָנוּ תּוֹרַת אֱמֶת. וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בָּרוּךְ
אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

the Lord will bless his people with peace. As for God, his way is perfect: the word of the Lord is tried: he is a shield unto all them that trust in him.

Cong. and Reader.—And ye that cleave unto the Lord your God are alive every one of you this day.

Those who are called to the Reading of the Law say the following Blessing:—

Bless ye the Lord who is to be blessed.

Cong.—Blessed be the Lord, who is to be blessed for ever and ever.

The Response of the Congregation is repeated, and the Blessing continued:—

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Law. Blessed art thou, O Lord, who givest the Law.

After the reading of a Section of the Law, the following Blessing is said:—

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, who givest the Law.

Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following after the conclusion of the last Blessing:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת. שֶׁגְּמָלַנִי כָּל־טוּב׃

The Congregation respond:—

מִי שֶׁגְּמָלְךָ כָּל־טוּב. הוּא יִגְמָלְךָ כָּל־טוּב סֶלָה׃

The following is said by the Father of a Bar-Mitzvah, when the latter has concluded the Blessing after having been called to the Reading of the Law:—

בָּרוּךְ שֶׁפְּטָרַנִי מֵעָנְשׁוֹ שֶׁל זֶה׃

After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל עַל־פִּי יְיָ בְּיַד־מֹשֶׁה׃ עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר׃ דְּרָכֶיהָ דַרְכֵי־נֹעַם וְכָל־נְתִיבֹתֶיהָ שָׁלוֹם׃ אֹרֶךְ יָמִים בִּימִינָהּ בִּשְׂמֹאלָהּ עֹשֶׁר וְכָבוֹד׃ יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר׃

Before the Lesson from the Prophets the following is said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים

Persons who have been in peril of their lives, during journeys by sea or land, in captivity or sickness, upon their deliverance or recovery say the following, after the conclusion of the last Blessing:—

Blessed art thou, O Lord our God, King of the universe, who vouchsafest benefits unto the undeserving, who hast also vouchsafed all good unto me.

The Congregation respond:—

He who hath vouchsafed all good unto thee, may he vouchsafe all good unto thee for ever.

The following is said by the Father of a Bar-Mitzvah, when the latter has concluded the Blessing after having been called to the Reading of the Law.

Blessed be he who hath freed me from the responsibility for this child.

After the Reading of the Law, the Scroll is held up, and the Congregation say the following:—

And this is the Law which Moses set before the children of Israel, according to the commandment of the Lord by the hand of Moses. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Length of days is in its right hand; in its left hand are riches and honor. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

Before the Lesson from the Prophets the following is said:—

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken

בֶּאֱמֶת: בָּרוּךְ אַתָּה יְיָ. הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ
וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק:

After the Lesson from the Prophets the following is said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. צוּר כָּל־
הָעוֹלָמִים צַדִּיק בְּכָל־הַדּוֹרוֹת הָאֵל הַנֶּאֱמָן
הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שֶׁכָּל־דְּבָרָיו
אֱמֶת וָצֶדֶק: נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים
דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא־יָשׁוּב
רֵיקָם. כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה. בָּרוּךְ
אַתָּה יְיָ. הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו:

רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲלוּבַת
נֶפֶשׁ תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ: בָּרוּךְ אַתָּה יְיָ.
מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ
וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ. בִּמְהֵרָה יָבֹא וְיָגֶל
לִבֵּנוּ. עַל־כִּסְאוֹ לֹא־יֵשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד
אֲחֵרִים אֶת־כְּבוֹדוֹ. כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לוֹ
שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ. מָגֵן דָּוִד:

in truth. Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness.

After the Lesson from the Prophets the following is said:—

Blesed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfillest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King Blessed art thou, O Lord, God, who art faithful in all thy words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. Blessed art thou, O Lord, who makest Zion joyful through her children.

Gladden us, O Lord our God, with Elijah the prophet, thy servant, and with the kingdom of the house of David, thine anointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory; for by thy holy name thou didst swear unto him, that his light should not be quenched for ever. Blessed art thou, O Lord, the Shield of David.

On Sabbaths, including the Intermediate Sabbath of Passover say:—

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־
יוֹם הַשַּׁבָּת הַזֶּה שֶׁנָּתַתָּ־לָנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה
וְלִמְנוּחָה לְכָבוֹד וּלְתִפְאֶרֶת:

עַל־הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים
אוֹתָךְ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם
וָעֶד. בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ הַשַּׁבָּת:

On the Three Festivals, as also on the Intermediate Sabbath of Tabernacles, say:—

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם (*on Sabbath add*
הַשַּׁבָּת הַזֶּה וְעַל־יוֹם)

on Passover say—	*on Pentecost say—*	*on Tabernacles say-*
חַג הַמַּצּוֹת הַזֶּה	חַג הַשָּׁבוּעוֹת הַזֶּה	חַג הַסֻּכּוֹת הַזֶּה

on the Eighth Day of Solemn Assembly say—

הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה

שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ (*on Sabbath add* לִקְדֻשָּׁה וְלִמְנוּחָה)
לְשָׂשׂוֹן וּלְשִׂמְחָה לְכָבוֹד וּלְתִפְאֶרֶת. עַל־הַכֹּל יְיָ אֱלֹהֵינוּ
אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־
חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ (*on Sabbath add* הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַזְּמַנִּים:

On Sabbaths, including the Intermediate Sabbath of Passover, say:—

For the Law, for the divine service, for the prophets, and for this Sabbath day, which thou, O Lord our God, hast given us for holiness and for rest, for honor and for glory.

For all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest the Sabbath.

On the Three Festivals, as also on the Intermediate Sabbath of Tabernacles, say:—

For the Law, for the divine service, for the prophets: *On the Sabbath;* for this Sabbath day,

On Passover say—	*On Pentecost—*	*On Tabernacles—*
and for this day of the Feast of Unleavened Bread.	and for this day of the Feast of Weeks.	and for this day of the Feast of Tabernacles.

On the Eighth Day of Solemn Assembly: and for this Eighth-day feast of Solemn Assembly,
which thou, O Lord our God, hast given us (*on Sabbath add,* for holiness and for rest,) for joy and gladness, for honor and glory,—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest (*on Sabbath add,* the Sabbath) Israel and the Festivals.

On the New Year say:—

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם (*on Sabbath add* הַשַּׁבָּת הַזֶּה וְעַל יוֹם) הַזִּכָּרוֹן הַזֶּה שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ (*on Sabbath add* לִקְדֻשָּׁה וְלִמְנוּחָה) לְכָבוֹד וּלְתִפְאָרֶת. עַל־הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד. וּדְבָרְךָ אֱמֶת וְקַיָּם לָעַד. בָּרוּךְ אַתָּה יְיָ. מֶלֶךְ עַל־כָּל־הָאָרֶץ. מְקַדֵּשׁ (*on Sabbath add* הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַזִּכָּרוֹן:

On the Day of Atonement say:—

עַל־הַתּוֹרָה וְעַל־הָעֲבוֹדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם (on Sabbath add הַשַּׁבָּת הַזֶּה וְעַל־יוֹם) הַכִּפּוּרִים הַזֶּה שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ (on Sabbath add לִקְדֻשָּׁה וְלִמְנוּחָה) לִסְלִיחָה וְלִמְחִילָה וּלְכַפָּרָה. לְכָבוֹד וּלְתִפְאָרֶת. עַל־הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד. וּדְבָרְךָ אֱמֶת וְקַיָּם לָעַד. בָּרוּךְ אַתָּה יְיָ. מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל. וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה. מֶלֶךְ עַל־כָּל־הָאָרֶץ מְקַדֵּשׁ (on Sabbath add הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:

The following three paragraphs are not said on Festivals occurring on Week-days.

יְקוּם פֻּרְקָן מִן־שְׁמַיָּא חִנָּא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי אֲרִיכֵי וּמְזוֹנֵי רְוִיחֵי וְסַיְעְתָּא דִי־שְׁמַיָּא וּבַרְיוּת

On the New Year say:—

For the Law, for the divine service, for the prophets (*on Sabbath add,* and for this Sabbath Day), and for this Day of Memorial, which thou, O Lord our God, hast given us (*on Sabbath add,* for holiness and for rest) for honor and glory—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever: thy word is true and endureth for ever. Blessed art thou, O Lord, King over the whole earth, who sanctifiest (*on Sabbath add,* the Sabbath) Israel and the Day of Memorial.

On the Day of Atonement say:—

For the Law, for the divine service, for the prophets (*on Sabbath add,* for this Sabbath day), and for this Day of Atonement, which thou, O Lord our God, hast given us (*on Sabbath add,* for holiness and for rest) for forgiveness, pardon and atonement, for honor and for glory—for all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever: thy word is true and endureth for ever. Blessed art thou, O Lord, thou King, who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, and makest our trespasses to pass away year by year; King over the whole earth, who sanctifiest (*on Sabbath add,* the Sabbath) Israel and the Day of Atonement

The following three paragraphs are not said on Festivals occurring on Week-days.

May salvation from heaven, with grace, lovingkindness, mercy, long life, ample sustenance, heavenly aid,

גּוּפָא וּנְהוֹרָא מַעַלְיָא. זַרְעָא חַיָּא וְקַיָּמָא זַרְעָא
דִּי לָא־יִפְסֻק וְדִי לָא־יִבְטֻל מִפִּתְגָּמֵי אוֹרַיְתָא.
לְמָרָנָן וְרַבָּנָן חֲבוּרָתָא קַדִּישָׁתָא דִּי בְּאַרְעָא דִּי־
יִשְׂרָאֵל דִּי בְּבָבֶל וְדִי בְּכָל אַרְעָת גַּלְיָתָנָא. לְרֵישֵׁי
כַלֵּי וּלְרֵישֵׁי גַלְוָתָא וּלְרֵישֵׁי מְתִיבָתָא וּלְדַיָּנֵי דִּי־
בָבָא. לְכָל־תַּלְמִידֵיהוֹן וּלְכָל־תַּלְמִידֵי תַלְמִידֵיהוֹן
וּלְכָל־מָן דִּי עָסְקִין בְּאוֹרַיְתָא. מַלְכָּא דִּי־עָלְמָא
יְבָרֵךְ יָתְהוֹן יְפִישׁ חַיֵּיהוֹן וְיַשְׂגֵּא יוֹמֵיהוֹן וְיִתֵּן
אַרְכָה לִשְׁנֵיהוֹן. וְיִתְפָּרְקוּן וְיִשְׁתֵּיזְבוּן מִן כָּל־
עָקָא וּמִן כָּל־מַרְעִין בִּישִׁין. מָרָן דִּי בִשְׁמַיָּא יְהֵא
בְסַעְדְּהוֹן כָּל־זְמַן וְעִדָּן. וְנֹאמַר אָמֵן:

The following two paragraphs are only said when Service is held with a Congregation.

יְקוּם פָּרְקָן מִן־שְׁמַיָּא חִנָּא וְחִסְדָּא וְרַחֲמֵי וְחַיֵּי
אֲרִיכֵי וּמְזוֹנֵי רְוִיחֵי וְסַיַּעְתָּא דִּי־שְׁמַיָּא וּבַרְיוּת
גּוּפָא וּנְהוֹרָא מַעַלְיָא. זַרְעָא חַיָּא וְקַיָּמָא זַרְעָא דִּי
לָא־יִפְסֻק וְדִי לָא־יִבְטֻל מִפִּתְגָּמֵי אוֹרַיְתָא. לְכָל־

health of body, a higher enlightenment, and a living and abiding offspring, that will not break with, nor neglect any of the words of the Law, be vouchsafed unto the teachers and rabbins of the holy community, who are in the land of Israel, and in the land of Babylon, and in all the lands of our dispersion; unto the heads of the academies, the chiefs of the captivity, the heads of the colleges, and the judges in the gates; unto all their disciples, unto all the disciples of their disciples, and unto all who occupy themselves with the study of the Law. May the King of the universe bless them, prolong their lives, increase their days, and add to their years, and may they be saved and delivered from every trouble and mishap. May the Lord of heaven be their help at all times and seasons; and let us say, Amen.

The following two paragraphs are only said when Service is held with a Congregation.

May salvation from heaven, with grace, lovingkindness, mercy, long life, ample sustenance, heavenly aid, health of body, a higher enlightenment, and a living and abiding offspring, that will not break with nor neglect any of the words of the Law, be vouch-

קַדִּישָׁא דְּאַתְרְבֵי עִם וְעִירְיָא טַפְלָא
וְנָשָׁיָא. מַלְכָּא דִּי־עָלְמָא יְבָרֵךְ יָתְכוֹן וְיִפֵּישׁ חַיֵּיכוֹן
וְיַשְׁגֵּא יוֹמֵיכוֹן וְיִתֵּן אַרְכָּה לִשְׁנֵיכוֹן. וְיִתְפָּרְקוֹן
וְתִשְׁתֵּיזְבוּן מִן כָּל־עָקָא וּמִן כָּל־מַרְעִין בִּישִׁין. מָרָן
דִּי בִשְׁמַיָּא יְהֵא בְּסַעְדְּכוֹן כָּל־זְמַן וְעִדָּן. וְנֹאמַר אָמֵן:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב הוּא
יְבָרֵךְ אֶת־כָּל־הַקָּהָל הַקָּדוֹשׁ הַזֶּה עִם כָּל־קְהִלּוֹת
הַקֹּדֶשׁ. הֵם וּנְשֵׁיהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל אֲשֶׁר
לָהֶם. וּמִי שֶׁמִּיַּחֲדִים בָּתֵּי כְנֵסִיּוֹת לִתְפִלָּה. וּמִי
שֶׁבָּאִים בְּתוֹכָם לְהִתְפַּלֵּל. וּמִי שֶׁנּוֹתְנִים נֵר לַמָּאוֹר
וְיַיִן לְקִדּוּשׁ וּלְהַבְדָּלָה וּפַת לְאוֹרְחִים וּצְדָקָה
לָעֲנִיִּים. וְכָל־מִי שֶׁעוֹסְקִים בְּצָרְכֵי צִבּוּר בֶּאֱמוּנָה.
הַקָּדוֹשׁ בָּרוּךְ הוּא יְשַׁלֵּם שְׂכָרָם וְיָסִיר מֵהֶם כָּל־
מַחֲלָה וְיִרְפָּא לְכָל־גּוּפָם וְיִסְלַח לְכָל־עֲוֹנָם.
וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם עִם
כָּל־יִשְׂרָאֵל אֲחֵיהֶם. וְנֹאמַר אָמֵן:

safed unto all this holy congregation, great and small, children and women. May the King of the universe bless you, prolong your lives, increase your days and add to your years, and may you be saved and delivered from every trouble and mishap. May the Lord of heaven be your help at all times and seasons; and let us say, Amen.

May he who blessed our fathers, Abraham, Isaac and Jacob, bless all this holy congregation, together with all other holy congregations: them, their wives, their sons and daughters, and all that belong to them; those also who unite to form Synagogues for prayer, and those who enter therein to pray; those who give the lamps for lighting, and wine for Kiddush and Habdalah, bread to the wayfarers, and charity to the poor, and all such as occupy themselves in faithfulness with the wants of the congregation. May the Holy One, blessed be he, give them their recompense; may he remove from them all sickness, heal all their body, forgive all their iniquity, and send blessing and prosperity upon all the work of their hands, as well as upon all Israel, their brethren; and let us say, Amen.

The Reader takes the Scroll of the Law, and says the following Prayer for the Government.

הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים וּמֶמְשָׁלָה לַנְּסִיכִים.
מַלְכוּתוֹ מַלְכוּת כָּל־עוֹלָמִים. הַפּוֹצֶה אֶת־
דָּוִד עַבְדּוֹ מֵחֶרֶב רָעָה. הַנּוֹתֵן בַּיָּם דֶּרֶךְ
וּבְמַיִם עַזִּים נְתִיבָה. הוּא יְבָרֵךְ וְיִשְׁמוֹר
וְיִנְצוֹר וְיַעֲזוֹר וִירוֹמֵם וְיַגְדֵּל וְינַשֵּׂא לְמַעֲלָה

אֶת כָּל־שָׂרֵי הַמְּדִינוֹת הָאֵלּוּ

מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יִשְׁמְרֵם וְיַחֲיֵם
וּמִכָּל צָרָה וָנֶזֶק יַצִּילֵם: מֶלֶךְ מַלְכֵי הַמְּלָכִים
בְּרַחֲמָיו יָרִים וְיַגְבִּיהַ כּוֹכַב מַעֲרַכְתָּם וַיַּאֲרִיכוּ
יָמִים עַל מֶמְשַׁלְתָּם: מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו
יִתֵּן בְּלִבָּם וּבְלֵב כָּל־יוֹעֲצֵיהֶם וְשָׂרֵיהֶם רַחֲמָנוּת
לַעֲשׂוֹת טוֹבָה עִמָּנוּ וְעִם כָּל יִשְׂרָאֵל אַחֵינוּ:
בִּימֵיהֶם וּבְיָמֵינוּ תִּוָּשַׁע יְהוּדָה וְיִשְׂרָאֵל יִשְׁכֹּן
לָבֶטַח וּבָא לְצִיּוֹן גּוֹאֵל. וְכֵן יְהִי רָצוֹן. וְנֹאמַר אָמֵן:

On the Sabbath preceding New Moon the following is said:—

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
שֶׁתְּחַדֵּשׁ עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.

The Reader takes the Scroll of the Law, and says the following Prayer for the Government.

He who giveth salvation unto kings and dominion unto princes, whose kingdom is an everlasting kingdom, who delivered his servant David from the hurtful sword, who maketh a way in the sea and a path in the mighty waters,—may he bless, guard, protect, and help, exalt, magnify, and highly aggrandize

THE CONSTITUTED OFFICERS OF THIS GOVERNMENT.

May the Supreme King of Kings in his mercy preserve them in life and deliver them from all trouble and hurt. May the Supreme King of Kings in his mercy exalt them and raise them on high, and grant them a long and prosperous rule. May the Supreme King of Kings in his mercy inspire them and all their counsellors and officers with benevolence toward us, and all Israel our brethren. In their days and in ours may Judah be saved and Israel dwell securely; and, may the redeemer come unto Zion. O that this may be his will, and let us say, Amen.

On the Sabbath preceding New Moon the following is said:—

May it be thy will, O Lord our God and God of our fathers, to renew unto us this coming month for good and for blessing.

וְתִתֶּן־לָנוּ חַיִּים אֲרֻכִּים חַיִּים שֶׁל־שָׁלוֹם חַיִּים שֶׁל־טוֹבָה חַיִּים שֶׁל־בְּרָכָה חַיִּים שֶׁל פַּרְנָסָה. חַיִּים שֶׁל־חִלּוּץ עֲצָמוֹת. חַיִּים שֶׁיֵּשׁ בָּהֶם יִרְאַת שָׁמַיִם וְיִרְאַת חֵטְא חַיִּים שֶׁאֵין בָּהֶם בּוּשָׁה וּכְלִימָה. חַיִּים שֶׁל עֹשֶׁר וְכָבוֹד. חַיִּים שֶׁתְּהִי בָּנוּ אַהֲבַת תּוֹרָה וְיִרְאַת שָׁמַיִם. חַיִּים שֶׁיְּמַלְּאוּ מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה. אָמֵן סֶלָה:

Reader:—

מִי שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ וְגָאַל אוֹתָם מֵעַבְדוּת לְחֵרוּת. הוּא יִגְאַל אוֹתָנוּ בְּקָרוֹב וִיקַבֵּץ נִדָּחֵינוּ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. חֲבֵרִים כָּל־יִשְׂרָאֵל. וְנֹאמַר אָמֵן:

רֹאשׁ חֹדֶשׁ (*naming the month*) יִהְיֶה בְּיוֹם (*naming the day or days*) הַבָּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה:

Congregation and Reader:—

יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא עָלֵינוּ וְעַל כָּל־עַמּוֹ בֵּית יִשְׂרָאֵל לְחַיִּים וּלְשָׁלוֹם. לְשָׂשׂוֹן וּלְשִׂמְחָה. לִישׁוּעָה וּלְנֶחָמָה. וְנֹאמַר אָמֵן:

O grant us long life, a life of peace, of good, of blessing, of sustenance, of bodily vigor, a life marked by the fear of Heaven and the dread of sin, a life free from shame and reproach, a life of prosperity and honor, a life in which the love of the Law and the fear of Heaven shall cleave to us, a life in which the desires of our heart shall be fulfilled for good. Amen. (Selah.)

Reader.—He who wrought miracles for our fathers, and redeemed them from slavery unto freedom, may he speedily redeem us, and gather our exiles from the four corners of the earth, even all Israel united in fellowship; and let us say, Amen.

The New Moon of (*naming the month*) will be on (*naming the day or days*). May it come to us and to all Israel for good.

Cong. and Reader.—May the Holy One, blessed be he, renew it unto us and unto all his people, the house of Israel, for life and peace, for gladness and joy, for salvation and consolation; and let us say, Amen.

In many Congregations the following is said only on the Sabbaths preceding Pentecost and the Fast of the Ninth of Ab:—

אַב הָרַחֲמִים שׁוֹכֵן מְרוֹמִים בְּרַחֲמָיו הָעֲצוּמִים. הוּא יִפְקוֹד בְּרַחֲמִים הַחֲסִידִים וְהַיְשָׁרִים וְהַתְּמִימִים. קְהִלּוֹת הַקְּדֵשׁ שֶׁמָּסְרוּ נַפְשָׁם עַל קִדֻּשַׁת הַשֵּׁם. הַנֶּאֱהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרָדוּ. מִנְּשָׁרִים קַלּוּ וּמֵאֲרָיוֹת גָּבְרוּ: לַעֲשׂוֹת רְצוֹן קוֹנָם וְחֵפֶץ צוּרָם: יְזַכֵּרֵם אֱלֹהֵינוּ לְטוֹבָה עִם שְׁאָר צַדִּיקֵי עוֹלָם. וְיִנָּקֵם נִקְמַת דַּם עֲבָדָיו הַשָּׁפוּךְ: כַּכָּתוּב בְּתוֹרַת מֹשֶׁה אִישׁ הָאֱלֹהִים. הַרְנִינוּ גוֹיִם עַמּוֹ כִּי דַם־עֲבָדָיו יִקּוֹם. וְנָקָם יָשִׁיב לְצָרָיו וְכִפֶּר אַדְמָתוֹ עַמּוֹ: וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר. וְנִקֵּיתִי דָמָם לֹא נִקֵּיתִי. וַיְיָ שֹׁכֵן בְּצִיּוֹן: וּבְכִתְבֵי הַקֹּדֶשׁ נֶאֱמַר. לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה אֱלֹהֵיהֶם: יִוָּדַע בַּגּוֹיִם לְעֵינֵינוּ נִקְמַת דַּם עֲבָדֶיךָ הַשָּׁפוּךְ: וְאוֹמֵר כִּי דוֹרֵשׁ דָּמִים אוֹתָם זָכָר לֹא שָׁכַח צַעֲקַת עֲנָיִים: וְאוֹמֵר יָדִין בַּגּוֹיִם מָלֵא גְוִיּוֹת מָחַץ רֹאשׁ עַל אֶרֶץ רַבָּה: מִנַּחַל בַּדֶּרֶךְ יִשְׁתֶּה עַל כֵּן יָרִים רֹאשׁ:

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה:
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:
קמ״ה תְּהִלָּה לְדָוִד.
אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:

In many Congregations the following is said only on the Sabbaths preceding Pentecost and the Fast of the Ninth of Ab:—

May the Father of mercies, who dwelleth on high in his mighty compassion, remember those loving, upright and blameless ones, the holy congregations, who laid down their lives for the sanctification of the divine name, who were lovely and pleasant in their lives, and in their death were not divided; swifter than eagles, stronger than lions to do the will of their Master and the desire of their Rock. May our God remember them for good with the other righteous of the world, and avenge the blood of his servants which hath been shed; as it is written in the Law of Moses, the man of God, Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will make atonement for his land and for his people. And by the hands of thy servants, the prophets, it is written saying, I will cleanse their blood that I have not yet cleansed: for the Lord dwelleth in Zion. And in the Holy Writings it is said, Wherefore should the nations say, Where is their God? Let there be made known among the nations in our sight the revenging of the blood of thy servants which hath been shed. And it is said, For he that maketh inquisition for blood remembereth them; he forgetteth not the cry of the humble. And it is further said, He judgeth among the nations; the land is full of corpses: he smiteth the head over a wide land. He drinketh of the brook in the way: therefore shall he lift up the head.

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

בְּכָל־יוֹם אֲבָרְכֶךָּ וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד׃
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ׃
הֲדַר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה׃
וֶעֱזוּז נוֹרְאֹתֶיךָ יֹאמֵרוּ וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה׃
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃
חַנּוּן וְרַחוּם יְהוָה אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃
טוֹב־יְהוָה לַכֹּל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו׃
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ יְבָרְכוּכָה׃
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ׃
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר׃
סוֹמֵךְ יְהוָה לְכָל הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים׃
עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ. וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃
פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃
צַדִּיק יְהוָה בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו׃

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand and satisfiest every living thing with favor.

The Lord is righteous in all his ways, and loving in all his works.

קָרוֹב יְהוָה לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ
בֶּאֱמֶת׃
רְצוֹן־יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם׃
שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהֲבָיו וְאֵת כָּל־הָרְשָׁעִים
יַשְׁמִיד׃
תְּהִלַּת יְהוָה יְדַבֶּר־פִּי וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם
קָדְשׁוֹ לְעוֹלָם וָעֶד׃
וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ׃

On returning the Scroll of the Law to the Ark the Reader says:—

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ.

Congregation:—

הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃ וַיָּרֶם קֶרֶן לְעַמּוֹ
תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ.
הַלְלוּיָהּ׃

On Sabbaths and on Festivals occurring on Sabbaths say:—

תהלים כ׳ט

מִזְמוֹר לְדָוִד. הָבוּ לַיְיָ בְּנֵי אֵלִים הָבוּ לַיְיָ כָּבוֹד
וָעֹז׃ הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ הִשְׁתַּחֲוּוּ לַיְיָ בְּהַדְרַת
קֹדֶשׁ׃ קוֹל יְיָ עַל הַמָּיִם אֵל־הַכָּבוֹד הִרְעִים יְיָ

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

The Lord guardeth all them that love him: but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord: and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

On returning the Scroll of the Law to the Ark the Reader says:—

Let them praise the name of the Lord: for his name alone is exalted:

Congregation—His grandeur is above the earth and heaven: and he hath lifted up a horn for his people, to the praise of all his loving ones, even of the children of Israel, the people near unto him. Praise ye the Lord.

On Sabbaths and on Festivals occurring on Sabbaths say:—

Psalm xxix.

A Psalm of David. Give unto the Lord, O ye children of the mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth, even the Lord upon the great waters.

עַל־מַיִם רַבִּים: קוֹל־יְיָ בַּכֹּחַ קוֹל יְיָ בְּהָדָר: קוֹל
יְיָ שֹׁבֵר אֲרָזִים וַיְשַׁבֵּר יְיָ אֶת־אַרְזֵי הַלְּבָנוֹן:
וַיַּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן־רְאֵמִים:
קוֹל־יְיָ חֹצֵב לַהֲבוֹת אֵשׁ: קוֹל יְיָ יָחִיל מִדְבָּר
יָחִיל יְיָ מִדְבַּר קָדֵשׁ: קוֹל יְיָ יְחוֹלֵל אַיָּלוֹת וַיֶּחֱשֹׂף
יְעָרוֹת וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד: יְיָ לַמַּבּוּל יָשָׁב
וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם: יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ
אֶת־עַמּוֹ בַשָּׁלוֹם:

On Festivals occurring on Week-days say:—

תהלים כ׳ד

לְדָוִד מִזְמוֹר. לַיְיָ הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיֹשְׁבֵי
בָהּ: כִּי־הוּא עַל־יַמִּים יְסָדָהּ וְעַל־נְהָרוֹת יְכוֹנְנֶהָ:
מִי־יַעֲלֶה בְהַר יְיָ וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ: נְקִי
כַפַּיִם וּבַר לֵבָב אֲשֶׁר לֹא נָשָׂא לַשָּׁוְא נַפְשִׁי וְלֹא
נִשְׁבַּע לְמִרְמָה: יִשָּׂא בְרָכָה מֵאֵת יְיָ וּצְדָקָה
מֵאֱלֹהֵי יִשְׁעוֹ: זֶה דּוֹר דֹּרְשָׁו מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב
סֶלָה: שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם
וְיָבוֹא מֶלֶךְ הַכָּבוֹד: מִי זֶה מֶלֶךְ הַכָּבוֹד יְיָ עִזּוּז
וְגִבּוֹר יְיָ גִּבּוֹר מִלְחָמָה: שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם

The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young wild-ox. The voice of the Lord cleaveth flames of fire; the voice of the Lord maketh the wilderness to tremble; the Lord maketh tremble the wilderness of Kadesh. The voice of the Lord maketh the hinds to travail, and strippeth the forests bare: and in his temple everything saith, Glory. The Lord sat as king at the flood; yea, the Lord sitteth as king for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.

On Festivals occurring on Week-days say:—

Psalm xxiv.

A Psalm of David. The earth is the Lord's, and the fulness thereof: the world, and they that dwell therein. For it is he that hath founded it upon the seas, and established it upon the floods. Who may ascend the mountain of the Lord? And who may stand in his holy place? He that hath clean hands and a pure heart; who hath not set his desire upon vanity, and hath not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek after him, that seek thy face (O God of) Jacob! (Selah.) Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your

וּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבֹא מֶלֶךְ הַכָּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד יְיָ צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד סֶלָה:

While the Scroll of the Law is being placed in the Ark, the following to כְּקֶדֶם *is said:—*

וּבְנֻחֹה יֹאמַר שׁוּבָה יְיָ רִבְבוֹת אַלְפֵי יִשְׂרָאֵל: קוּמָה | יְיָ לִמְנוּחָתֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ: כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ: בַּעֲבוּר דָּוִד עַבְדֶּךָ אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ: כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל־תַּעֲזֹבוּ: עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר: דְּרָכֶיהָ דַרְכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם: הֲשִׁיבֵנוּ יְיָ אֵלֶיךָ וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְּי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּי־קֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּי־אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.)

While the Scroll of the Law is being placed in the Ark, the following to "as of old" is said:

And when it rested, he said, Return, O Lord, unto the ten thousands of the thousands of Israel. Arise, O Lord, unto thy resting place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones shout for joy. For the sake of David thy servant, turn not away the face of thine anointed. For I give you good doctrine; forsake ye not my Law. It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Turn thou us unto thee, O Lord, and we shall return: renew our days as of old.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

תפלת מוסף לשבת:

For the Additional Service on the Intermediate Sabbath of a Festival see Service for the Festivals.

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ.
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל. וְזוֹכֵר
חַסְדֵי אָבוֹת, וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ, בְּאַהֲבָה:

On the Sabbath of Penitence say:—

זָכְרֵנוּ לַחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים. וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יְיָ.
מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים
אַתָּה, רַב לְהוֹשִׁיעַ.

From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:

For the Additional Service on the Intermediate Sabbath of a Festival see Service for the Festivals.

The following prayer (Amidah) to "as in ancient years," p. 237, is said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

On the Sabbath of Penitence say:—

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Sabbath after the Eighth Day of Solemn Assembly until the First day of Passover say:—

Thou causest the wind to blow and the rain to fall.

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ, בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה, וּמַצְמִיחַ יְשׁוּעָה.

On the Sabbath of Penitence say:—

מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַמֵּתִים:*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ:

When the Reader repeats the Amidah, the following קְדוּשָּׁה *is said.*

* *Reader.* נַעֲרִיצְךָ וְנַקְדִּישְׁךָ כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ. כַּכָּתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל זֶה וְאָמַר.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

On the Sabbath of Penitence say:—

Who is like unto thee, Father of mercy, who in mercy remembrest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.*

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence, conclude the Blessing thus:—

the holy King.

When the Reader repeats the Amidah, the following is added to "holy God," p. 229.

* *Reader.*—We will reverence and sanctify thee according to the mystic utterance of the holy Seraphim, who hallow thy name in the sanctuary, as it is written by the hand of thy prophet, And they called one unto the other and said,

Cong. קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ צְבָאוֹת. מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

Reader, כְּבוֹדוֹ מָלֵא עוֹלָם מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה אַיֵּה מְקוֹם כְּבוֹדוֹ. לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

Cong. בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

Reader, מִמְּקוֹמוֹ הוּא יִפֶן בְּרַחֲמִים וְיָחוֹן עַם הַמְיַחֲדִים שְׁמוֹ עֶרֶב וָבֹקֶר בְּכָל יוֹם תָּמִיד פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים.

Cong. שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Reader. אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מַלְכֵּנוּ הוּא מוֹשִׁיעֵנוּ. וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָּל־חַי לִהְיוֹת לָכֶם לֵאלֹהִים:

Cong. אֲנִי יְיָ אֱלֹהֵיכֶם:

Reader. וּבִדְבָרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר.

Cong. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

Reader, לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ. וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—His glory filleth the universe: his ministering angels ask one another, Where is the place of his glory? Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—From his place may he turn in mercy and be gracious unto a people who, evening and morning, twice every day, proclaim with constancy the unity of his name, saying in love, Hear—

Cong.—Hear, O Israel: the Lord our God, the Lord is One.

Reader.—One is our God; he is our Father; he is our King; he is our Saviour; and he of his mercy will let us hear a second time, in the presence of all living (his promise), "To be to you for a God."

Cong.—"I am the Lord your God."

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from

יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ:

תִּכַּנְתָּ שַׁבָּת רָצִיתָ קָרְבְּנוֹתֶיהָ. צִוִּיתָ פְּרוּשֶׁיהָ עִם סִדּוּרֵי נְסָכֶיהָ. מְעַנֶּגְיהָ לְעוֹלָם כָּבוֹד יְנָחֲלוּ. טוֹעֲמֶיהָ חַיִּים זָכוּ. וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְּדֻלָּה בָּחָרוּ. אָז מִסִּינַי נִצְטַוּוּ עָלֶיהָ. וַתְּצַוֵּנוּ יְיָ אֱלֹהֵינוּ לְהַקְרִיב

On Sabbath and New Moon.

אַתָּה בָּצַרְתָּ עוֹלָמְךָ מִקֶּדֶם. כִּלִּיתָ מְלַאכְתְּךָ בְּיוֹם הַשְּׁבִיעִי. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת. וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ. וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה שַׁבָּתוֹת לִמְנוּחָה וְרָאשֵׁי חֳדָשִׁים לְכַפָּרָה: וּלְפִי שֶׁחָטָאנוּ לְפָנֶיךָ אֲנַחְנוּ וַאֲבוֹתֵינוּ חָרְבָה עִירֵנוּ וְשָׁמֵם בֵּית מִקְדָּשֵׁנוּ וְנָלָה וְקָרֵנוּ וְנָסַל כְּבוֹד מִבֵּית חַיֵּינוּ.

our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the last Blessing thus:—

the holy King.

Thou didst institute the Sabbath, and didst accept its offerings; thou didst command its special obligations with the order of its drink offerings. They that find delight in it shall inherit glory for everlasting; they that taste it are worthy of life; while such as love its teachings have chosen true greatness. Already from Sinai they were commanded concerning it; and thou hast also commanded us, O Lord our God,

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On Sabbath and New Moon.

Thou didst form thy world from of old; thou hadst finished thy work on the seventh day; thou hast loved us and taken pleasure in us, hast exalted us above all tongues, hast sanctified us by thy commandments, hast brought us near, O our King unto thy service, and called us by thy great and holy name. Thou, O Lord our God, also gavest us in love Sabbaths for rest and New Moons for atonement. But because we sinned against thee, both we and our fathers, our city hath been laid waste, our sanctuary is desolate, our splendor hath gone into exile, and the glory hath been removed from the

בָּהּ קָרְבַּן מוּסַף שַׁבָּת כָּרָאוּי: יְהִי רָצוֹן
מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ
בְשִׂמְחָה לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ. וְשָׁם
נַעֲשֶׂה לְפָנֶיךָ אֶת־קָרְבְּנוֹת חוֹבוֹתֵינוּ.
תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם. וְאֶת־
מוּסַף יוֹם הַשַּׁבָּת הַזֶּה נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ
בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ כְּמוֹ שֶׁכָּתַבְתָּ

On Sabbath and New Moon.

וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית
בְּחִירָתֶךָ בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ
עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ: יְהִי רָצוֹן
מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתַּעֲלֵנוּ
בְשִׂמְחָה לְאַרְצֵנוּ וְתִטָּעֵנוּ בִּגְבוּלֵנוּ. וְשָׁם נַעֲשֶׂה
לְפָנֶיךָ אֶת־קָרְבְּנוֹת חוֹבוֹתֵינוּ תְּמִידִים כְּסִדְרָם
וּמוּסָפִים כְּהִלְכָתָם. וְאֶת־מוּסְפֵי יוֹם הַשַּׁבָּת הַזֶּה
וְיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ
בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ. כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ

to bring thereon the additional offering of the Sabbath as is meet. May it be thy will, O Lord our God and God of our fathers, to lead us up in joy unto our land, and to plant us within our borders, where we will prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offering of this Sabbath day we will prepare and offer up unto thee in love, according to the precept of thy

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On Sabbath and New Moon.

house of our life, so that we are not able to perform our obligations in thy chosen house, in that great and holy house which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, to lead us up in joy unto our land, and to plant us within our borders, where we will prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offerings of this Sabbath day and of this New Moon we will prepare and offer up unto thee in love, according to the precept of thy will, as thou hast

עָלֵינוּ בְּתוֹרָתְךָ עַל־יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי
כְּבוֹדֶךָ כָּאָמוּר: וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים
בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת
מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ: עֹלַת שַׁבַּת
בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ:

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי
עֹנֶג. עַם מְקַדְּשֵׁי שְׁבִיעִי כֻּלָּם יִשְׂבְּעוּ

On Sabbath and New Moon.

בְּתוֹרָתְךָ עַל־יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְּבוֹדֶךָ
כָּאָמוּר: וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה
תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן
וְנִסְכּוֹ: עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ:

וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַיְיָ פָּרִים בְּנֵי־
בָקָר שְׁנַיִם וְאַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה
תְּמִימִם: וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדָבָר. שְׁלֹשָׁה
עֶשְׂרֹנִים לַפָּר וּשְׁנֵי עֶשְׂרֹנִים לָאַיִל וְעִשָּׂרוֹן לַכֶּבֶשׂ
יַיִן כְּנִסְכּוֹ וְשָׂעִיר לְכַפֵּר וּשְׁנֵי תְמִידִים כְּהִלְכָתָם:

will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

And on the Sabbath day two he-lambs of the first year, without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.

They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them

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On Sabbath and New Moon.

prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said: And on the Sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks and one ram, seven he-lambs of the first year without blemish. And their meal offering and their drink offerings as hath been ordained, three tenth parts of an ephah for each bullock, and two tenth parts for the ram, and one tenth part for each lamb, with wine according to the drink offering thereof, and a he-goat wherewith to make atonement, and the two continual offerings according to their enactment.

וְיִתְעַנְּגוּ מִטּוּבֶךָ. וְהַשְׁבִּיעֵנוּ רְצִיתֶךָ וְקַדְּשֵׁתְנוּ. חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. רְצֵה בִמְנוּחָתֵנוּ קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ. וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ

On Sabbath and New Moon.

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג. עַם מְקַדְּשֵׁי שְׁבִיעִי כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ. וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ. חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. רְצֵה בִמְנוּחָתֵנוּ וְחַדֵּשׁ עָלֵינוּ בְּיוֹם הַשַּׁבָּת הַזֶּה אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה. לְשָׂשׂוֹן וּלְשִׂמְחָה. לִישׁוּעָה וּלְנֶחָמָה. לְפַרְנָסָה וּלְכַלְכָּלָה. לְחַיִּים וּלְשָׁלוֹם. לִמְחִילַת חֵטְא וּלְסִלִּיחַת עָוֹן (*during Leap Year* וּלְכַפָּרַת

shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let

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On Sabbath and New Moon.

They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest, and on this Sabbath day renew this New Moon unto us for good and for blessing, for joy and for gladness, for salvation and comfort, for sustenance and maintenance, for life and peace, for pardon of sin and forgiveness of iniquity (*during Leap Year*:—

בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ. וְיָנוּחוּ בָהּ
יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ.
מְקַדֵּשׁ הַשַּׁבָּת:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם.
וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי
יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

On Sabbath and New Moon.

פְּשַׁע: כִּי בְעַמְּךָ יִשְׂרָאֵל בְּחַרְתָּ מִכָּל־הָאֻמּוֹת.
וְשַׁבַּת קָדְשֶׁךָ לָהֶם הוֹדַעְתָּ וְחֻקֵּי רָאשֵׁי חֳדָשִׁים
לָהֶם קָבָעְתָּ: בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ הַשַּׁבָּת
וְיִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים:

us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

On Sabbath and New Moon.

and for atonement of transgression); for thou hast chosen thy people Israel from among all nations, and hast made thy holy Sabbath known unto them, and hast appointed unto them statutes for the beginnings of the months. Blessed art thou, O Lord, who sanctifiest the Sabbath, Israel and the beginnings of the months.

מודים אנחנו לך,
שאתה הוא יי אלהינו,
ואלהי אבותינו,
לעולם ועד. צור חיינו,
מגן ישענו, אתה הוא
לדור ודור. נודה לך
ונספר תהלתך, על
חיינו המסורים בידך,
ועל נשמותינו
הפקודות לך, ועל
נסיך שבכל־יום עמנו

The Cong. in an undertone—

מודים אנחנו לך, שאתה
הוא יי אלהינו ואלהי
אבותינו, אלהי כל־בשר.
יוצרנו, יוצר בראשית.
ברכות והודאות לשמך
הגדול והקדוש. על
שהחייתנו וקימתנו. כן
תחיינו ותקימנו. ותאסוף
גליותינו לחצרות קדשך,
לשמר חקיך, ולעשות
רצונך, ולעבדך בלבב
שלם, על שאנחנו מודים
לך. ברוך אל ההודאות:

ועל נפלאותיך וטובותיך שבכל־עת, ערב
ובקר וצהרים. הטוב, כי לא־כלו רחמיך.
והמרחם, כי לא־תמו חסדיך, מעולם
קוינו לך:

On Chanukah say על הנסים, *p. 63.*

Congregation in an undertone:

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

On Chanukah say, "We thank thee also," etc., p. 63.

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ, תָּמִיד לְעוֹלָם וָעֶד:

On the Sabbath of Penitence say:—

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה. בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה, הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים, עַם קְדוֹשֶׁךָ כָּאָמוּר, וְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וְיָשֵׂם לְךָ שָׁלוֹם:

שִׂים שָׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ, כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ, תּוֹרַת

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

On the Sabbath of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader, the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, loving-kindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law

חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה,
וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־
שָׁעָה בִּשְׁלוֹמֶךָ.

On the Sabbath of Penitence say:—

בְּסֵפֶר חַיִּים. בְּרָכָה וְשָׁלוֹם. וּפַרְנָסָה טוֹבָה. נִזָּכֵר
וְנִכָּתֵב לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמְּךָ. בֵּית יִשְׂרָאֵל. לְחַיִּים
טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בַּשָּׁלוֹם:

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר
מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי, כֶּעָפָר
לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ
תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
הָפֵר עֲצָתָם, וְקַלְקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן
שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ.
עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ.
הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי

of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

On the Sabbath of Penitence say:—

In the book of life, blessing, peace and good sustence may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth

וְהָגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ, בְּתוֹרָתֶךָ: וְשָׁם נַעַבְדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיוֹת:

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִי־קֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּי־אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Cong. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דִּי־כָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא. וְאִמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favor.

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader. וְהִא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים, עָלֵינוּ
וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Cong. עֹזְרִי מֵעִם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ:

Reader. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ
וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

אֵין כֵּאלֹהֵינוּ. אֵין כַּאדוֹנֵינוּ.
אֵין כְּמַלְכֵּנוּ. אֵין כְּמוֹשִׁיעֵנוּ:
מִי כֵאלֹהֵינוּ. מִי כַאדוֹנֵינוּ.
מִי כְמַלְכֵּנוּ. מִי כְמוֹשִׁיעֵנוּ:
נוֹדֶה לֵאלֹהֵינוּ. נוֹדֶה לַאדוֹנֵינוּ.
נוֹדֶה לְמַלְכֵּנוּ. נוֹדֶה לְמוֹשִׁיעֵנוּ:
בָּרוּךְ אֱלֹהֵינוּ. בָּרוּךְ אֲדוֹנֵינוּ.
בָּרוּךְ מַלְכֵּנוּ. בָּרוּךְ מוֹשִׁיעֵנוּ:
אַתָּה הוּא אֱלֹהֵינוּ. אַתָּה הוּא אֲדוֹנֵינוּ.
אַתָּה הוּא מַלְכֵּנוּ. אַתָּה הוּא מוֹשִׁיעֵנוּ:
אַתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת
קְטֹרֶת הַסַּמִּים:

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord who made heaven and earth.

Reader.—He who maketh peace in his high places, may be make peace for us and for all Israel; and say ye, Amen.

There is none like our God: none like our Lord.

There is none like our King: none like our Savior.

Who is like our God: who is like our Lord?

Who is like our King: who is like our Savior?

We will give thanks unto our God: we will give thanks unto our Lord.

We will give thanks unto our King: we will give thanks unto our Savior?

Blessed be our God: blessed be our Lord.

Blessed be our King: blessed be our Savior.

Thou art our God: thou art our Lord.

Thou art our King: thou art our Savior.

Thou art he unto whom our fathers burnt incense of spices.

תלמוד מסכת כריתות ו׳

פִּטּוּם הַקְּטֹרֶת הַצָּרִי וְהַצִּפֹּרֶן וְהַחֶלְבְּנָה וְהַלְּבוֹנָה. מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנֶה: מֹר וּקְצִיעָה שְׁבֹלֶת נֵרְדְּ וְכַרְכֹּם. מִשְׁקַל שִׁשָּׁה עָשָׂר שִׁשָּׁה עָשָׂר מָנֶה. הַקִּשְׁטְ שְׁנֵים עָשָׂר. וְקִלּוּפָה שְׁלִשָּׁה. וְקִנָּמוֹן תִּשְׁעָה. בּוֹרִית כַּרְשִׁינָה תִּשְׁעָה קַבִּין. יַיִן קַפְרִיסִין סְאִין תְּלָתָא וְקַבִּין תְּלָתָא. וְאִם אֵין לוֹ יַיִן קַפְרִיסִין מֵבִיא חֲמַר חִוָּרָן עַתִּיק: מֶלַח סְדוֹמִית רְבַע הַקָּב. מַעֲלֶה עָשָׁן כָּל שֶׁהוּא: רַבִּי נָתָן אוֹמֵר אַף כִּפַּת הַנַּרְדְּ כָּל שֶׁהוּא וְאִם נָתַן בָּהּ דְּבַשׁ פְּסָלָהּ. אִם חִפֵּר אַחַת מִכָּל סַמָּנֶיהָ חַיָּב מִיתָה: רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר. הַצָּרִי אֵינוֹ אֶלָּא שְׂרָף הַנּוֹטֵף מֵעֲצֵי הַקְּטָף: בּוֹרִית כַּרְשִׁינָה שֶׁשָּׂפִין בָּהּ אֶת הַצִּפֹּרֶן. כְּדֵי שֶׁתְּהֵא נָאָה: יַיִן קַפְרִיסִין שֶׁשּׁוֹרִין בּוֹ אֶת הַצִּפֹּרֶן. כְּדֵי שֶׁתְּהֵא עַזָּה: וַהֲלֹא מֵי רַגְלַיִם יָפִין לָהּ אֶלָּא שֶׁאֵין מַכְנִיסִין מֵי רַגְלַיִם בָּעֲזָרָה מִפְּנֵי הַכָּבוֹד:

משנה סוף מסכת תמיד

הַשִּׁיר שֶׁהַלְוִיִּם הָיוּ אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

בְּיוֹם הָרִאשׁוֹן הָיוּ אוֹמְרִים. לַיְיָ הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיוֹשְׁבֵי בָהּ: (כ״ד)

בַּשֵּׁנִי הָיוּ אוֹמְרִים. גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ הַר־קָדְשׁוֹ: (מ״ח)

Talmud Babli: Treatise Cerithoth 6, a.

The compound forming the incense* consisted of balm, onycha, galbanum and frankincense, in quantities weighing seventy manehs each; of myrrh, cassia, spikenard and saffron, each sixteen manehs by weight; of costus twelve, of aromatic bark three, and of cinnamon nine manehs; of lye obtained from a species of leek, nine kabs; of Cyprus wine three seahs and three kabs: though, if Cyprus wine was not procurable, old white wine might be used; of salt of Sodom the fourth part of a kab, and of the herb Maaleh Ashan a minute quantity. R. Nathan says, a minute quantity was also required of the odoriferous herb Cippath, that grew on the banks of the Jordan; if, however, one added honey to the mixture, he rendered the incense unfit for sacred use, while he who, in preparing it, omitted one of its necessary ingredients, was liable to the penalty of death. Rabban Simeon, son of Gamaliel, says, the balm is a resin that exudes from the wood of the balsam tree. The lye obtained from a species of leek was rubbed over the onycha to improve it, while the Cyprus wine was used to steep it in, so that its odor might be more pungent.

Mishnah: End of Treatise Tamid.

These were the Psalms which the Levites used to recite in the Temple—

On the first day of the week they used to recite (Psalm xxiv.), The earth is the Lord's and the fulness thereof; the world and they that dwell therein.

On the second day (Psalm xlviii.), Great is the Lord and exceedingly to be praised, in the city of our God, in his holy mountain.

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*Exod. xxx. 34—38.

בַּשְּׁלִישִׁי הָיוּ אוֹמְרִים. אֱלֹהִים נִצָּב בַּעֲדַת־אֵל בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט: (פ״ב)

בָּרְבִיעִי הָיוּ אוֹמְרִים. אֵל נְקָמוֹת יְיָ אֵל נְקָמוֹת הוֹפִיעַ: (צ״ד)

בַּחֲמִישִׁי הָיוּ אוֹמְרִים. הַרְנִינוּ לֵאלֹהִים עוּזֵּנוּ הָרִיעוּ לֵאלֹהֵי יַעֲקֹב: (פ״א)

בַּשִּׁשִּׁי הָיוּ אוֹמְרִים. יְיָ מָלָךְ גֵּאוּת לָבֵשׁ. לָבֵשׁ יְיָ עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט: (צ״ג)

בַּשַּׁבָּת הָיוּ אוֹמְרִים. מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: (צ״ב)

מִזְמוֹר שִׁיר לֶעָתִיד לָבֹא. לְיוֹם שֶׁכֻּלּוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעֹלָמִים:

תלמוד מסכת ברכות

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא. תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם. שֶׁנֶּאֱמַר וְכָל בָּנַיִךְ לִמּוּדֵי יְיָ וְרַב שְׁלוֹם בָּנָיִךְ. אַל תִּקְרָא בָּנָיִךְ אֶלָּא בּוֹנָיִךְ:—שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל: יְהִי־שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ: לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ: לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבַקְשָׁה טוֹב לָךְ: יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ ו יְבָרֵךְ אֶת־עַמּוֹ בַּשָּׁלוֹם:

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ

On the third day (Psalm lxxxii.), God standeth in the congregation of the mighty; he judgeth among the judges.

On the fourth day (Psalm xciv.), God of vengeance, Lord, God of vengeance, shine forth.

On the fifth day (Psalm lxxxi.), Exult aloud unto God our strength; shout for joy unto the God of Jacob.

On the sixth day (Psalm xciii.), The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved.

On the Sabbath (Psalm xcii.), A psalm, a song for the Sabbath Day. It is the psalm and song also for the hereafter, for the day which will be wholly a Sabbath, and will bring rest in life everlasting.

Talmud Babli. End of Treatise Berachoth.

R. Eleazer said in the name of R. Chanina, The disciples of the sages increase peace throughout the world, as it is said, And all thy children shall be taught of the Lord; and great shall be the peace of thy children. Read not here *banayich*, thy children (or disciples), but *bonayich*, thy builders.—Great peace have they who love thy Law; and there is no stumbling for them. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sake, I would fain speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good. The Lord will give strength unto his people; the Lord will bless his people with peace.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us

כְּמִשְׁפְּחוֹת הָאֲדָמָה. שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ כְּכָל־הֲמוֹנָם. וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֱמֶת מַלְכֵּנוּ. אֶפֶס זוּלָתוֹ. כַּכָּתוּב בְּתוֹרָתוֹ. וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ, כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

עַל־כֵּן נְקַוֶּה לְךָ יְיָ אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ. לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ. לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ: יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵּבֵל. כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ. וְלִכְבוֹד שִׁמְךָ יָקָר יִתֵּנוּ. וְיקַבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ. וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא. וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכָבוֹד: כַּכָּתוּב בְּתוֹרָתֶךָ.

like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever

יְיָ ו יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֶאֱמַר. וְהָיָה יְיָ לְמֶלֶךְ עַל־
כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

קַדִּישׁ יָתוֹם

וְעַתָּה יְגַדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:
זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה:
Mourner. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא
כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דִי־
כָל־בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:
Cong. and Mourner. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי
עָלְמַיָּא.
Mourner. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא.
לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּי־
אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:
Cong. יְהֵי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:
Mourner. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים עָלֵינוּ
וְעַל־כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:
Cong. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ
Mourner. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ
וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

and ever. And it is said, And the Lord shall be King over all the earth: in that day shall the Lord be One, and his name One.

The following Kaddish is said by a Mourner.

And now, I pray thee, let the power of the Lord be great, according as thou hast spoken. Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

אֲדוֹן עוֹלָם. אֲשֶׁר מָלַךְ בְּטֶרֶם כָּל־יְצִיר נִבְרָא:
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי כִּכְלוֹת הַכֹּל לְבַדּוֹ יִמְלוֹךְ נוֹרָא:
וְהוּא הָיָה. וְהוּא הֹוֶה. וְהוּא יִהְיֶה בְּתִפְאָרָה:
וְהוּא אֶחָד. וְאֵין שֵׁנִי לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:
בְּלִי רֵאשִׁית בְּלִי תַכְלִית. וְלוֹ הָעֹז וְהַמִּשְׂרָה:
וְהוּא אֵלִי. וְחַי גּוֹאֲלִי. וְצוּר חֶבְלִי בְּעֵת צָרָה:
וְהוּא נִסִּי וּמָנוֹס לִי. מְנָת כּוֹסִי בְּיוֹם אֶקְרָא:
בְּיָדוֹ אַפְקִיד רוּחִי. בְּעֵת אישַׁן וְאָעִירָה:
וְעִם־רוּחִי גְּוִיָּתִי. יְיָ לִי וְלֹא אִירָא:

שיר היחוד ליום השבת

In some Congregations the following is said before בָּרוּךְ שֶׁאָמַר, *p. 19.*

אָ בְּיוֹם הַשְּׁבִיעִי נַחְתָּ. יוֹם הַשַּׁבָּת עַל כֵּן בֵּרַכְתָּ:
וְעַל כָּל פּוֹעַל תְּהִלָּה עָרוֹכְתָּ. חֲסִידֶיךָ בְּכָל עֵת יְבָרְכוּכָה:
בָּרוּךְ יְיָ יוֹצֵר כֹּלָם. אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם:
כִּי מֵעוֹלָם־עַל עֲבָדֶיךָ רֹב רַחֲמֶיךָ וַחֲסָדֶיךָ:
וּבְמִצְרַיִם הַחְלוֹתָ לְהוֹדִיעַ כִּי מְאֹד נַעֲלֵיתָ
עַל כָּל אֱלֹהִים. בַּעֲשׂוֹתְךָ בָהֶם שְׁפָטִים גְּדֹלִים וּבֵאלֹהֵיהֶם:

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end; to him belong strength and dominion.

And he is my God—my Redeemer liveth—and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake;

And with my spirit, my body also: the Lord is with me, and I will not fear.

UNITY HYMN FOR THE SABBATH DAY.

In some Congregations the following is said before "Blessed be he who spake," p. 19.

Of old thou didst rest on the seventh day; thou didst therefore bless the Sabbath.

For every work of thine praise is prepared for thee; thy loving ones bless thee at all times.

Blessed be the Lord, the Maker of them all, the living God and everlasting King.

For from of old there hath rested upon thy servants the abundance of thy mercies and thy loving kindnesses.

But in Egypt thou didst begin to make known that thou art exalted far.

Above all gods, when thou didst execute great judgments upon the Egyptians and upon their gods.

בְּבָקְעֲךָ יַם סוּף עַמְּךָ רָאוּ הַיָּד הַגְּדוֹלָה. וַיִּרָאוּ:
נַהַגְתָּ עַמְּךָ לַעֲשׂוֹת לְךָ שֵׁם תִּפְאֶרֶת. לְהַרְאוֹת גְּדֻלָּתְךָ:
וְרַבְּרְתָּ עִמָּם מִן הַשָּׁמַיִם. וְגַם הֶעָבִים נָטְפוּ מָיִם:
יָדַעְתָּ לְכֻתָּם בַּמִּדְבָּר. בְּאֶרֶץ צִיָּה אִישׁ לֹא עָבָר:
תַּתָּה לַעֲמְּךָ דֶּגֶן שָׁמָיִם. וְכָעָפָר שְׁאֵר וּמְצוּר מָיִם:
תָּגֵרֶשׁ גּוֹיִם רַבִּים עַמִּים. יֵרְשׁוּ אַרְצָם וַעֲמַל לְאֻמִּים:
בַּעֲבוּר יִשְׁמְרוּ חֻקִּים וְתוֹרוֹת. אִמְרוֹת יְיָ אֲמָרוֹת טְהוֹרוֹת·
נַיְתַעֲדֵנוּ בְּמִרְעֶה שָׁמֵן. וּמֵחַלְמִישׁ צוּר פַּלְגֵי שָׁמֶן:
בְּנוֹחָם בָּנוּ עִיר קָדְשֶׁךָ. וַיְפָאֲרוּ בֵּית מִקְדָּשֶׁךָ:
וַתֹּאמֶר פֹּה אֹשֵׁב לְאֹרֶךְ יָמִים. צִיָּדָה בָּרֵךְ אֲבָרֵךְ:
כִּי שָׁם יִזָּבְחוּ וְבָחֵי צֶדֶק. אַף כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק:
וּבֵית הַלֵּוִי נְעִימוֹת יְזַמֵּרוּ. לְךָ יִתְרוֹעֲעוּ אַף יָשִׁירוּ:
בֵּית יִשְׂרָאֵל וְיִרְאֵי יְיָ. יְכַבְּדוּ וְיוֹדוּ שִׁמְךָ יְיָ:
הֲטִיבוֹתָ מְאֹד לָרִאשׁוֹנִים. בֵּן תֵּיטִיב גַּם לָאַחֲרוֹנִים:
יְיָ תָּשִׁישׁ נָא עָלֵינוּ. כַּאֲשֶׁר שַׂשְׂתָּ עַל אֲבוֹתֵינוּ:
אוֹתָנוּ לְהַרְבּוֹת וּלְהֵיטִיב. וְנוֹדֶה לְךָ לְעוֹלָם כִּי תֵיטִיב:
יְיָ תִּבְנֶה עִירְךָ מְהֵרָה. כִּי עָלֶיהָ שִׁמְךָ נִקְרָא:
וַיִּקְרֶן דָּוִד תַּצְמִיחַ בָּהּ. וְתִשְׁכּוֹן לְעוֹלָם יְיָ בְּקִרְבָּהּ:
וְבָחֵי צֶדֶק שָׁמָּה נִזְבָּחָה. וְכִימֵי קֶדֶם תֶּעֱרַב מִנְחָה:

When thou didst cleave the Red Sea, thy people saw thy great hand, and they feared.

Thou didst guide thy people, so that thou mightest make unto thyself a name of glory to manifest thy greatness.

Thou spakest also with them from the heavens, when the clouds dropped water.

Thou knewest their wanderings in the wilderness, in a land of drought, where none passed through.

Thou gavest to thy people the corn of heaven, flesh abundant as the dust, and water from the rock.

Thou didst drive out many nations, and they took possession of their land and of the labor of the peoples;

That they might observe thy statutes and laws, the words of the Lord, which are pure words.

And they delighted themselves with fat pastures, and with rivers of oil from the flinty rock.

When they rested, they built thy holy city, and adorned the house of thy sanctuary.

Then thou saidst, Here will I dwell for length of days: I will surely bless her provision.

There they shall sacrifice sacrifices of righteousness; thy priests also shall be clothed with righteousness.

The house of Levi also shall chant pleasant songs; they shall shout for joy and sing unto thee.

The house of Israel and they that fear the Lord shall give glory and thanks unto thy name, O Lord.

Thou hast dealt out exceeding kindness to the earliest ages; deal thus kindly also with the latest.

O Lord, rejoice over us, even as thou didst rejoice over our fathers,

To multiply us and deal kindly with us; and we will forever give thanks unto thee for thy goodness.

O Lord, rebuild thy city speedily, for it is called by thy name.

And make the horn of David to flourish therein, and dwell in the midst thereof for ever, O Lord.

There we will offer sacrifices of righteousness, and there may our oblation be pleasant as in former days.

וּבָרְכוּךָ עַמְּךָ בְּאוֹר פָּנֶיךָ. כִּי חָפַצְתָּ לָעֲשׂוֹת רְצוֹנֶךָ:
וּבִרְצוֹנְךָ תַּעֲשֶׂה חֶפְצֵנוּ. הַבֵּט־נָא עַמְּךָ כֻּלָּנוּ:
בְּחַרְתָּנוּ וֶהֱיוֹת לְךָ לְעַם סְגֻלָּה. עַל עַמְּךָ בִרְכָתְךָ סֶלָה:
וְתָמִיד נְסַפֵּר תְּהִלָּתֶךָ. וּנְהַלֵּל לְשֵׁם תִּפְאַרְתֶּךָ:
וּמְבָרְכָתְךָ עַמְּךָ יְבָרֵךְ. כִּי אֶת כָּל אֲשֶׁר תְּבָרֵךְ מְבֹרָךְ:
וַאֲנִי בְּעוֹדִי אֲהַלְלָה בוֹרְאִי. וַאֲבָרְכֵהוּ כָּל יְמֵי צְבָאִי:
יְהִי שֵׁם יְיָ מְבֹרָךְ לְעוֹלָם. מִן הָעוֹלָם וְעַד הָעוֹלָם:

כַּכָּתוּב. בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם.
וַיֹּאמְרוּ כָּל הָעָם אָמֵן וְהַלֵּל לַיָ: עָנָה דָנִיֵּאל וְאָמַר. לֶהֱוֵא
שְׁמֵהּ דִי אֱלָהָא מְבָרַךְ מִן עָלְמָא וְעַד עָלְמָא דִי חָכְמְתָא
וּגְבוּרְתָא דִי לֵהּ הִיא: וְנֶאֱמַר. וַיֹּאמְרוּ הַלְלוּיָהּ יֵשׁוּעַ וְקַדְמִיאֵל
בָּנִי חֲשַׁבְנְיָה שֵׁרְבְיָה הוֹדְיָה שְׁבַנְיָה פְּתַחְיָה, קוּמוּ בָּרְכוּ
אֶת יְיָ אֱלֹהֵיכֶם מִן הָעוֹלָם עַד הָעוֹלָם וִיבָרְכוּ שֵׁם כְּבוֹדְךָ
וּמְרוֹמַם עַל כָּל בְּרָכָה וּתְהִלָּה: וְנֶאֱמַר. בָּרוּךְ יְיָ אֱלֹהֵי
יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם. וְאָמַר כָּל הָעָם אָמֵן
הַלְלוּיָהּ: וְנֶאֱמַר. וַיְבָרֶךְ דָּוִיד אֶת יְיָ לְעֵינֵי כָּל הַקָּהָל וַיֹּאמֶר
דָּוִיד. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ מֵעוֹלָם וְעַד עוֹלָם:

O bless thy people with the light of thy countenance; for they desire to do thy will.

And in thy good will fulfil our desire: look, we beseech thee, we are thy people, all of us.

Thou hast chosen us to be unto thee a treasured people: let thy blessing be upon thy people for ever.

And we will continually declare thy praise, and praise thy glorious name.

Of thy blessing let thy people be blessed, for every one whom thou blessest is blessed.

As for me, while I have my being, I will praise my Creator, and I will bless him all the days of my appointed time.

Let the name of the Lord be blessed for ever, from everlasting even to everlasting.

As it is written: Blessed be the Lord, the God of Israel, from everlasting even to everlasting. And all the people said, Amen, and praised the Lord. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his. And it is said: Then the Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah said, Stand up and bless the Lord your God from everlasting to everlasting: and let them bless thy glorious name, that is exalted above all blessing and praise. And it is said: Blessed be the Lord, the God of Israel, from everlasting even to everlasting: and let all the people say, Amen: praise ye the Lord. And it is said, And David blessed the Lord in the presence of all the congregation: and David said, blessed art thou, O Lord, the God of Israel our father, from everlasting to everlasting.

שיר הכבוד:

The Ark is opened and the following Hymn is chanted in alternate verses by the Reader and Congregation.

אַנְעִים וְמִירוֹת וְשִׁירִים אֶאֱרוֹג. כִּי אֵלֶיךָ נַפְשִׁי תַעֲרוֹג:
נַפְשִׁי חָמְדָה בְּצֵל יָדֶיךָ. לָדַעַת כָּל רָז סוֹדֶךָ:
מִדֵּי דַבְּרִי בְּכְבוֹדֶךָ. הוֹמָה לִבִּי אֶל הוֹדֶיךָ:
עַל כֵּן אֲדַבֵּר בְּךָ נִכְבָּדוֹת. וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת:
אֲסַפְּרָה כְּבוֹדְךָ וְלֹא רְאִיתִיךָ. אֲדַמְּךָ אֲכַנֶּךָּ וְלֹא יְדַעְתִּיךָ:
בְּרֹב נְכִיאֶיךָ בְּסוֹד עֲבָדֶיךָ. דִּמִּיתָ הֲדַר כְּבוֹד הוֹדֶךָ:
גְּדֻלָּתְךָ וּגְבוּרָתֶךָ. כִּנּוּ לְתַקֵּף פְּעֻלָּתֶךָ:
דִּמּוּ אוֹתְךָ וְלֹא כְּפִי יִשְׁךָ. וַיְשַׁוּוּךָ לְפִי מַעֲשֶׂיךָ:
הִמְשִׁילוּךָ בְּרֹב חֶזְיוֹנוֹת. הִנְּךָ אֶחָד בְּכָל דְּמְיוֹנוֹת:
וַיֶּחֱזוּ בְךָ זְקֵנָה וּבַחֻרוֹת. וּשְׂעַר רֹאשְׁךָ בְּשֵׂיבָה וְשַׁחֲרוּת:
זְקֵנָה בְּיוֹם דִּין וּבַחֻרוּת בְּיוֹם קְרָב. כְּאִישׁ מִלְחָמוֹת יָדָיו
לוֹ רָב:
חָבַשׁ כּוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ. הוֹשִׁיעָה לּוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ:
טַלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלָא. וּקְוֻצּוֹתָיו רְסִיסֵי לָיְלָה:
יִתְפָּאֵר בִּי כִּי חָפֵץ בִּי. וְהוּא יֶהֱיֶה־לִּי לַעֲטֶרֶת צְבִי:
כֶּתֶם טָהוֹר פָּז דְּמוּת רֹאשׁוֹ. וְחַק עַל מֻצַּח כְּבוֹד שֵׁם קָדְשׁוֹ:

HYMN OF GLORY.

The Ark is opened and the following Hymn is chanted in alternate verses by the Reader and Congregation.

I will chant sweet hymns and compose songs; for my soul panteth after thee.

My soul hath longed to be beneath the shadow of thy hand, to know all thy secret mysteries.

Even whilst I speak of thy glory, my heart yearneth for thy love.

Therefore will I speak glorious things of thee, and will honor thy name with songs of love.

I will declare thy glory, though I have not seen thee; under images will I describe thee, though I have not known thee.

By the hand of thy prophets, in the mystic utterance of thy servants, thou hast imaged forth the grandeur and the glory of thy majesty.

Thy greatness and thy might they described in accordance with the power made manifest in thy acts.

In images they told of thee, but not according to thine essence; they but likened thee in accordance with thy works.

They figured thee in a multitude of visions; behold thou art One under all images.

They saw in thee both age and youth,* the hair of thy head now grey as in old age, now black as in youth.

Age in the day of judgment, and youth in the day of battle; as a man of war he striveth with his hands:

He hath bound a helmet of victory upon his head; his right hand, and his holy arm, hath wrought victory for him:

With dew of light his head is filled, and his locks with drops of the night.

He shall be glorified by me for he delighteth in me; yea, he shall be to me a crown of beauty.

His head is like fine, pure gold; upon his forehead is impressed the glory of his holy name.

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*In regard to these and the following expressions, compare Daniel vii. 9; Exod. xv. 3; Song of Solomon v. 2, 14; Isaiah lix. 17; Psalm xcviii. 1.

לְחֵן וּלְכָבוֹד צְבִי תִּפְאָרָה. אֲמָתוֹ לוֹ עִטְרָה עֲטָרָה:
מַחֲלְפוֹת רֹאשׁוֹ כְּבִימִי בְחֻרוֹת. קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת:
גֵּה הַצֶּדֶק צְבִי תִּפְאַרְתּוֹ. יַעֲלֶה־נָּא עַל רֹאשׁ שִׂמְחָתוֹ:
סְגֻלָּתוֹ תְּהִי בְיָדוֹ עֲטֶרֶת. וּצְנִיף מְלוּכָה צְבִי תִּפְאֶרֶת:
עֲמוּסִים נְשָׂאָם עֲטֶרֶת עֶנְדָם. מְאֻשָּׁר יָקְרוּ בְעֵינָיו כְּבָדָם:
פְּאֵרוּ עָלַי וּפְאֵרִי עָלָיו. וְקָרוֹב אֵלַי בְּקָרְאִי אֵלָיו:
צַח וְאָדוֹם לְלִבּוּשׁוֹ אָדֹם. פּוּרָה בְדָרְכוֹ בְּבוֹאוֹ מֵאֱדוֹם:
* קֶשֶׁר תְּפִלִּין הֶרְאָה לָעָנָו. תְּמוּנַת יְיָ לְנֶגֶד עֵינָיו:
רוּצָה בְעַמּוֹ עֲנָוִים יְפָאֵר. יוֹשֵׁב תְּהִלּוֹת בָּם לְהִתְפָּאֵר:
רֹאשׁ דְּבָרְךָ אֱמֶת. קוֹרֵא מֵרֹאשׁ דּוֹר וָדוֹר עַם דּוֹרְשֶׁךָ דְּרוֹשׁ:
שִׁית חֲמוֹן שִׁירֵי נָא עָלֶיךָ. וְרִנָּתִי תִּקְרַב אֵלֶיךָ:
תְּהִלָּתִי תְּהִי לְרֹאשְׁךָ עֲטֶרֶת. וּתְפִלָּתִי תְּכוֹן קְטֹרֶת:
תִּיקַר שִׁירַת־רֹשׁ בְּעֵינֶיךָ. כְּשִׁיר יוּשַׁר עַל קָרְבָּנֶיךָ:
בֵּרַכְתִּי תַּעֲלֶה לְרֹאשׁ מַשְׁבִּיר. מְחוֹלֵל וּמוֹלִיד צַדִּיק כַּבִּיר:
כְּבֵרַכְתִּי תְּנַעֲנַע לִי רֹאשׁ. וְאוֹתָהּ קַח לְךָ כְּבָשָׂמִים רֹאשׁ:
יֶעֱרַב־נָא שִׂיחִי עָלֶיךָ. כִּי נַפְשִׁי תַּעֲרוֹג אֵלֶיךָ:

(* The Midrashic interpretation of וְרָאִית אֶת אֲחֹרָי, Exod. xxxiv. 23.

For grace and glory, beauty and splendor his people hath encircled him with a crown.

The plaited hair of his head seemed as in the days of youth, his black locks were flowing in curls.

The abode of righteousness—his glorious beauty—may he prefer it above his chiefest joy.

May his treasured people be a crown in his hand, a royal diadem of glorious beauty.

They were borne by him, he carried them; with a crown he adorned them; for that they were precious in his sight he honored them.

His glory resteth upon me, and mine upon him; and he is nigh unto me, when I cry unto him.

He is bright and ruddy in red apparel, when he cometh from treading the winepress in Edom.†

The symbol of his all-embracing providence he showed to the meek Moses, when the similitude of the Lord was before his eyes.

Taking pleasure in his people, he will glorify the meek; that, dwelling amid praises, he may be glorified by them.

The sum of thy word is truth; O thou, who hast called every generation from the beginning, seek the people that seeketh thee.

Accept, I beseech thee, the multitude of my songs, and let my joyous cry come near unto thee.

Let my praise be a crown unto thy head, and my prayer be set forth before thee as incense.

Let the song of the poor be precious in thy sight as the song that was sung at thy offerings.

May my blessing rise to the bountiful God, who createth and produceth, who is just and mighty.

And when I bless thee, incline thine head unto me, and take what I offer as though it were the choicest spices.

May my meditation be pleasant unto thee, for my soul panteth after thee.

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†Compare Isaiah lxiii. 1, 2.

Psalm for the Sabbath Day.

הַיּוֹם יוֹם שַׁבַּת־קֹדֶשׁ שֶׁבּוֹ הַלְוִיִּם הָיוּ אוֹמְרִים בַּמִּקְדָּשׁ:

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב לְהֹדוֹת לַיהוָה
וּלְזַמֵּר לְשִׁמְךָ, עֶלְיוֹן: לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ
וֶאֱמוּנָתְךָ, בַּלֵּילוֹת: עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל
עֲלֵי הִגָּיוֹן בְּכִנּוֹר: כִּי שִׂמַּחְתַּנִי יְהוָה בְּפָעָלֶךָ
בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן: מַה־גָּדְלוּ מַעֲשֶׂיךָ יְהוָה מְאֹד
עָמְקוּ מַחְשְׁבֹתֶיךָ: אִישׁ בַּעַר לֹא יֵדָע וּכְסִיל
לֹא־יָבִין אֶת־זֹאת: בְּפָרְחַ רְשָׁעִים כְּמוֹ־עֵשֶׂב
וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן לְהִשָּׁמְדָם עֲדֵי־עַד: וְאַתָּה
מָרוֹם לְעֹלָם יְהוָה: כִּי הִנֵּה אוֹיְבֶיךָ, יְהוָה כִּי־
הִנֵּה אוֹיְבֶיךָ יֹאבֵדוּ, יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן:
וַתָּרֶם כִּרְאֵם קַרְנִי, בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן: וַתַּבֵּט
עֵינִי בְּשׁוּרָי, בַּקָּמִים עָלַי מְרֵעִים, תִּשְׁמַעְנָה
אָזְנָי: צַדִּיק כַּתָּמָר יִפְרָח, כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה:
שְׁתוּלִים בְּבֵית יְהוָה, בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ:
עוֹד יְנוּבוּן בְּשֵׂיבָה, דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ: לְהַגִּיד
כִּי־יָשָׁר יְהוָה, צוּרִי, וְלֹא־עַוְלָתָה, בּוֹ:

קַדִּישׁ יָתוֹם, *p. 242.*

Psalm xcii.

A Psalm, a Song for the Sabbath Day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to declare thy lovingkindness in the morning, and thy faithfulness every night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work: I will exult in the works of thy hands. How great are thy works, O Lord: thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this: when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox: I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies; mine ears have heard my desire of them that rose up against me, doers of evil. The righteous shall spring up like a palm-tree; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age; they shall be full of sap and green: to declare that the Lord is upright; he is my rock, and there is no unrighteousness in him.

The Mourner's Kaddish. p. 242.

סדר קדוש לסעודת שחרית בשבת:

שמות ל׳א ט׳ז-י׳ז

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת. לַעֲשׂוֹת אֶת־
הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִוא לְעוֹלָם. כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת־
הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ:

שמות כ׳ ח׳-י׳א

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים
תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ: וְיוֹם הַשְּׁבִיעִי שַׁבָּת
לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָל־מְלָאכָה אַתָּה וּבִנְךָ
וּבִתֶּךָ עַבְדְּךָ וַאֲמָתֶךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר
בִּשְׁעָרֶיךָ: כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְיָ אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם וַיָּנַח בַּיּוֹם
הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת
וַיְקַדְּשֵׁהוּ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגָּפֶן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמּוֹצִיא לֶחֶם
מִן הָאָרֶץ:

Exodus xxxi. 16, 17.

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

Exod. xx. 8—11.

Remember the sabbath day to kep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that is therein, and rested on the seventh day; wherefore the Lord blessed the sabbath day and hallowed it.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

תפלת מנחה לשבת:

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה:
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:
קמ״ה תְּהִלָּה לְדָוִד.
אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם
וָעֶד:
בְּכָל־יוֹם אֲבָרְכֶךָּ וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר:
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ:
הֲדַר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה:
וֶעֱזוּז נוֹרְאֹתֶיךָ יֹאמֵרוּ וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה:
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ:
חַנּוּן וְרַחוּם יְהוָה אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד:
טוֹב־יְהוָה לַכֹּל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ יְבָרְכוּכָה:
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ:
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר
מַלְכוּתוֹ:

Happy are they that dwell in thy house: they will be ever praising thee. (Selah.)

Happy is the people, that is in such a case: happy is the people, whose God is the Lord.

Psalm cxlv. A Psalm of Praise: of David.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and exceedingly to be praised: and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

On the majestic glory of thy grandeur, and on thy marvellous deeds, will I meditate.

And men shall speak of the might of thy awful acts; and I will recount thy greatness.

They shall pour forth the fame of thy great goodness, and shall exult in thy righteousness.

The Lord is gracious and merciful; slow to anger and of great lovingkindness.

The Lord is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Lord; and thy loving ones shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power.

To make known to the sons of men his mighty acts, and the majestic glory of his kingdom.

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־
דּוֹר וָדוֹר:
סוֹמֵךְ יְהוָה לְכָל הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים:
עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־
אָכְלָם בְּעִתּוֹ:
פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:
צַדִּיק יְהוָה בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו:
קָרוֹב יְהוָה לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ
בֶּאֱמֶת:
רְצוֹן־יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהֲבָיו וְאֵת כָּל־הָרְשָׁעִים
יַשְׁמִיד:
תְּהִלַּת יְהוָה יְדַבֶּר־פִּי וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם
קָדְשׁוֹ לְעוֹלָם וָעֶד:
וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ:

וּבָא לְצִיּוֹן גּוֹאֵל וּלְשָׁבֵי פֶשַׁע בְּיַעֲקֹב, נְאֻם יְיָ:
וַאֲנִי זֹאת בְּרִיתִי אֹתָם אָמַר יְיָ, רוּחִי אֲשֶׁר עָלֶיךָ,
וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ, לֹא יָמוּשׁוּ מִפִּיךָ וּמִפִּי
זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ, אָמַר יְיָ, מֵעַתָּה וְעַד־עוֹלָם:

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The eyes of all wait upon thee; and thou givest them their food in due season.

Thou openest thine hand, and satisfiest every living thing with favor.

The Lord is righteous in all his ways, and loving in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.

The Lord guardeth all them that love him; but all the wicked will he destroy.

My mouth shall speak of the praise of the Lord; and let all flesh bless his holy name for ever and ever.

But we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

And a redeemer shall come to Zion and to them that turn from transgression in Jacob, saith the Lord. And as for me, this is my covenant with them, saith the Lord: my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה
אֶל־זֶה וְאָמַר, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת, מְלֹא
כָל־הָאָרֶץ כְּבוֹדוֹ, וּמְקַבְּלִין דֵּין מִן־דֵּין, וְאָמְרִין
קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה, בֵּית שְׁכִינְתֵּה. קַדִּישׁ
עַל־אַרְעָא עוֹבַד גְּבוּרְתֵּה. קַדִּישׁ לְעָלַם וּלְעָלְמֵי
עָלְמַיָּא. יְיָ צְבָאוֹת, מַלְיָא כָל־אַרְעָא זִיו יְקָרֵה:
וַתִּשָּׂאֵנִי רוּחַ, וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל,
בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ: וּנְטָלַתְנִי רוּחָא, וְשָׁמְעֵת
בַּתְרַי קָל זְוָע שַׁגִּיא, דִּי מְשַׁבְּחִין וְאָמְרִין, בְּרִיךְ
יְקָרָא דִּי יְיָ מֵאֲתַר בֵּית שְׁכִינְתֵּה: יְיָ | יִמְלֹךְ לְעֹלָם
וָעֶד: יְיָ מַלְכוּתֵהּ קָאֵם לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:
יְיָ אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, שָׁמְרָה־
זֹאת לְעוֹלָם, לְיֵצֶר מַחְשְׁבוֹת לְבַב עַמֶּךָ, וְהָכֵן
לְבָבָם אֵלֶיךָ: וְהוּא רַחוּם, יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית,
וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל־חֲמָתוֹ: כִּי־
אַתָּה אֲדֹנָי טוֹב וְסַלָּח, וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ:
צִדְקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת: תִּתֵּן אֱמֶת
לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ
מִימֵי קֶדֶם: בָּרוּךְ אֲדֹנָי, יוֹם | יוֹם, יַעֲמֹס־לָנוּ,

But thou art holy, O thou that dwellest amid the praises of Israel. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. *And they receive sanction the one from the other, and say, Holy in the highest heavens, the place of his divine abode; holy upon earth, the work of his might; holy for ever and to all eternity is the Lord of hosts; the whole earth is full of the radiance of his glory. Then a wind lifted me up, and I heard behind me the voice of a great rushing (saying), Blessed be the glory of the Lord from his place. *Then a wind lifted me up, and I heard behind me the voice of a great rushing, of those who uttered praises, and said, Blessed be the glory of the Lord from the region of his divine abode. The Lord shall reign for ever and ever. *The kingdom of the Lord endureth for ever and to all eternity. O Lord, the God of Abraham, of Isaac and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and direct their heart unto thee. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. For thou, O Lord, art good and forgiving, and abounding in lovingkindness to all them that call upon thee. Thy righteousness is an everlasting righteousness, and thy Law is truth. Thou wilt show truth to Jacob and lovingkindness to Abraham, according as thou hast sworn unto our fathers from the days of old. Blessed be the Lord day by day; if one burdeneth us,

*The Chaldee paraphrase of the preceding verse.

יְהֵא שְׁמֵהּ רַבָּא, מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא. *Cong. and Reader.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדַּר, וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּאֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן: *Reader.*

וַאֲנִי תְּפִלָּתִי לְךָ יְיָ עֵת רָצוֹן אֱלֹהִים בְּרָב חַסְדֶּךָ עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ:

The first section of the Lesson from the Pentateuch of the following Sabbath is read.

For Order of Reading the Law see pp. 81—87.

While the vestments are being replaced upon the Scroll, מָזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, *p. 248, is said.*

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

On the Sabbath of Penitence say:—

זָכְרֵנוּ לַחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים. וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַנְךָ אֱלֹהִים חַיִּים:

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.

The first section of the Lesson from the Pentateuch of the following Sabbath is read.

For Order of Reading the Law see pp. 81—87.

While the vestments are being replaced upon the Scroll, Psalm xcii., *p.* 248, *is said.*

The following prayer (Amidah) to "as in ancient years," p. 260, *is to be said standing.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

During the Ten Days of Penitence say:

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן: בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֵּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ.

From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמַתִּיר
אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ
בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִיחַ יְשׁוּעָה.

On the Sabbath of Penitence say:—

מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ.
מְחַיֵּה הַמֵּתִים: * (See page 256).

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וּקְדוֹשִׁים בְּכָל־יוֹם
יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ:

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest and causest salvation to spring forth?

On the Sabbath of Penitence say:

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.*

(See page 256).

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus:

the holy King.

When the Reader repeats the Amidah, the following קְדוּשָׁה *is said.*

* *Reader.* נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם כַּכָּתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל זֶה וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ צְבָאוֹת. מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ: *Reader,* לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ: *Cong.* בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ: *Reader.* וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר. *Cong.* יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ: *Reader,* לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ. וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

On the Sabbath of Penitence conclude the Blessing thus:—

הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד. וּמִי כְעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ: תִּפְאֶרֶת גְּדֻלָּה. וַעֲטֶרֶת יְשׁוּעָה. יוֹם מְנוּחָה וּקְדֻשָּׁה לְעַמְּךָ נָתָתָּ: אַבְרָהָם יָגֵל. יִצְחָק יְרַנֵּן. יַעֲקֹב וּבָנָיו יָנוּחוּ בוֹ: מְנוּחַת אַהֲבָה וּנְדָבָה. מְנוּחַת אֱמֶת וֶאֱמוּנָה. מְנוּחַת שָׁלוֹם וְשַׁלְוָה

When the Reader repeats the Amidah, the following is said, to "holy God."

* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet: And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

During the Ten Days of Penitence conclude the Blessing thus:—

the holy King.

Thou art One and thy name is One, and who is like thy people Israel, an unique nation on the earth? Glorious greatness and a crown of salvation, even the day of rest and holiness, thou hast given unto thy people: —Abraham was glad, Isaac rejoiced, Jacob and his sons rested thereon:—a rest vouchsafed in generous love, a true and faithful rest, a rest in peace and tran-

וְהַשְׁקֵט וָבֶטַח. מְנוּחָה שְׁלֵמָה שַׁאֲתָּה רוֹצֶה בָּהּ. יַכִּירוּ בָּנֶיךָ וְיֵדְעוּ כִּי מֵאִתְּךָ הִיא מְנוּחָתָם וְעַל מְנוּחָתָם יַקְדִּישׁוּ אֶת שְׁמֶךָ:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ. וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ הַשַּׁבָּת:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא, וְיַגִּיעַ, וְיֵרָאֶה, וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר, זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ. וְזִכְרוֹן אֲבוֹתֵינוּ. וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ. וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לִפְלֵיטָה

quillity, in quietude and safety, a perfect rest wherein thou delightest. Let thy children perceive and know that this their rest is from thee, and by their rest may they hallow thy name.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:—

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance

נִפְלְאוֹתֶיךָ וְטוּבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

On Sabbath of Chanukah say עַל הַנִּסִּים, *p. 63.*

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד:

On the Sabbath of Penitence say:—

וּכְתוֹב לְחַיִּים טוֹבִים, כָּל־בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה. וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת. הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יְיָ. הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

On the Sabbath of Penitence say;—

בְּסֵפֶר חַיִּים. בְּרָכָה וְשָׁלוֹם. וּפַרְנָסָה טוֹבָה. נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמְּךָ. בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

בָּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

On Sabbath of Chanukah say: We thank thee, etc., p. 63.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

On the Sabbath of Penitence say:—

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

On the Sabbath of Penitence say:—

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

אֱלֹהַי. נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי, כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם, וְקַלְקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ. עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ. הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ, בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיוֹת:

The following is omitted on such occasions as those on which Tachanun is omitted on Week-days:—

צִדְקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת: וְצִדְקָתְךָ אֱלֹהִים עַד־מָרוֹם אֲשֶׁר עָשִׂיתָ גְּדֹלוֹת אֱלֹהִים מִי

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

The following is omitted on such occasions as those on which Tachanun is omitted on Week-days:—

Thy righteousness is an everlasting righteousness, and thy Law is truth. Thy righteousness also, O God, is very high; thou who hast done great things, O God,

כְּמוֹךָ: צַדְּקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה אָדָם וּבְהֵמָה תוֹשִׁיעַ יְיָ:

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִּי־קֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דִּי־אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Cong. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דִּי־כָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא. וְאִמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

Reader. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל־כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Cong. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

who is like unto thee? Thy righteousness is like the mountains of God; thy judgments are a great deep: man and beast thou savest, O Lord.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favor.

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from Lord who made heaven and earth.

Reader.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית. שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ
כְּמִשְׁפְּחוֹת הָאֲדָמָה. שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם,
וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם. וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ
הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשַׁב יְקָרוֹ
בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים:
הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֱמֶת מַלְכֵּנוּ. אֶפֶס זוּלָתוֹ.
כַּכָּתוּב בְּתוֹרָתוֹ. וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ,
כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ
מִתָּחַת אֵין עוֹד:

עַל־כֵּן נְקַוֶּה לְךָ יְיָ אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה
בְּתִפְאֶרֶת עֻזֶּךָ. לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ. לְהַפְנוֹת אֵלֶיךָ
כָּל־רִשְׁעֵי אָרֶץ: יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵּבֵל.
כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ
יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ. וְלִכְבוֹד שִׁמְךָ יָקָר יִתֵּנוּ.
וְיַקַּבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ. וְתִמְלוֹךְ עֲלֵיהֶם

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever

מְהֻלָּל לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא. וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכָבוֹד: כַּכָּתוּב בְּתוֹרָתֶךָ. יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֶאֱמַר. וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

Mourner. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דִּי־כָל־בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Mourner. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Mourner. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּי־אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Cong. יְהֵי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

Mourner. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל־כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Cong. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Mourner. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

The following Kaddish is said by a Mourner

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

From the Sabbath after "the Rejoicing of the Law" until the Sabbath before Passover, the following Psalms are read:—

תהלים ק״ד

בָּרְכִי נַפְשִׁי אֶת־יְיָ. יְיָ אֱלֹהַי גָּדַלְתָּ מְאֹד. הוֹד וְהָדָר
לָבָשְׁתָּ: עֹטֶה אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה: הַמְקָרֶה
בַּמַּיִם עֲלִיּוֹתָיו. הַשָּׂם־עָבִים רְכוּבוֹ הַמְהַלֵּךְ עַל־כַּנְפֵי־רוּחַ:
עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵטֶת: יָסַד אֶרֶץ עַל־
מְכוֹנֶיהָ בַּל־תִּמּוֹט עוֹלָם וָעֶד: תְּהוֹם כַּלְבוּשׁ כִּסִּיתוֹ. עַל־
הָרִים יַעַמְדוּ מָיִם: מִן־גַּעֲרָתְךָ יְנוּסוּן מִן־קוֹל רַעַמְךָ יֵחָפֵזוּן:
יַעֲלוּ הָרִים יֵרְדוּ בְקָעוֹת אֶל־מְקוֹם זֶה יָסַדְתָּ לָהֶם: גְּבוּל־
שַׂמְתָּ בַל־יַעֲבֹרוּן. בַּל־יְשֻׁבוּן לְכַסּוֹת הָאָרֶץ: הַמְשַׁלֵּחַ
מַעְיָנִים בַּנְּחָלִים בֵּין הָרִים יְהַלֵּכוּן: יַשְׁקוּ כָּל־חַיְתוֹ שָׂדָי
יִשְׁבְּרוּ פְרָאִים צְמָאָם: עֲלֵיהֶם עוֹף־הַשָּׁמַיִם יִשְׁכּוֹן מִבֵּין
עֲפָאִים יִתְּנוּ־קוֹל: מַשְׁקֶה הָרִים מֵעֲלִיּוֹתָיו. מִפְּרִי מַעֲשֶׂיךָ
תִּשְׂבַּע הָאָרֶץ: מַצְמִיחַ חָצִיר לַבְּהֵמָה וְעֵשֶׂב לַעֲבֹדַת
הָאָדָם. לְהוֹצִיא לֶחֶם מִן־הָאָרֶץ: וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ
לְהַצְהִיל פָּנִים מִשָּׁמֶן. וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד: יִשְׂבְּעוּ עֲצֵי
יְיָ. אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע: אֲשֶׁר־שָׁם צִפֳּרִים יְקַנֵּנוּ. חֲסִידָה
בְּרוֹשִׁים בֵּיתָהּ: הָרִים הַגְּבֹהִים לַיְעֵלִים. סְלָעִים מַחְסֶה
לַשְׁפַנִּים: עָשָׂה יָרֵחַ לְמוֹעֲדִים. שֶׁמֶשׁ יָדַע מְבוֹאוֹ: תָּשֶׁת
חֹשֶׁךְ וְיְהִי לָיְלָה בּוֹ תִרְמֹשׂ כָּל־חַיְתוֹ־יָעַר: הַכְּפִירִים שֹׁאֲגִים
לַטָּרֶף וּלְבַקֵּשׁ מֵאֵל אָכְלָם: תִּזְרַח הַשֶּׁמֶשׁ יֵאָסֵפוּן וְאֶל־

From the Sabbath after "the Rejoicing of the Law" until the Sabbath before Passover, the following Psalms are read:—

Psalm civ.

Bless the Lord, O my soul: O Lord my God, thou art very great; thou hast robed thee in splendor and majesty. He covereth himself with light as with a garment; he stretcheth out the heavens like a curtain: he layeth the beams of his upper chambers in the waters; he maketh the clouds his chariot; he walketh upon the wings of the wind. He maketh winds his messengers; his ministers flaming fire: he founded the earth upon its bases, that it might not be moved for ever. Thou didst cover it with the deep as with a vesture; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. The mountains rose, the valleys sank unto the place which thou hadst founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth forth springs into the valleys; they run among the mountains. They give drink to every beast of the plain; the wild asses quench their thirst. By them the birds of the heaven have their dwelling, they utter their voice from among the branches. He giveth drink to the mountains from his upper chambers: the earth is satisfied with the fruit of thy works. He causeth grass to grow for the cattle, and herbs for the service of man; that he may bring forth bread from the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread that strengtheneth man's heart. The trees of the Lord are satisfied; the cedars of Lebanon which he hath planted; where the birds make their nests: as for the stork, the fir trees are her house. The high mountains are for the wild goats; the rocks are a refuge for the conies. He made the moon for seasons: the sun knoweth its going down. Thou makest darkness, and it is night; wherein all the beasts of the forest do move. The young lions roar after their prey, and seek their food from God. The sun ariseth, they get them

מְעוֹנָתָם יְרַבָּצוּן: יֵצֵא אָדָם לְפָעֳלוֹ וְלַעֲבָדָתוֹ עַד־עָרֶב:
מָה־רַבּוּ מַעֲשֶׂיךָ יְיָ. כֻּלָּם בְּחָכְמָה עָשִׂיתָ. מָלְאָה הָאָרֶץ
קִנְיָנֶךָ: זֶה הַיָּם גָּדוֹל וּרְחַב יָדָיִם. שָׁם רֶמֶשׂ וְאֵין מִסְפָּר
חַיּוֹת קְטַנּוֹת עִם־גְּדֹלוֹת: שָׁם אֳנִיּוֹת יְהַלֵּכוּן. לִוְיָתָן זֶה
יָצַרְתָּ לְשַׂחֶק־בּוֹ: כֻּלָּם אֵלֶיךָ יְשַׂבֵּרוּן לָתֵת אָכְלָם בְּעִתּוֹ:
תִּתֵּן לָהֶם יִלְקֹטוּן. תִּפְתַּח יָדֶךָ יְשְׂבְּעוּן טוּב: תַּסְתִּיר
פָּנֶיךָ יִבָּהֵלוּן. תֹּסֵף רוּחָם יִגְוָעוּן. וְאֶל־עֲפָרָם יְשׁוּבוּן: תְּשַׁלַּח
רוּחֲךָ יִבָּרֵאוּן. וּתְחַדֵּשׁ פְּנֵי אֲדָמָה: יְהִי כְבוֹד יְיָ לְעוֹלָם.
יִשְׂמַח יְיָ בְּמַעֲשָׂיו: הַמַּבִּיט לָאָרֶץ וַתִּרְעָד. יִגַּע בֶּהָרִים
וְיֶעֱשָׁנוּ: אָשִׁירָה לַיְיָ בְּחַיָּי. אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי: יֶעֱרַב
עָלָיו שִׂיחִי. אָנֹכִי אֶשְׂמַח בַּיְיָ: יִתַּמּוּ חַטָּאִים מִן־הָאָרֶץ
וּרְשָׁעִים עוֹד אֵינָם. בָּרְכִי נַפְשִׁי אֶת־יְיָ. הַלְלוּיָהּ:

תהלים ק״כ

שִׁיר הַמַּעֲלוֹת. אֶל־יְיָ בַּצָּרָתָה לִי קָרָאתִי וַיַּעֲנֵנִי: יְיָ
הַצִּילָה נַפְשִׁי מִשְּׂפַת־שֶׁקֶר מִלָּשׁוֹן רְמִיָּה: מַה־יִּתֶּן לְךָ וּמַה־
יֹּסִיף לָךְ. לָשׁוֹן רְמִיָּה: חִצֵּי גִבּוֹר שְׁנוּנִים עִם גַּחֲלֵי
רְתָמִים: אוֹיָה לִי כִּי־גַרְתִּי מֶשֶׁךְ שָׁכַנְתִּי עִם־אָהֳלֵי קֵדָר:
רַבַּת שָׁכְנָה־לָּהּ נַפְשִׁי עִם שׂוֹנֵא שָׁלוֹם: אֲנִי שָׁלוֹם. וְכִי
אֲדַבֵּר הֵמָּה לַמִּלְחָמָה:

תהלים קכ״א

שִׁיר לַמַּעֲלוֹת. אֶשָּׂא עֵינַי אֶל־הֶהָרִים. מֵאַיִן יָבֹא עֶזְרִי:

away, and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening. How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions. Yonder is the sea, great and of wide extent; therein are moving things innumerable, living creatures both small and great. There the ships make their course; there is leviathan whom thou hast formed to sport therein. These all wait upon thee, that thou mayest give them their food in due season. Thou givest unto them, they gather; thou openest thine hand, they are satisfied with good. Thou hidest thy face, they are confounded; thou gatherest in their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the ground. Let the glory of the Lord endure for ever; let the Lord rejoice in his works. He looketh on the earth, and it trembleth; he toucheth the mountains, and they smoke. I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being. May my meditation be sweet unto him: as for me, I will rejoice in the Lord. Sinners shall be consumed out of the earth, and the wicked shall be no more. Bless the Lord, O my soul: praise ye the Lord.

Psalm cxx.

A Song of Degrees. In my distress I cried unto the Lord, and he answered me. Deliver my soul, O Lord, from a lying lip, and from a deceitful tongue. What shall he give unto thee, and what shall he add unto thee, thou deceitful tongue? Sharpened arrows of a mighty man with coals of juniper. Woe is me, that I sojourn in Mesech, that I dwell among the tents of Kedar. My soul hath full long had her dwelling with him that hateth peace. I am all peace; but when I speak, they are for war.

Psalm cxxi.

A Song of Degrees. I lift up mine eyes unto the hills: whence will my help come? My help is

עֲוֹרֵי מֵעַם יְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ: אַל־יִתֵּן לַמּוֹט רַגְלֶךָ אַל־יָנוּם שֹׁמְרֶךָ: הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל: יְיָ שֹׁמְרֶךָ יְיָ צִלְּךָ עַל־יַד יְמִינֶךָ: יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה: יְיָ יִשְׁמָרְךָ מִכָּל־רָע יִשְׁמֹר אֶת־נַפְשֶׁךָ: יְיָ יִשְׁמָר־צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם:

תהלים קכ״ב

שִׁיר הַמַּעֲלוֹת לְדָוִד. שָׂמַחְתִּי בְּאֹמְרִים לִי בֵּית יְיָ נֵלֵךְ: עֹמְדוֹת הָיוּ רַגְלֵינוּ בִּשְׁעָרַיִךְ יְרוּשָׁלָם: יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו: שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־יָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם יְיָ: כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת לְמִשְׁפָּט כִּסְאוֹת לְבֵית דָּוִד: שַׁאֲלוּ שְׁלוֹם יְרוּשָׁלָם. יִשְׁלָיוּ אֹהֲבָיִךְ: יְהִי־שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ: לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ: לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבַקְשָׁה טוֹב לָךְ:

תהלים קכ״ג

שִׁיר הַמַּעֲלוֹת. אֵלֶיךָ נָשָׂאתִי אֶת־עֵינַי הַיֹּשְׁבִי בַּשָּׁמָיִם: הִנֵּה כְעֵינֵי עַבָדִים אֶל־יַד אֲדוֹנֵיהֶם כְּעֵינֵי שִׁפְחָה אֶל־יַד גְּבִרְתָּהּ. כֵּן עֵינֵינוּ אֶל־יְיָ אֱלֹהֵינוּ עַד שֶׁיְּחָנֵנוּ: חָנֵּנוּ יְיָ חָנֵּנוּ כִּי־רַב שָׂבַעְנוּ בוּז: רַבַּת שָׂבְעָה־לָּהּ נַפְשֵׁנוּ הַלַּעַג הַשַּׁאֲנַנִּים הַבּוּז לִגְאֵיוֹנִים:

תהלים קכ״ד

שִׁיר הַמַּעֲלוֹת לְדָוִד. לוּלֵי יְיָ שֶׁהָיָה לָנוּ יֹאמַר־נָא

from the Lord, the maker of heaven and earth. He will not suffer thy foot to slip: he that guardeth thee will not slumber. Behold, he that guardeth Israel will neither slumber nor sleep. The Lord is thy guardian: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall guard thee from all evil; he shall guard thy soul. The Lord shall guard thy going out and thy coming in, from this time forth and for evermore.

Psalm cxxii.

A Song of Degrees; of David. I was glad when they said unto me, Let us go unto the house of the Lord. Our feet stood within thy gates, O Jerusalem; Jerusalem that art built up as a city that is compact together: whither the tribes go up, even the tribes of the Lord, for a testimony unto Israel, to give thanks unto the name of the Lord. For there are set thrones for judgment, the thrones of the house of David. Pray for the peace of Jerusalem; may they prosper that love thee. Peace be within thy rampart, prosperity within thy palaces. For my brethren and companions' sakes I would fain speak peace concerning thee. For the sake of the house of the Lord our God I would seek thy good.

Psalm cxxiii.

A Song of Degrees. Unto thee do I lift up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their master, as the eyes of a maiden unto the hand of her mistress, so our eyes look unto the Lord our God, until he have pity upon us. Have pity upon us, O Lord, have pity upon us: for we are full sated with contempt. Our soul is full sated with the mocking of those that are at ease, with the contempt of the proud.

Psalm cxxiv.

A Song of Degrees; of David. If it had not been the Lord who was on our side, let Israel now say:

תהלים קכ"ז

שִׁיר הַמַּעֲלוֹת לִשְׁלֹמֹה. אִם־יְיָ לֹא־יִבְנֶה בַיִת שָׁוְא עָמְלוּ בוֹנָיו בּוֹ. אִם־יְיָ לֹא־יִשְׁמָר־עִיר שָׁוְא שָׁקַד שׁוֹמֵר: שָׁוְא לָכֶם מַשְׁכִּימֵי קוּם מְאַחֲרֵי־שֶׁבֶת אֹכְלֵי לֶחֶם הָעֲצָבִים. כֵּן יִתֵּן לִידִידוֹ שֵׁנָא: הִנֵּה נַחֲלַת יְיָ בָּנִים שָׂכָר פְּרִי הַבָּטֶן: כְּחִצִּים בְּיַד־גִּבּוֹר כֵּן בְּנֵי הַנְּעוּרִים: אַשְׁרֵי הַגֶּבֶר אֲשֶׁר מִלֵּא אֶת־אַשְׁפָּתוֹ מֵהֶם. לֹא יֵבֹשׁוּ כִּי־יְדַבְּרוּ אֶת־אוֹיְבִים בַּשָּׁעַר:

תהלים קכ"ח

שִׁיר הַמַּעֲלוֹת. אַשְׁרֵי כָּל־יְרֵא יְיָ הַהֹלֵךְ בִּדְרָכָיו: יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ: אֶשְׁתְּךָ כְּגֶפֶן פֹּרִיָּה בְּיַרְכְּתֵי בֵיתֶךָ. בָּנֶיךָ כִּשְׁתִלֵי זֵיתִים סָבִיב לְשֻׁלְחָנֶךָ: הִנֵּה כִי־כֵן יְבֹרַךְ גָּבֶר יְרֵא יְיָ: יְבָרֶכְךָ יְיָ מִצִּיּוֹן. וּרְאֵה בְּטוּב יְרוּשָׁלָם כֹּל יְמֵי חַיֶּיךָ: וּרְאֵה־בָנִים לְבָנֶיךָ. שָׁלוֹם עַל־יִשְׂרָאֵל:

תהלים קכ"ט

שִׁיר הַמַּעֲלוֹת. רַבַּת צְרָרוּנִי מִנְּעוּרַי יֹאמַר נָא יִשְׂרָאֵל: רַבַּת צְרָרוּנִי מִנְּעוּרָי. גַּם לֹא יָכְלוּ־לִי: עַל־גַּבִּי חָרְשׁוּ חֹרְשִׁים. הֶאֱרִיכוּ לְמַעֲנִיתָם: יְיָ צַדִּיק. קִצֵּץ עֲבוֹת רְשָׁעִים: יֵבֹשׁוּ וְיִסֹּגוּ אָחוֹר כֹּל שֹׂנְאֵי צִיּוֹן: יִהְיוּ כַּחֲצִיר גַּגוֹת. שֶׁקַּדְמַת שָׁלַף יָבֵשׁ: שֶׁלֹּא מִלֵּא כַפּוֹ קוֹצֵר וְחִצְנוֹ מְעַמֵּר:

Psalm cxxvii.

A Song of Degrees; of Solomon. Except the Lord build the house, they labor in vain that build it: except the Lord watch over the city, the watchman waketh but in vain. It is vain for you to rise up early, and so late take rest, and eat the bread of toil: such things he giveth unto his beloved in sleep. Lo, children are an heritage of the Lord: the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are the children of youth. Happy is the man that hath filled his quiver with them: they shall not be ashamed, when they speak with enemies in the gate.

Psalm cxxviii.

A Song of Degrees. Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labor of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

Psalm cxxix.

A Song of Degrees. To the full have they afflicted me from my youth up, let Israel now say; to the full have they afflicted me from my youth up: yet have they not prevailed against me. The plowers plowed upon my back, they made long their furrows. The Lord is righteous: he hath cut asunder the cords of the wicked. Let them be ashamed and turned backward, all they that hate Zion. Let them be as the grass upon the housetops, which withereth before it shooteth forth: wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom: neither do

וְלֹא אָמְרוּ הָעֹבְרִים בִּרְכַּת יְיָ אֲלֵיכֶם. בֵּרַכְנוּ אֶתְכֶם בְּשֵׁם יְיָ׃

תהלים ק״ל

שִׁיר הַמַּעֲלוֹת. מִמַּעֲמַקִּים קְרָאתִיךָ יְיָ׃ אֲדֹנָי שִׁמְעָה בְקוֹלִי. תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃ אִם־עֲוֹנוֹת תִּשְׁמָר־יָהּ. אֲדֹנָי מִי יַעֲמֹד׃ כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃ קִוִּיתִי יְיָ קִוְּתָה נַפְשִׁי. וְלִדְבָרוֹ הוֹחָלְתִּי׃ נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃ יַחֵל יִשְׂרָאֵל אֶל־יְיָ. כִּי־עִם־יְיָ הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃ וְהוּא יִפְדֶּה אֶת־יִשְׂרָאֵל מִכֹּל עֲוֹנוֹתָיו׃

תהלים קל״א

שִׁיר הַמַּעֲלוֹת לְדָוִד. יְיָ לֹא־גָבַהּ לִבִּי וְלֹא־רָמוּ עֵינָי. וְלֹא־הִלַּכְתִּי בִגְדֹלוֹת וּבְנִפְלָאוֹת מִמֶּנִּי׃ אִם־לֹא שִׁוִּיתִי וְדוֹמַמְתִּי נַפְשִׁי כְּגָמֻל עֲלֵי אִמּוֹ. כַּגָּמֻל עָלַי נַפְשִׁי׃ יַחֵל יִשְׂרָאֵל אֶל־יְיָ מֵעַתָּה וְעַד־עוֹלָם׃

תהלים קל״ב

שִׁיר הַמַּעֲלוֹת. זְכוֹר־יְיָ לְדָוִד אֵת כָּל־עֻנּוֹתוֹ׃ אֲשֶׁר־נִשְׁבַּע לַיְיָ נָדַר לַאֲבִיר יַעֲקֹב׃ אִם־אָבֹא בְּאֹהֶל בֵּיתִי אִם־אֶעֱלֶה עַל־עֶרֶשׂ יְצוּעָי׃ אִם־אֶתֵּן שְׁנָת לְעֵינָי לְעַפְעַפַּי תְּנוּמָה׃ עַד־אֶמְצָא מָקוֹם לַיְיָ מִשְׁכָּנוֹת לַאֲבִיר יַעֲקֹב׃ הִנֵּה שְׁמַעְנֻהָ בְאֶפְרָתָה מְצָאנֻהוּ בִּשְׂדֵי־יָעַר׃ נָבוֹאָה לְמִשְׁכְּנוֹתָיו נִשְׁתַּחֲוֶה

they which go by say, The blessing of the Lord be upon you; we bless you in the name of the Lord.

Psalm cxxx.

A Song of Degrees. Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldst mark iniquities, O Lord, who could stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord, more than watchmen wait for the morning; yea, more than watchmen for the morning. O let Israel hope in the Lord; for with the Lord there is lovingkindness, and with him is plenteous deliverance. And he shall deliver Israel from all his iniquities.

Psalm cxxxi.

A Song of Degrees; of David. Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too marvellous for me. Surely I have stilled and quieted my soul, like a weaned child with his mother; my soul is with me like a weaned child. O Israel, hope in the Lord from this time forth and for evermore.

Psalm cxxxii.

A Song of Degrees. Lord, remember for David all his affliction; how he sware unto the Lord, and vowed unto the Mighty One of Jacob: Surely I will not come into the tent of my house, nor go up unto the couch of my rest; I will not give sleep to mine eyes, or slumber to mine eyelids; until I find out a place for the Lord, a habitation for the Mighty One of Jacob. Lo, we heard of it in Ephrathah: we found it in the fields of Jaar. Let us go into his habitation; let us worship

לַהֲדוֹם רַגְלָיו: קוּמָה יְיָ לִמְנוּחָתֶךָ אַתָּה וַאֲרוֹן עֻזֶּךָ:
כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ: בַּעֲבוּר דָּוִד עַבְדֶּךָ
אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ: נִשְׁבַּע יְיָ לְדָוִד. אֱמֶת לֹא־יָשׁוּב
מִמֶּנָּה. מִפְּרִי בִטְנְךָ אָשִׁית לְכִסֵּא־לָךְ: אִם־יִשְׁמְרוּ בָנֶיךָ
בְּרִיתִי וְעֵדֹתִי זוּ אֲלַמְּדֵם. גַּם־בְּנֵיהֶם עֲדֵי־עַד יֵשְׁבוּ לְכִסֵּא־
לָךְ: כִּי בָחַר יְיָ בְּצִיּוֹן אִוָּה לְמוֹשָׁב לוֹ: זֹאת מְנוּחָתִי
עֲדֵי־עַד. פֹּה אֵשֵׁב כִּי אִוִּיתִיהָ: צֵידָהּ בָּרֵךְ אֲבָרֵךְ אֶבְיוֹנֶיהָ
אַשְׂבִּיעַ לָחֶם: וְכֹהֲנֶיהָ אַלְבִּישׁ יֶשַׁע וַחֲסִידֶיהָ רַנֵּן יְרַנֵּנוּ:
שָׁם אַצְמִיחַ קֶרֶן לְדָוִד עָרַכְתִּי נֵר לִמְשִׁיחִי: אוֹיְבָיו אַלְבִּישׁ
בֹּשֶׁת. וְעָלָיו יָצִיץ נִזְרוֹ:

תהלים קל״ג

שִׁיר הַמַּעֲלוֹת לְדָוִד. הִנֵּה מַה־טּוֹב וּמַה־נָּעִים שֶׁבֶת
אַחִים גַּם־יָחַד: כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן
זְקַן אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו: כְּטַל־חֶרְמוֹן שֶׁיֹּרֵד עַל־
הַרְרֵי צִיּוֹן. כִּי־שָׁם צִוָּה יְיָ אֶת־הַבְּרָכָה. חַיִּים עַד־הָעוֹלָם:

תהלים קל״ד

שִׁיר הַמַּעֲלוֹת. הִנֵּה בָרֲכוּ אֶת־יְיָ כָּל־עַבְדֵי יְיָ הָעֹמְדִים
בְּבֵית יְיָ בַּלֵּילוֹת: שְׂאוּ־יְדֵיכֶם קֹדֶשׁ וּבָרֲכוּ אֶת־יְיָ: יְבָרֶכְךָ
יְיָ מִצִּיּוֹן עֹשֵׂה שָׁמַיִם וָאָרֶץ:

עָלֵינוּ, *p. 262*, קַדִּישׁ יָתוֹם, *p. 263*.

at his footstool. Arise, O Lord, unto thy resting-place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy loving ones exult. For the sake of David thy servant turn not away the face of thine anointed. The Lord hath sworn unto David in truth—he will not turn from it—: of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimonies that I shall teach them, their children also shall sit upon thy throne for evermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my resting-place for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her needy with bread. Her priests also will I clothe with salvation; and her loving ones shall exult aloud. There will I make a horn to spring forth unto David: I have prepared a lamp for mine anointed. His enemies will I clothe with shame; but upon him his crown shall shine.

Psalm cxxxiii.

A Song of Degrees; of David. Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the goodly oil upon the head, that runneth down upon the beard, even Aaron's beard; that runneth down upon the skirt of his garments; like the dew of Hermon, that runneth down upon the mountains of Zion: for there the Lord commandeth the blessing, even life for evermore.

Psalm cxxxiv.

A Song of Degrees. Behold, bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord in the night seasons. Lift up your hands towards the sanctuary, and bless ye the Lord. The Lord bless thee out of Zion; even he that made heaven and earth.

"It is our duty," p. 262.
Mourner's Kaddish, p. 263

פרקי אבות

One of the following chapters is read on each Sabbath from the Sabbath after Passover until the Sabbath before New Year.

כָּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא. שֶׁנֶּאֱמַר וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ. נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר:

פֶּרֶק רִאשׁוֹן

(א) מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי. וּמְסָרָהּ לִיהוֹשֻׁעַ וִיהוֹשֻׁעַ לִזְקֵנִים וּזְקֵנִים לִנְבִיאִים וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה דְבָרִים. הֱווּ מְתוּנִים בַּדִּין וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה וַעֲשׂוּ סְיָג לַתּוֹרָה: (ב) שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר. עַל־שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים: (ג) אַנְטִיגְנוֹס אִישׁ שׂוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר. אַל־תִּהְיוּ כַּעֲבָדִים הַמְשַׁמְּשִׁים אֶת־הָרַב עַל־מְנָת לְקַבֵּל פְּרָס. אֶלָּא הֱיוּ כַּעֲבָדִים הַמְשַׁמְּשִׁים אֶת־הָרַב שֶׁלֹּא עַל־מְנָת לְקַבֵּל פְּרָס. וִיהִי מוֹרָא שָׁמַיִם עֲלֵיכֶם: (ד) יוֹסֵי בֶן־יוֹעֶזֶר אִישׁ צְרֵדָה וְיוֹסֵי בֶן־יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסֵי בֶן־יוֹעֶזֶר אִישׁ צְרֵדָה אוֹמֵר. יְהִי בֵיתְךָ בֵּית וַעַד לַחֲכָמִים וֶהֱוֵה מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם וֶהֱוֵה שׁוֹתֶה בְצָמָא אֶת־דִּבְרֵיהֶם: (ה) יוֹסֵי בֶן־יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר. יְהִי בֵיתְךָ פָּתוּחַ לָרְוָחָה

ETHICS OF THE FATHERS.

One of the following chapters is read on each Sabbath from the Sabbath after Passover until the Sabbath before New Year.

All Israel have a portion in the world to come, as it is said (Isaiah lx, 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

Chapter I.

(1.) Moses received the Torah* on Sinai, and handed it down to Joshua; Joshua to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Synagogue. They said three things: Be deliberate in judgment; raise up many disciples, and make a fence round the Torah. (2.) Simon the Just was one of the last survivors of the Great Synagogue. He used to say, Upon three things the world is based: upon the Torah, upon the Temple service, and upon the practice of charity. (3.) Antigonos of Socho received the tradition from Simon the Just. He used to say, Be not like servants who minister to their master upon the condition of receiving a reward; but be like servants who minister to their master without the condition of receiving a reward; and let the fear of Heaven be upon you. (4.) José, the son of Joezer, of Zeredah, and José, the son of Jochanan, of Jerusalem, received the tradition from the preceding. José, the son of Joezer, of Zeredah, said, Let thy house be a meeting house for the wise; sit amidst the dust of their feet, and drink their words with thirst. (5.) José, the son of Jochanan, of Jerusalem, said, Let thy house be open wide; let the poor be the members of thy household,

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*The word Torah is left untranslated. It is variously used for the Pentateuch, the Scriptures, the Oral Law, as well as for the whole body of religious truth, study and practice.

וְיִהְיוּ עֲנִיִּים בְּנֵי בֵיתֶךָ. וְאַל־תַּרְבֶּה שִׂיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ קַל וָחֹמֶר בְּאֵשֶׁת חֲבֵרוֹ. מִכָּאן אָמְרוּ חֲכָמִים כָּל־הַמַּרְבֶּה שִׂיחָה עִם הָאִשָּׁה גּוֹרֵם רָעָה לְעַצְמוֹ וּבוֹטֵל מִדִּבְרֵי תוֹרָה וְסוֹפוֹ יוֹרֵשׁ גֵּיהִנֹּם: (ו) יְהוֹשֻׁעַ בֶּן־פְּרַחְיָה וְנִתַּי הָאַרְבֵּלִי קִבְּלוּ מֵהֶם. יְהוֹשֻׁעַ בֶּן־פְּרַחְיָה אוֹמֵר. עֲשֵׂה לְךָ רַב וּקְנֵה לְךָ חָבֵר וֶהֱוֵה דָן אֶת־כָּל־הָאָדָם לְכַף זְכוּת: (ז) נִתַּי הָאַרְבֵּלִי אוֹמֵר הַרְחֵק מִשָּׁכֵן רָע וְאַל־תִּתְחַבֵּר לְרָשָׁע וְאַל־תִּתְיָאֵשׁ מִן־הַפֻּרְעָנוּת: (ח) יְהוּדָה בֶּן טַבַּי וְשִׁמְעוֹן בֶּן־שָׁטַח קִבְּלוּ מֵהֶם. יְהוּדָה בֶּן־טַבַּי אוֹמֵר. אַל־תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִים. וּכְשֶׁיִּהְיוּ בַּעֲלֵי הַדִּין עוֹמְדִים לְפָנֶיךָ יִהְיוּ בְעֵינֶיךָ כִּרְשָׁעִים. וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ יִהְיוּ בְעֵינֶיךָ כִּזְכָאִים כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת־הַדִּין: (ט) שִׁמְעוֹן בֶּן־שָׁטַח אוֹמֵר. הֱוֵה מַרְבֶּה לַחֲקוֹר אֶת־הָעֵדִים. וֶהֱוֵה זָהִיר בִּדְבָרֶיךָ שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר: (י) שְׁמַעְיָה וְאַבְטַלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר. אֱהַב אֶת־הַמְּלָאכָה וּשְׂנָא אֶת־הָרַבָּנוּת וְאַל־תִּתְוַדַּע לָרָשׁוּת: (יא) אַבְטַלְיוֹן אוֹמֵר. חֲכָמִים הִזָּהֲרוּ בְּדִבְרֵיכֶם שֶׁמָּא תָּחוּבוּ חוֹבַת גָּלוּת וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם וְיָמוּתוּ וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל: (יב) הִלֵּל וְשַׁמַּי קִבְּלוּ מֵהֶם. הִלֵּל אוֹמֵר. הֱוֵה מִתַּלְמִידָיו שֶׁל־אַהֲרֹן אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם אוֹהֵב אֶת־הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה: (יג) הוּא הָיָה אוֹמֵר.

and engage not in much gossip with women. This applies even to one's own wife; how much more then to the wife of one's neighbor. Hence the sages say, Whoso engages in much gossip with women brings evil upon himself, neglects the study of the Torah, and will in the end inherit Gehinnom. (6.) Joshua, the son of Perachyah, and Nittai, the Arbelite, received the tradition from the preceding. Joshua, the son of Perachyah, said, Provide thyself a teacher, and get thee a companion, and judge all men in the scale of merit. (7.) Nittai, the Arbelite, said, Keep thee far from a bad neighbor, associate not with the wicked, and abandon not the belief in retribution. (8.) Judah, the son of Tabbai, and Simeon, the son of Shatach, received the tradition from the preceding. Judah, the son of Tabbai, said, (In the judge's office) act not the counsel's part; when the parties to a suit are standing before thee, let them both be regarded by thee as guilty, but when they are departed from thy presence, regard them both as innocent, the verdict having been acquiesced in by them. (9.) Simeon, the son of Shatach, said, Be very searching in the examination, of witnesses, and be heedful of thy words, lest through them they learn to falsify. (10.) Shemayah and Abtalyon received the tradition from the preceding. Shemayah said, Love work, hate lordship, and seek no intimacy with the ruling power. (11.) Abtalyon said, Ye sages, be heedful of your words, lest ye incur the penalty of exile and be exiled to a place of evil waters, and the disciples who come after you drink thereof and die, and the Heavenly Name be profaned. (12.) Hillel and Shammai received the tradition from the preceding. Hillel said, Be of the disciples of Aaron, loving peace and pursuing peace, loving thy fellow-creatures, and drawing them near to the Torah. (13.) He

נְגַד שְׁמָא אֲבַד שְׁמָא וְדִלָא מוֹסִיף יָסֵף וְדִלָא יָלֵף קְטָלָא חַיָּב וְדִאִשְׁתַּמַּשׁ בְּתָגָא חֲלָף׃ (יד) הוּא הָיָה אוֹמֵר. אִם אֵין אֲנִי לִי מִי לִי וּכְשֶׁאֲנִי לְעַצְמִי מָה אָנִי וְאִם לֹא עַכְשָׁו אֵימָתָי׃ (טו) שַׁמַּי אוֹמֵר. עֲשֵׂה תוֹרָתְךָ קֶבַע אֱמוֹר מְעַט וַעֲשֵׂה הַרְבֵּה וֶהֱוֵה מְקַבֵּל אֶת־כָּל־הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת׃ (טז) רַבָּן גַּמְלִיאֵל אוֹמֵר. עֲשֵׂה לְךָ רַב וְהִסְתַּלֵּק מִן הַסָּפֵק וְאַל־תַּרְבֶּה לְעַשֵּׂר אוּמָדוּת׃ (יז) שִׁמְעוֹן בְּנוֹ אוֹמֵר. כָּל־יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים וְלֹא מָצָאתִי לַגּוּף טוֹב מִשְּׁתִיקָה וְלֹא הַמִּדְרָשׁ עִקָּר אֶלָּא הַמַּעֲשֶׂה וְכָל־הַמַּרְבֶּה דְּבָרִים מֵבִיא חֵטְא׃ (יח) רַבָּן שִׁמְעוֹן בֶּן־גַּמְלִיאֵל אוֹמֵר. עַל־שְׁלֹשָׁה דְּבָרִים הָעוֹלָם קַיָּם עַל־הָאֱמֶת וְעַל־הַדִּין וְעַל־הַשָּׁלוֹם. שֶׁנֶּאֱמַר אֱמֶת וּמִשְׁפַּט שָׁלוֹם שִׁפְטוּ בְּשַׁעֲרֵיכֶם׃

רַבִּי חֲנַנְיָא בֶּן־עֲקַשְׁיָא אוֹמֵר. רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת־יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת. שֶׁנֶּאֱמַר יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר׃

פֶּרֶק שֵׁנִי

כָּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא. שֶׁנֶּאֱמַר וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ. נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר׃

(א) רַבִּי אוֹמֵר. אֵיזוֹ הִיא דֶּרֶךְ יְשָׁרָה שֶׁיָּבוֹר לוֹ הָאָדָם כָּל־שֶׁהִיא תִּפְאֶרֶת לְעֹשֶׂהָ וְתִפְאֶרֶת לוֹ מִן הָאָדָם. וֶהֱוֵה

used to say, A name made great is a name destroyed; he who does not increase his knowledge decreases it; and he who does not study deserves to die; and he who makes a worldly use of the crown of the Torah shall waste away. (14.) He used to say, If I am not for myself, who will be for me? And being for my own self, what am I? And if not now, when? (15). Shammai said, Fix a period for thy study of the Torah; say little and do much; and receive all men with a cheerful countenance. (16.) Rabban Gamaliel said, Provide thyself a teacher, and be quit of doubt, and accustom not thyself to give tithes by a conjectural estimate. (17.) Simeon, his son, said, All my days I have grown up amongst the wise, and I have found nought of better service than silence; not learning but doing is the chief thing; and whoso is profuse of words causes sin. (18.) Rabban Simeon, the son of Gamaliel, said, By three things is the world preserved: by truth, by judgment, and by peace, as it is said, Judge ye the truth and the judgment of peace in your gates (Zech. viii. 16).

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii, 21).

Chapter II.

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

(1.) Rabbi said, Which is the right course that a man should choose for himself? That which he feels to be honorable to himself, and which also brings him honor from man-

זָהִיר בְּמִצְוָה קַלָּה כְּבַחֲמוּרָה שֶׁאֵין אַתָּה יוֹדֵעַ מַתַּן שְׂכָרָן
שֶׁל־מִצְוֹת. וֶהֱוֵה מְחַשֵּׁב הַפְסֵד מִצְוָה כְּנֶגֶד שְׂכָרָהּ וּשְׂכַר
עֲבֵרָה כְּנֶגֶד הַפְסָדָהּ: הִסְתַּכֵּל בִּשְׁלֹשָׁה דְּבָרִים וְאֵין אַתָּה
בָּא לִידֵי עֲבֵרָה. דַּע מַה־לְּמַעְלָה מִמְּךָ עַיִן רוֹאָה וְאֹזֶן
שׁוֹמַעַת וְכָל־מַעֲשֶׂיךָ בַּסֵּפֶר נִכְתָּבִים: (ב) רַבָּן גַּמְלִיאֵל בְּנוֹ
שֶׁל־רַבִּי יְהוּדָה הַנָּשִׂיא אוֹמֵר. יָפֶה תַלְמוּד תּוֹרָה עִם דֶּרֶךְ
אֶרֶץ שֶׁיְּגִיעַת שְׁנֵיהֶם מַשְׁכַּחַת עָוֹן. וְכָל־תּוֹרָה שֶׁאֵין עִמָּהּ
מְלָאכָה סוֹפָהּ בְּטֵלָה וְגוֹרֶרֶת עָוֹן. וְכָל־הָעוֹסְקִים עִם־
הַצִּבּוּר יִהְיוּ עוֹסְקִים עִמָּהֶם לְשֵׁם שָׁמַיִם שֶׁזְּכוּת אֲבוֹתָם
מְסַיַּעְתָּם וְצִדְקָתָם עוֹמֶדֶת לָעַד. וְאַתֶּם מַעֲלֶה אֲנִי עֲלֵיכֶם
שָׂכָר הַרְבֵּה כְּאִלּוּ עֲשִׂיתֶם: (ג) הֱוֵי זָהִיר בְּרָשׁוּת שֶׁאֵין
מְקָרְבִים לוֹ לְאָדָם אֶלָּא לְצָרֶךְ עַצְמָם. נִרְאִים כְּאוֹהֲבִים
בְּשָׁעַת הֲנָאָתָם וְאֵין עוֹמְדִים לוֹ לְאָדָם בְּשָׁעַת דָּחָקוֹ:
(ד) הוּא הָיָה אוֹמֵר. עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ כְּדֵי שֶׁיַּעֲשֶׂה
רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ כְּדֵי שֶׁיְּבַטֵּל רְצוֹן
אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ: (ה) הִלֵּל אוֹמֵר. אַל־תִּפְרוֹשׁ מִן־
הַצִּבּוּר וְאַל־תַּאֲמִן בְּעַצְמְךָ עַד יוֹם מוֹתְךָ וְאַל־תָּדִין אֶת־
חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ וְאַל־תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר
לִשְׁמוֹעַ שֶׁסּוֹפוֹ לְהִשָּׁמַע וְאַל־תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה שֶׁמָּא
לֹא תִפָּנֶה: (ו) הוּא הָיָה אוֹמֵר. אֵין בּוּר יָרֵא חֵטְא וְלֹא
עַם הָאָרֶץ חָסִיד וְלֹא הַבַּיְשָׁן לָמֵד וְלֹא הַקַּפְדָּן מְלַמֵּד וְלֹא

kind. Be heedful of a light precept as of a grave one, for thou knowest not the grant of reward for each precept. Reckon the loss incurred by the fulfilment of a precept against the reward secured by its observance, and the gain gotten by a transgression against the loss it involves. Reflect upon three things, and thou wilt not come within the power of sin: Know what is above thee—a seeing eye, and a hearing ear, and all thy deeds written in a book. (2.) Rabban Gamaliel, the son of Rabbi Judah the Prince, said, An excellent thing is the study of the Torah combined with some worldly occupation, for the labor demanded by them both makes sin to be forgotten. All study of the Torah without work must in the end be futile and become the cause of sin. Let all who are employed with the congregation act with them for Heaven's sake, for then the merit of their fathers sustains them, and their righteousness endures for ever. And as for you, (God will then say,) I account you worthy of great reward, as if you had wrought it all yourselves. (3.) Be on your guard against the ruling power; for they who exercise it draw no man near to them except for their own interests; appearing as friends when it is to their own advantage, they stand not by a man in the hour of his need. (4.) He used to say, Do His will as if it were thy will, that He may do thy will as if it were His will. Nullify thy will before His will, that He may nullify the will of others before thy will. (5) Hillel said, Separate not thyself from the congregation; trust not in thyself until the day of thy death; judge not thy neighbor until thou art come into his place; and say not anything which cannot be understood at once, in the hope that it will be understood in the end; neither say, When I have leisure I will study; perchance thou wilt have no leisure. (6.) He used to say, An empty-headed man cannot be a sin-fearing man, nor can an ignorant person be pious, nor can a shamefaced man learn, nor a passionate man teach, nor

כָּל־הַמַּרְבֶּה בְּסִחוֹרָה מַחְכִּים. וּבַמָּקוֹם שֶׁאֵין אֲנָשִׁים הִשְׁתַּדֵּל
לִהְיוֹת אִישׁ: (ז) אַף הוּא רָאָה גֻּלְגֹּלֶת אַחַת שֶׁצָּפָה עַל־פְּנֵי
הַמָּיִם. אָמַר לָהּ. עַל דַּאֲטֵפְתְּ אֲטִיפוּךְ וְסוֹף מְטַיָּפָיִךְ
יְטוּפוּן: (ח) הוּא הָיָה אוֹמֵר. מַרְבֶּה בָּשָׂר מַרְבֶּה רִמָּה.
מַרְבֶּה נְכָסִים מַרְבֶּה דְאָגָה. מַרְבֶּה נָשִׁים מַרְבֶּה כְּשָׁפִים.
מַרְבֶּה שִׁפְחוֹת מַרְבֶּה זִמָּה. מַרְבֶּה עֲבָדִים מַרְבֶּה גָזֵל.
מַרְבֶּה תוֹרָה מַרְבֶּה חַיִּים. מַרְבֶּה יְשִׁיבָה מַרְבֶּה חָכְמָה.
מַרְבֶּה עֵצָה מַרְבֶּה תְבוּנָה. מַרְבֶּה צְדָקָה מַרְבֶּה שָׁלוֹם.
קָנָה שֵׁם טוֹב קָנָה לְעַצְמוֹ. קָנָה לוֹ דִּבְרֵי תוֹרָה קָנָה לוֹ
חַיֵּי הָעוֹלָם הַבָּא: (ט) רַבָּן יוֹחָנָן בֶּן־זַכַּי קִבֵּל מֵהִלֵּל
וּמִשַּׁמַּי. הוּא הָיָה אוֹמֵר. אִם לָמַדְתָּ תּוֹרָה הַרְבֵּה אַל־
תַּחֲזִק טוֹבָה לְעַצְמְךָ כִּי לְכַךְ נוֹצָרְתָּ: (י) חֲמִשָּׁה תַלְמִידִים
הָיוּ לוֹ לְרַבָּן יוֹחָנָן בֶּן־זַכַּי. וְאֵלּוּ הֵן. רַבִּי אֱלִיעֶזֶר בֶּן־
הוּרְקְנוֹס רַבִּי יְהוֹשֻׁעַ בֶּן־חֲנַנְיָא רַבִּי יוֹסֵי הַכֹּהֵן רַבִּי
שִׁמְעוֹן בֶּן־נְתַנְאֵל וְרַבִּי אֶלְעָזָר בֶּן־עָרָךְ: (יא) הוּא הָיָה
מוֹנֶה שְׁבָחָם. אֱלִיעֶזֶר בֶּן־הוּרְקְנוֹס בּוֹר סִיד שֶׁאֵינוֹ מְאַבֵּד
טִפָּה. יְהוֹשֻׁעַ בֶּן־חֲנַנְיָא אַשְׁרֵי יוֹלַדְתּוֹ. יוֹסֵי הַכֹּהֵן חָסִיד.
שִׁמְעוֹן בֶּן־נְתַנְאֵל יְרֵא חֵטְא. אֶלְעָזָר בֶּן־עָרָךְ כְּמַעְיָן הַמִּתְגַּבֵּר:
(יב) הוּא הָיָה אוֹמֵר. אִם יִהְיוּ כָּל־חַכְמֵי יִשְׂרָאֵל בְּכַף
מֹאזְנַיִם וֶאֱלִיעֶזֶר בֶּן־הוּרְקְנוֹס בְּכַף שְׁנִיָּה מַכְרִיעַ אֶת־כֻּלָּם:
אַבָּא שָׁאוּל אוֹמֵר מִשְׁמוֹ. אִם יִהְיוּ כָּל־חַכְמֵי יִשְׂרָאֵל בְּכַף

can one who is engaged overmuch in business grow wise. In a place where there are no men, strive to be a man. (7.) Moreover, he saw a skull floating on the surface of the water: he said to it, Because thou drownedst others, they have drowned thee, and at the last they that drowned thee shall themselves be drowned. (8.) He used to say, The more flesh, the more worms; the more property, the more anxiety; the more women, the more witchcraft; the more maid-servants, the more lewdness; the more men-servants, the more robbery; —the more Torah, the more life; the more schooling, the more wisdom; the more counsel, the more understanding; the more charity, the more peace. He who has acquired a good name, has acquired it for himself; he who has acquired for himself words of Torah, has acquired for himself life in the world to come. (9.) Rabban Jochanan, the son of Zacchai, received the tradition from Hillel and Shammai. He used to say, If thou hast learnt much Torah, ascribe not any merit to thyself, for thereunto wast thou created. (10.) Rabban Jochanan, the son of Zacchai, had five disciples, and these are they, Rabbi Eliezer, the son of Hyrcanus, Rabbi Joshua, the son of Chananya, Rabbi José, the Priest, Rabbi Simeon, the son of Nathaniel, and Rabbi Eleazar, the son of Arach. (11.) He used thus to recount their praise: Eliezer, the son of Hyrcanus, is a cemented cistern, which loses not a drop; Joshua, the son of Chananya—happy is she that bare him; José, the Priest, is a pious man; Simeon, the son of Nathaniel, is a fearer of sin; Eleazar, the son of Arach, is like a spring flowing wth ever-sustaining vigor. (12.) He used to say, If all the sages of Israel were in one scale of the balance, and Eliezer, the son of Hyrcanus, in the other, he would outweigh them all. Abba Saul said in his name, If all the sages of

מאונים ואליעזר בן־הורקנוס אף עמהם ואלעזר בן־עזריה
בכף שניה מכריע את־כלם: (יג) אמר להם. צאו וראו
איזו היא דרך טובה שידבק בה האדם. רבי אליעזר
אומר עין טובה רבי יהושע אומר חבר טוב רבי יוסי
אומר שכן טוב רבי שמעון אומר הרואה את־הנולד רבי
אלעזר אומר לב טוב: אמר להם. רואה אני את־דברי
אלעזר בן־עזריה מדבריכם שבכלל דבריו דבריכם:
(יד) אמר להם. צאו וראו איזו היא דרך רעה שיתרחק
ממנה האדם. רבי אליעזר אומר עין רעה רבי יהושע
אומר חבר רע רבי יוסי אומר שכן רע רבי שמעון אומר
הלוה ואינו משלם. אחד הלוה מן־האדם כלוה מן־המקום.
שנאמר לוה רשע ולא ישלם וצדיק חונן ונותן. רבי
אלעזר אומר לב רע: אמר להם. רואה אני את־דברי
אלעזר בן־עזריה מדבריכם שבכלל דבריו דבריכם:
(טו) הם אמרו שלשה דברים. רבי אליעזר אומר. יהי
כבוד חברך חביב עליך כשלך ואל־תהי נוח לכעוס
ושוב יום אחד לפני מיתתך והוי מתחמם כנגד אורן
של־חכמים והוי זהיר בגחלתן שלא תכוה. שנשיכתן
נשיכת שועל ועקיצתן עקיצת עקרב ולחישתן לחישת
שרף וכל־דבריהם כגחלי אש: (טז) רבי יהושע אומר.
עין הרע ויצר הרע ושנאת הבריות מוציאים את־האדם

Israel were in one scale of the balance, and Eliezer, the son of Hyrcanus, also with them, and Eleazar, the son of Arach, in the other scale, he would outweigh them all. (13.) He said to them, Go forth and see which is the good way to which a man should cleave. R. Eliezer said, A good eye; R. Joshua said, A good friend; R. José said, A good neighbor; R. Simeon said, One who foresees the fruit of an action; R. Eleazar said, A good heart. Thereupon he said to them, I approve the words of Eleazar, the son of Arach, rather than your words, for in his words yours are included. (14.) He said to them, Go forth and see which is the evil way that a man should shun. R. Eliezer said, An evil eye; R. Joshua said, A bad friend; R. José said, A bad neighbor; R. Simeon said, One who borrows and does not repay,—it is the same whether one borrows from man or from the all-present God; as it is said, The wicked borroweth, and payeth not again, but the righteous dealeth graciously and giveth (Psalm xxxvii. 21); R. Eleazar said, A bad heart. Thereupon he said to them, I approve the words of Eleazar, the son of Arach, rather than your words, for in his words yours are included. (15.) They each said three things. R. Eliezer said, Let thy friend's honor be as dear to thee as thine own; and be not easily moved to anger; and repent one day before thy death. And (he further said), Warm thyself by the fire of the wise; but beware of their glowing coals, lest thou be burnt, for their bite is the bite of the fox, and their sting is the scorpion's sting, and their hiss is the serpent's hiss, and all their words are like coals of fire.* (16.) R. Joshua said, The evil eye, the evil inclination, and hatred of his fellow-creatures put a

*The highest gifts, if abused, may prove a source of suffering to those whom they are designed to benefit.

מִן־הָעוֹלָם: (יז) רַבִּי יוֹסֵי אוֹמֵר. יְהִי מָמוֹן חֲבֵרְךָ חָבִיב עָלֶיךָ כְּשֶׁלְּךָ. וְהַתְקֵן עַצְמְךָ לִלְמוֹד תּוֹרָה שֶׁאֵינָהּ יְרֻשָּׁה לָךְ. וְכָל־מַעֲשֶׂיךָ יִהְיוּ לְשֵׁם שָׁמָיִם: (יח) רַבִּי שִׁמְעוֹן אוֹמֵר. הֱוֵה זָהִיר בִּקְרִיאַת שְׁמַע וּבִתְפִלָּה. וּכְשֶׁאַתָּה מִתְפַּלֵּל אַל־תַּעַשׂ תְּפִלָּתְךָ קֶבַע. אֶלָּא רַחֲמִים וְתַחֲנוּנִים לִפְנֵי הַמָּקוֹם. שֶׁנֶּאֱמַר כִּי־חַנּוּן וְרַחוּם הוּא אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְנִחָם עַל־הָרָעָה. וְאַל־תְּהִי רָשָׁע בְּפְנֵי עַצְמֶךָ: (יט) רַבִּי אֶלְעָזָר אוֹמֵר. הֱוֵה שָׁקוּד לִלְמוֹד תּוֹרָה וְדַע מַה־שֶּׁתְּשִׁיב לְאֶפִּיקוֹרוֹס וְדַע לִפְנֵי מִי אַתָּה עָמֵל וּמִי הוּא בַּעַל מְלַאכְתְּךָ שֶׁיְּשַׁלֵּם־לְךָ שְׂכַר פְּעֻלָּתֶךָ: (כ) רַבִּי טַרְפוֹן אוֹמֵר. הַיּוֹם קָצֵר וְהַמְּלָאכָה מְרֻבָּה וְהַפּוֹעֲלִים עֲצֵלִים וְהַשָּׂכָר הַרְבֵּה וּבַעַל הַבַּיִת דּוֹחֵק: (כא) הוּא הָיָה אוֹמֵר. לֹא עָלֶיךָ הַמְּלָאכָה לִגְמוֹר וְלֹא־אַתָּה בֶּן־חוֹרִין לְהִבָּטֵל מִמֶּנָּה. אִם לָמַדְתָּ תּוֹרָה הַרְבֵּה נוֹתְנִים לְךָ שָׂכָר הַרְבֵּה וְנֶאֱמָן הוּא בַּעַל מְלַאכְתְּךָ שֶׁיְּשַׁלֵּם לְךָ שְׂכַר פְּעֻלָּתֶךָ. וְדַע שֶׁמַּתַּן שְׂכָרָם שֶׁל־צַדִּיקִים לֶעָתִיד לָבוֹא:

רַבִּי חֲנַנְיָא בֶּן־עֲקַשְׁיָא אוֹמֵר. רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת־יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹות. שֶׁנֶּאֱמַר יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

man out of the world. (17.) R. José said, Let the property of thy friend be as dear to thee as thine own; qualify thyself for the study of the Torah, since the knowledge of it is not an inheritance of thine, and let all thy deeds be done for the sake of Heaven. (18.) R. Simeon said, Be careful to read the Shema' and to say the Amidah; and when thou prayest, regard not thy prayer as a fixed mechanical task, but as an appeal for mercy and grace before the All-present, as it is said, For he is gracious and full of mercy, slow to anger and abounding in lovingkindness, and repenteth him of the evil (Joel ii. 13); and be not wicked in thine own esteem. (19.) R. Eleazar said, Be watchful in the study of the Torah, and know what answer to give to the unbeliever; know also before whom thou toilest, and who thy Employer is, who will pay thee the reward of thy labor. (20.) Rabbi Tarphon said, The day is short, and the work is great, and the laborers are sluggish, and the reward is much, and the Master of the house is urgent. (21.) He used also to say, It is not thy duty to complete the work, but neither art thou free to desist from it; if thou hast studied much Torah, much reward will be given thee; and faithful is thy Employer to pay thee the reward of thy labor; and know that the grant of reward unto the righteous will be in the time to come.

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21).

פֶּרֶק שְׁלִישִׁי

כָּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא. שֶׁנֶּאֱמַר וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ. נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר:

(א) עֲקַבְיָא בֶּן־מַהֲלַלְאֵל אוֹמֵר הִסְתַּכֵּל בִּשְׁלֹשָׁה דְּבָרִים וְאֵין אַתָּה בָּא לִידֵי עֲבֵרָה דַּע מֵאַיִן בָּאתָ וּלְאָן אַתָּה הוֹלֵךְ וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן ׳ מֵאַיִן בָּאתָ מִטִּפָּה סְרוּחָה ׳ וּלְאָן אַתָּה הוֹלֵךְ לִמְקוֹם עָפָר רִמָּה וְתוֹלֵעָה. וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא: (ב) רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים אוֹמֵר. הֱוֵה מִתְפַּלֵּל בִּשְׁלוֹמָהּ שֶׁל־מַלְכוּת שֶׁאִלְמָלֵא מוֹרָאָהּ אִישׁ אֶת־רֵעֵהוּ חַיִּים בָּלָעוּ: (ג) רַבִּי חֲנַנְיָא בֶּן־תְּרַדְיוֹן אוֹמֵר. שְׁנַיִם שֶׁיּוֹשְׁבִים וְאֵין בֵּינֵיהֶם דִּבְרֵי תוֹרָה חֲבֵרֵי זֵה מוֹשַׁב לֵצִים. שֶׁנֶּאֱמַר וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב. אֲבָל שְׁנַיִם שֶׁיּוֹשְׁבִים וְיֵשׁ בֵּינֵיהֶם דִּבְרֵי תוֹרָה שְׁכִינָה שְׁרוּיָה בֵּינֵיהֶם. שֶׁנֶּאֱמַר אָז נִדְבְּרוּ יִרְאֵי יְיָ אִישׁ אֶל־רֵעֵהוּ וַיַּקְשֵׁב יְיָ וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי יְיָ וּלְחֹשְׁבֵי שְׁמוֹ. אֵין לִי אֶלָּא שְׁנַיִם. מִנַּיִן אֲפִילּוּ אֶחָד שֶׁיּוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא קוֹבֵעַ לוֹ שָׂכָר. שֶׁנֶּאֱמַר יֵשֵׁב בָּדָד וְיִדֹּם כִּי נָטַל עָלָיו: (ד) רַבִּי שִׁמְעוֹן אוֹמֵר ׳ שְׁלֹשָׁה שֶׁאָכְלוּ עַל שֻׁלְחָן אֶחָד וְלֹא אָמְרוּ עָלָיו דִּבְרֵי תוֹרָה כְּאִלּוּ אָכְלוּ

Chapter III.

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

(1.) Akabya, the son of Mahalalel, said, Reflect upon three things, and thou wilt not come within the power of sin: know whence thou camest, and whither thou art going, and before whom thou wilt in future have to give account and reckoning. Whence thou camest:—from a putrefying drop; whither thou art going:—to a place of dust, worms and maggots; and before whom thou wilt in future have to give account and reckoning:—before the Supreme King of kings, the Holy One, blessed be he. (2.) R. Chanina, the Vice-High-Priest, said, Pray for the welfare of the government, since but for the fear thereof men would swallow each other alive. (3.) R. Chananya, the son of Teradyon, said, If two sit together and interchange no words of Torah, they are a meeting of scorners, concerning whom it is said, The godly man sitteth not in the seat of the scorners (Ps. i. 1); but if two sit together and interchange words of Torah, the Divine Presence abides between them; as it is said, Then they that feared the Lord spake one with the other: and the Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name (Mal. iii. 16). Now, the Scripture enables me to draw this inference in respect to two persons; whence can it be deduced that if even one person sedulously occupies himself with the Torah, the Holy One, blessed be he, appoints unto him a reward? Because it is said, Though he sit alone, and meditate in stillness, yet he taketh it (the reward) upon him (Lam. iii. 27).* (4.) R. Simeon said, If three have eaten at a table and have spoken there no words of Torah, it is as if they had eaten

*Where biblical verses are employed not in a strictly literal sense, it is to be observed that the Rabbis, like other preachers, made use of such passages for homiletical purposes, as illustrations of their meaning rather than as logical foundations for their teaching. It was felt that additional weight would attach to any opinion with which some point of contact could be found in the Scriptures.

מוּכְחֵי מֻתָּים׳ שֶׁנֶּאֱמַר כִּי כָל־שִׁלְחָנוֹת מָלְאוּ קִיא צֹאָה בְּלִי מָקוֹם. אֲבָל שֻׁלְחָנוֹ שֶׁאָכְלוּ עַל שֻׁלְחָן אֶחָד וְאָמְרוּ עָלָיו דִּבְרֵי תוֹרָה כְּאִלּוּ אָכְלוּ מִשֻּׁלְחָנוֹ שֶׁל־מָקוֹם׳ שֶׁנֶּאֱמַר וַיְדַבֵּר אֵלַי זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְיָ׃ (ח) רַבִּי חֲנִינָא בֶּן־חֲכִינַי אוֹמֵר. הַנֵּעוֹר בַּלַּיְלָה וְהַמְהַלֵּךְ בַּדֶּרֶךְ יְחִידִי וּמְפַנֶּה לִבּוֹ לְבַטָּלָה הֲרֵי זֶה מִתְחַיֵּב בְּנַפְשׁוֹ׃ (ט) רַבִּי נְחוּנְיָא בֶּן־הַקָּנָה אוֹמֵר. כָּל־הַמְקַבֵּל עָלָיו עֹל תּוֹרָה מַעֲבִירִים מִמֶּנּוּ עֹל מַלְכוּת וְעֹל דֶּרֶךְ אֶרֶץ. וְכָל־הַפּוֹרֵק מִמֶּנּוּ עֹל תּוֹרָה נוֹתְנִים עָלָיו עֹל מַלְכוּת וְעֹל דֶּרֶךְ אֶרֶץ׃ (י) רַבִּי חֲלַפְתָּא בֶּן־דּוֹסָא אִישׁ כְּפַר חֲנַנְיָא אוֹמֵר. עֲשָׂרָה שֶׁיּוֹשְׁבִים וְעוֹסְקִים בַּתּוֹרָה שְׁכִינָה שְׁרוּיָה בֵּינֵיהֶם. שֶׁנֶּאֱמַר אֱלֹהִים נִצָּב בַּעֲדַת־אֵל. וּמִנַּיִן אֲפִילּוּ חֲמִשָּׁה. שֶׁנֶּאֱמַר וַאֲגֻדָּתוֹ עַל־אֶרֶץ יְסָדָהּ. וּמִנַּיִן אֲפִילּוּ שְׁלֹשָׁה. שֶׁנֶּאֱמַר בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט. וּמִנַּיִן אֲפִילּוּ שְׁנַיִם. שֶׁנֶּאֱמַר אָז נִדְבְּרוּ יִרְאֵי יְיָ אִישׁ אֶל־רֵעֵהוּ וַיַּקְשֵׁב יְיָ וַיִּשְׁמָע. וּמִנַּיִן אֲפִילּוּ אֶחָד. שֶׁנֶּאֱמַר בְּכָל־הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת־שְׁמִי אָבֹא אֵלֶיךָ וּבֵרַכְתִּיךָ׃ (ח) רַבִּי אֶלְעָזָר אִישׁ בֶּרְתוֹתָא אוֹמֵר. תֵּן־לוֹ מִשֶּׁלּוֹ שֶׁאַתָּה וְשֶׁלְּךָ שֶׁלּוֹ. וְכֵן בְּדָוִד הוּא אוֹמֵר כִּי־מִמְּךָ הַכֹּל וּמִיָּדְךָ נָתַנּוּ לָךְ׃ (ט) רַבִּי יַעֲקֹב אוֹמֵר. הַמְהַלֵּךְ בַּדֶּרֶךְ וְשׁוֹנֶה וּמַפְסִיק מִמִּשְׁנָתוֹ וְאוֹמֵר מַה־נָּאֶה אִילָן זֶה מַה־נָּאֶה נִיר זֶה מַעֲלֶה עָלָיו הַכָּתוּב כְּאִלּוּ מִתְחַיֵּב בְּנַפְשׁוֹ׃ (י) רַבִּי דוֹסְתַּי בַּר

of sacrifices to dead idols, of whom it is said, For all their tables are full of vomit and filthiness; the All-present is not (in their thoughts) (Isa. xxviii. 8). But if three have eaten at a table and have spoken there words of Torah, it is as if they had eaten at the table of the All-present, to which the Scripture may be applied, And he said unto me, This is the table that is before the Lord (Ezek. xli. 22). (5.) R. Chanina, the son of Chachinai, said, He who keeps awake at night, and goes on his way alone, while turning his heart to vanity, such a one forfeits his own life. (6.) R. Nechunya, son of Hakkanah, said, Whoso receives upon himself the yoke of the Torah, from him the yoke of the kingdom and the yoke of worldly care will be removed; but whoso breaks off from him the yoke of the Torah, upon him will be laid the yoke of the kingdom and the yoke of worldly care. (7.) R. Chalafta, the son of Dosa, of the village of Chananya, said, When ten people sit together and occupy themselves with the Torah, the Shechinah abides among them, as it is said, God standeth in the congregation* of the godly (Psalm lxxxii. 1). And whence can it be shown that the same applies to five? Because it is said, He hath founded his band† upon the earth (Amos ix. 6). And whence can it be shown that the same applies to three? Because it is said, He judgeth among the judges‡ (Psa. lxxxii. 1). And whence can it be shown that the same applies to two? Because it is said, Then they that feared the Lord spake one with the other; and the Lord hearkened, and heard (Mal. iii. 16). And whence can it be shown that the same applies even to one? Because it is said, In every place where I cause my name to be remembered I will come unto thee and I will bless thee (Exod. xx. 24). (8.) R. Eleazar, of Bertotha, said, Give unto Him of what is His, seeing that thou and what thou hast are His: this is also found expressed by David, who said, For all things come of Thee, and of Thine own we have given Thee (1 Chron. xxix. 14). (9.) R. Jacob said, He who is walking by the way and studying, and breaks off his study and says, How fine is that tree, how fine is that fallow, him the Scripture regards as if he had forfeited his life. (10.) R. Dostai, the son of Jannai, said

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*Ten are the minimum to form a "congregation" (Edah).

†Five, the minimum to constitute a "band" (Aguddah).

‡The smallest judicial tribunal was composed of three judges.

יַנַּי מִשָּׁם רַבִּי מֵאִיר אוֹמֵר. כָּל־הַשּׁוֹכֵחַ דָּבָר אֶחָד מִמִּשְׁנָתוֹ מַעֲלֶה עָלָיו הַכָּתוּב כְּאִלּוּ מִתְחַיֵּב בְּנַפְשׁוֹ. שֶׁנֶּאֱמַר רַק הִשָּׁמֶר לְךָ וּשְׁמֹר נַפְשְׁךָ מְאֹד פֶּן־תִּשְׁכַּח אֶת־הַדְּבָרִים אֲשֶׁר רָאוּ עֵינֶיךָ. יָכוֹל אֲפִילּוּ תָּקְפָה עָלָיו מִשְׁנָתוֹ. תַּלְמוּד לוֹמַר וּפֶן־יָסוּרוּ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ. הָא אֵינוֹ מִתְחַיֵּב בְּנַפְשׁוֹ עַד־שֶׁיֵּשֵׁב וְיסִירֵם מִלִּבּוֹ: (יא) רַבִּי חֲנִינָא בֶּן־דּוֹסָא אוֹמֵר. כֹּל שֶׁיִּרְאַת חֶטְאוֹ קוֹדֶמֶת לְחָכְמָתוֹ חָכְמָתוֹ מִתְקַיֶּמֶת וְכֹל שֶׁחָכְמָתוֹ קוֹדֶמֶת לְיִרְאַת חֶטְאוֹ אֵין חָכְמָתוֹ מִתְקַיֶּמֶת: (יב) הוּא הָיָה אוֹמֵר. כֹּל שֶׁמַּעֲשָׂיו מְרֻבִּים מֵחָכְמָתוֹ חָכְמָתוֹ מִתְקַיֶּמֶת וְכֹל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו אֵין חָכְמָתוֹ מִתְקַיֶּמֶת: (יג) הוּא הָיָה אוֹמֵר. כֹּל שֶׁרוּחַ הַבְּרִיּוֹת נוֹחָה הֵימֶנּוּ רוּחַ הַמָּקוֹם נוֹחָה הֵימֶנּוּ. וְכֹל שֶׁאֵין רוּחַ הַבְּרִיּוֹת נוֹחָה הֵימֶנּוּ אֵין רוּחַ הַמָּקוֹם נוֹחָה הֵימֶנּוּ: (יד) רַבִּי דוֹסָא בֶּן־הַרְכִּינַס אוֹמֵר. שֵׁנָה שֶׁל־שַׁחֲרִית וְיַיִן שֶׁל־צָהֳרַיִם וְשִׂיחַת יְלָדִים וְישִׁיבַת בָּתֵּי כְנֵסִיּוֹת שֶׁל־עַמֵּי הָאָרֶץ מוֹצִיאִים אֶת־הָאָדָם מִן־הָעוֹלָם: (טו) רַבִּי אֶלְעָזָר הַמּוֹדָעִי אוֹמֵר. הַמְחַלֵּל אֶת־הַקָּדָשִׁים וְהַמְבַזֶּה אֶת־הַמּוֹעֲדוֹת וְהַמַּלְבִּין פְּנֵי חֲבֵרוֹ בָּרַבִּים וְהַמֵּפֵר בְּרִיתוֹ שֶׁל־אַבְרָהָם אָבִינוּ וְהַמְגַלֶּה פָּנִים בַּתּוֹרָה שֶׁלֹּא כַהֲלָכָה אַף עַל פִּי שֶׁיֵּשׁ בְּיָדוֹ תּוֹרָה וּמַעֲשִׂים טוֹבִים אֵין לוֹ חֵלֶק לָעוֹלָם הַבָּא: (טז) רַבִּי יִשְׁמָעֵאל אוֹמֵר. הֱוֵה קַל לְרֹאשׁ וְנוֹחַ לְתִשְׁחֹרֶת

in the name of R. Meir, Whoso forgets one word of his study, him the Scripture regards as if he had forfeited his life, for it is said, Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen (Deut. iv. 9). Now, one might suppose that the same result follows even if a man's study has been too hard for him. To guard against such an inference, it is said (*ibid.*), And lest they depart from thy mouth all the days of thy life. Thus, a person's guilt is not established until he deliberately and of set purpose removes those lessons from his heart. (11.) R. Chanina, the son of Dosa, said, He in whom the fear of sin comes before wisdom, his wisdom shall endure; but he in whom wisdom comes before the fear of sin, his wisdom will not endure. (12.) He used to say, He whose works exceed his wisdom, his wisdom shall endure; but he whose wisdom exceeds his works, his wisdom will not endure. (13.) He used to say, He in whom the spirit of his fellow-creatures takes delight, in him the Spirit of the All-present takes delight; and he in whom the spirit of his fellow-creatures takes not delight, in him the Spirit of the All-present takes not delight. (14.) R. Dosa, the son of Horkinas, said, Morning sleep, and midday wine, and children's talk, and attending the houses of assembly of the ignorant put a man out of the world. (15.) R. Eleazar Hammudai said, He who profanes things sacred, and despises the festivals, and puts his fellow-man to shame in public, and makes void the covenant of Abraham our father, and makes the Torah bear a meaning other than the right, such a one, even though knowledge of the Torah and good deeds be his, has no share in the world to come. (16.) R. Ishmael said, Be submissive to a superior, affable to a suppliant, and receive all men with

וֶהֱוֵה מְקַבֵּל אֶת־כָּל־הָאָדָם בְּשִׂמְחָה׃ (יז) רַבִּי עֲקִיבָא
אוֹמֵר. שְׂחוֹק וְקַלּוּת רֹאשׁ מַרְגִּילִים אֶת־הָאָדָם לְעֶרְוָה׃
מַסֹּרֶת סְיָג לַתּוֹרָה מַעְשְׂרוֹת סְיָג לָעֹשֶׁר נְדָרִים סְיָג
לִפְרִישׁוּת סְיָג לַחָכְמָה שְׁתִיקָה׃ (יח) הוּא הָיָה אוֹמֵר.
חָבִיב אָדָם שֶׁנִּבְרָא בְּצֶלֶם חִבָּה יְתֵרָה נוֹדַעַת לוֹ שֶׁנִּבְרָא
בְּצֶלֶם אֱלֹהִים. שֶׁנֶּאֱמַר כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת־הָאָדָם׃
חֲבִיבִים יִשְׂרָאֵל שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם חִבָּה יְתֵרָה נוֹדַעַת
לָהֶם שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם. שֶׁנֶּאֱמַר בָּנִים אַתֶּם לַיָּי
אֱלֹהֵיכֶם׃ חֲבִיבִים יִשְׂרָאֵל שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה חִבָּה
יְתֵרָה נוֹדַעַת לָהֶם שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה שֶׁבּוֹ נִבְרָא
הָעוֹלָם. שֶׁנֶּאֱמַר כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל־תַּעֲזֹבוּ׃
(יט) הַכֹּל צָפוּי וְהָרְשׁוּת נְתוּנָה וּבְטוֹב הָעוֹלָם נָדוֹן וְהַכֹּל
לְפִי רֹב הַמַּעֲשֶׂה׃ (כ) הוּא הָיָה אוֹמֵר. הַכֹּל נָתוּן בְּעֵרָבוֹן
וּמְצוּדָה פְרוּשָׂה עַל־כָּל־הַחַיִּים. הֶחָנוּת פְּתוּחָה וְהַחֶנְוָנִי
מַקִּיף וְהַפִּנְקֵס פָּתוּחַ וְהַיָּד כּוֹתָבֶת וְכָל הָרוֹצֶה לִלְווֹת יָבֹא
וְיִלְוֶה וְהַגַּבָּאִים מַחֲזִירִים תָּדִיר בְּכָל־יוֹם וְנִפְרָעִים מִן־הָאָדָם
מִדַּעְתּוֹ וְשֶׁלֹּא מִדַּעְתּוֹ וְיֵשׁ לָהֶם עַל מַה־שֶּׁיִּסְמֹכוּ וְהַדִּין
דִּין אֱמֶת. וְהַכֹּל מְתֻקָּן לִסְעוּדָה׃ (כא) רַבִּי אֶלְעָזָר בֶּן־
עֲזַרְיָה אוֹמֵר. אִם אֵין תּוֹרָה אֵין דֶּרֶךְ אֶרֶץ אִם אֵין דֶּרֶךְ
אֶרֶץ אֵין תּוֹרָה. אִם אֵין חָכְמָה אֵין יִרְאָה אִם אֵין יִרְאָה
אֵין חָכְמָה. אִם אֵין דַּעַת אֵין בִּינָה אִם אֵין בִּינָה אֵין

cheerfulness. (17.) R. Akiba said, Jesting and levity lead a man on to lewdness. The Massorah* is a fence to the Torah; tithes are a fence to riches; vows are a fence to abstinence; a fence to wisdom is silence. (18.) He used to say, Beloved is man, for he was created in the image of God; but it was by a special love that it was made known to him that he was created in the image of God, as it is said, For in the image of God made he man (Gen. ix. 6). Beloved are Israel, for they were called children of the All-present; but it was by a special love that it was made known to them that they were called children of the All-present, as it is said, Ye are children unto the Lord your God (Deut. xiv. 1). Beloved are Israel, for unto them was given the desirable instrument; but it was by a special love that it was made known to them that that desirable instrument was theirs, through which the world was created, as it is said, For I give you good doctrine; forsake ye not my Law (Prov. iv. 2). (19.) Everything is foreseen, yet freedom of choice is given; and the world is judged by grace, yet all is according to the amount of the work. (20.) He used to say, Everything is given on pledge, and a net is spread for all the living: the shop is open; and the dealer gives credit; and the ledger lies open; and the hand writes; and whosoever wishes to borrow may come and borrow; but the collectors regularly make their daily round, and exact payment from man whether he be content or not; and they have that whereon they can rely in their demand; and the judgment is a judgment of truth; and everything is prepared for the feast. (21.) R. Eleazar, the son of Azaryah, said, Where there is no Torah, there are no manners; where there are no manners, there is no Torah: where there is no wisdom, there is no fear of God; where there is no fear of God, there is no wisdom; where there is no knowledge, there is no understanding; where there is no understanding, there is no

*The oral tradition, in accordance with which the text of the Scriptures is determined and interpreted.

דַּעַת. אִם אֵין קֶמַח אֵין תּוֹרָה אִם אֵין תּוֹרָה אֵין קֶמַח:
(כב) הוּא הָיָה אוֹמֵר. כֹּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו לְמָה הוּא דוֹמֶה. לְאִילָן שֶׁעֲנָפָיו מְרֻבִּים וְשָׁרָשָׁיו מְעָטִים וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפְכָתוּ עַל פָּנָיו. שֶׁנֶּאֱמַר וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי־יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ מְלֵחָה וְלֹא תֵשֵׁב. אֲבָל כֹּל שֶׁמַּעֲשָׂיו מְרֻבִּים מֵחָכְמָתוֹ לְמָה הוּא דוֹמֶה. לְאִילָן שֶׁעֲנָפָיו מְעָטִים וְשָׁרָשָׁיו מְרֻבִּים שֶׁאֲפִילוּ כָּל־הָרוּחוֹת שֶׁבָּעוֹלָם בָּאוֹת וְנוֹשְׁבוֹת בּוֹ אֵין מְזִיזִים אוֹתוֹ מִמְּקוֹמוֹ. שֶׁנֶּאֱמַר וְהָיָה כְּעֵץ שָׁתוּל עַל־מַיִם וְעַל־יוּבַל יְשַׁלַּח שָׁרָשָׁיו וְלֹא יִרְאֶה כִּי־יָבוֹא חֹם וְהָיָה עָלֵהוּ רַעֲנָן וּבְשְׁנַת בַּצֹּרֶת לֹא יִדְאָג וְלֹא יָמִישׁ מֵעֲשׂוֹת פֶּרִי: (כג) רַבִּי אֶלְעָזָר חִסְמָא אוֹמֵר. קִנִּין וּפִתְחֵי נִדָּה הֵן הֵן גּוּפֵי הֲלָכוֹת. תְּקוּפוֹת וְגִמַטְרִיָּאוֹת פִּרְפְּרֵיוֹת לַחָכְמָה:

רַבִּי חֲנַנְיָא בֶּן־עֲקַשְׁיָא אוֹמֵר. רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת־יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת. שֶׁנֶּאֱמַר יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

פֶּרֶק רְבִיעִי:

כָּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא. שֶׁנֶּאֱמַר וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ. נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר:

(א) בֶּן זוֹמָא אוֹמֵר. אֵיזֶהוּ חָכָם. הַלּוֹמֵד מִכָּל־אָדָם.

knowledge: where there is no meal, there is no Torah; where there is no Torah, there is no meal. (22.) He used to say, He whose wisdom exceeds his works, to what is he like? To a tree whose branches are many, but whose roots are few; and the wind comes and plucks it up and overturns it upon its face, as it is said, And he shall be like a lonely juniper tree in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited (Jeremiah xvii. 6). But he whose works exceed his wisdom, to what is he like? To a tree whose branches are few, but whose roots are many, so that even if all the winds in the world come and blow upon it, it cannot be stirred from its place, as it is said, And he shall be as a tree planted by the waters; and that spreadeth out its roots by the river, and shall not perceive when heat cometh, but his leaf shall be green; and shall not be troubled in the year of drought, neither shall cease from yielding fruit (Jeremiah xvii. 8). (23.) R. Eleazar Chisma said, The laws concerning the sacrifices of birds and the purification of women are ordinances of moment; astronomy and geometry are the after-courses of wisdom.

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21).

Chapter IV.

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

(1.) Ben Zoma said, Who is wise? He who learns from

שֶׁנֶּאֱמַר מִכָּל־מִלְמְדַי הִשְׂכַּלְתִּי: אֱיוֶהוּ גִּבּוֹר. הַכּוֹבֵשׁ אֶת־יִצְרוֹ. שֶׁנֶּאֱמַר טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר וּמֹשֵׁל בְּרוּחוֹ מִלֹּכֵד עִיר: אֱיוֶהוּ עָשִׁיר. הַשָּׂמֵחַ בְּחֶלְקוֹ. שֶׁנֶּאֱמַר יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ. אַשְׁרֶיךָ בָּעוֹלָם הַזֶּה וְטוֹב לָךְ לָעוֹלָם הַבָּא: אֱיוֶהוּ מְכֻבָּד. הַמְכַבֵּד אֶת־הַבְּרִיּוֹת. שֶׁנֶּאֱמַר כִּי מְכַבְּדַי אֲכַבֵּד וּבֹזַי יֵקָלּוּ: (ב) בֶּן־עַזַּי אוֹמֵר. הֱוֵה רָץ לְמִצְוָה קַלָּה וּבוֹרֵחַ מִן־הָעֲבֵרָה. שֶׁמִּצְוָה גּוֹרֶרֶת מִצְוָה וַעֲבֵרָה גּוֹרֶרֶת עֲבֵרָה שֶׁשְּׂכַר מִצְוָה מִצְוָה וְשִׂכַר עֲבֵרָה עֲבֵרָה: (ג) הוּא הָיָה אוֹמֵר. אַל־תְּהִי בָז לְכָל־אָדָם וְאַל־תְּהִי מַפְלִיג לְכָל־דָּבָר שֶׁאֵין לְךָ אָדָם שֶׁאֵין לוֹ שָׁעָה וְאֵין לְךָ דָּבָר שֶׁאֵין לוֹ מָקוֹם: (ד) רַבִּי לְוִיטַס אִישׁ יַבְנֶה אוֹמֵר. מְאֹד מְאֹד הֱוֵה שְׁפַל רוּחַ שֶׁתִּקְוַת אֱנוֹשׁ רִמָּה: (ה) רַבִּי יוֹחָנָן בֶּן־בְּרוֹקָה אוֹמֵר. כָּל־הַמְחַלֵּל שֵׁם שָׁמַיִם בַּסֵּתֶר נִפְרָעִים מִמֶּנּוּ בַּגָּלוּי. אָחָד בְּשׁוֹגֵג וְאָחָד בְּמֵזִיד בְּחֻלִּין הַשֵּׁם: (ו) רַבִּי יִשְׁמָעֵאל בְּנוֹ אוֹמֵר. הַלּוֹמֵד עַל־מְנָת לְלַמֵּד מַסְפִּיקִים בְּיָדוֹ לִלְמוֹד וּלְלַמֵּד. וְהַלּוֹמֵד עַל־מְנָת לַעֲשׂוֹת מַסְפִּיקִים בְּיָדוֹ לִלְמוֹד וּלְלַמֵּד לִשְׁמוֹר וְלַעֲשׂוֹת: (ז) רַבִּי צָדוֹק אוֹמֵר. אַל־תִּפְרוֹשׁ מִן־הַצִּבּוּר וְאַל־תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִים וְאַל־תַּעֲשֶׂהָ עֲטָרָה לְהִתְגַּדֵּל־בָּהּ וְלֹא קַרְדֹּם לַחְפָּר־בָּהּ. וְכָךְ הָיָה הִלֵּל אוֹמֵר. וְדֹאשְׁתַּמֵּשׁ בְּתָגָא חֲלָף. הָא לָמַדְתָּ כָּל־הַנֶּהֱנֶה מִדִּבְרֵי

all men, as it is said, From all my teachers I have gotten understanding (Psalm cxix. 99). Who is mighty? He who subdues his passions, as it is said, He that is slow to anger is better than the mighty, and he that ruleth over his spirit than he that taketh a city (Prov. xvi. 32). Who is rich? He who rejoices in his portion, as it is said, When thou eatest the labor of thine hands, happy art thou, and it shall be well with thee (Psalm cxxviii. 2); happy art thou in this world, and it shall be well with thee in the world to come. Who is honored? He who honors others, as it is said, For them that honor me I will honor, and they that despise me shall be held in contempt (1 Sam. ii. 30). (2.) Ben Azzai said, Run to do even a slight precept, and flee from transgression; for precept draws precept in its train, and transgression, transgression; for the recompense of a precept is a precept, and the recompense of a transgression, a transgression. (3.) He used to say, Despise not any man, and carp not at any thing; for there is not a man that has not his hour, and there is not a thing that has not its place. (4.) R. Levitas, of Jabneh, said, Be exceedingly lowly of spirit, since the hope of man is but the worm. (5.) R. Jochanan, the son of Berokah, said, Whosoever profanes the Name of Heaven in secret will suffer the penalty for it in public; and this, whether the Heavenly Name be profaned in ignorance or in wilfulness. (6.) R. Ishmael, his son, said, He who learns in order to teach, to him the means will be vouchsafed both to learn and to teach; but he who learns in order to practice, to him the means will be vouchsafed to learn and to teach, to observe and to practice. (7.) R. Zadok said, Separate not thyself from the congregation; (in the judge's office) act not the counsel's part; make not of the Torah a crown wherewith to aggrandise thyself, nor a spade wherewith to dig. So also used Hillel to say, He who makes a worldly use of the crown of the Torah shall waste away. Hence thou mayest infer, that whosoever derives a profit for himself from the words of the Torah is

תּוֹרָה נוֹטֵל חַיָּיו מִן־הָעוֹלָם: (ח) רַבִּי יוֹסֵי אוֹמֵר. כָּל־
הַמְכַבֵּד אֶת־הַתּוֹרָה גּוּפוֹ מְכֻבָּד עַל־הַבְּרִיּוֹת. וְכָל־הַמְחַלֵּל
אֶת־הַתּוֹרָה גּוּפוֹ מְחֻלָּל עַל־הַבְּרִיּוֹת: (ט) רַבִּי יִשְׂמָעֵאל
בְּנוֹ אוֹמֵר. הַחוֹשֵׂךְ עַצְמוֹ מִן־הַדִּין פּוֹרֵק מִמֶּנּוּ אֵיבָה וְגָזֵל
וּשְׁבוּעַת שָׁוְא. וְהַגַּס לִבּוֹ בְּהוֹרָאָה שׁוֹטֶה רָשָׁע וְגַס רוּחַ:
(י) הוּא הָיָה אוֹמֵר. אַל־תְּהִי דָן יְחִידִי שֶׁאֵין דָּן יְחִידִי
אֶלָּא אֶחָד. וְאַל־תֹּאמַר קַבְּלוּ דַעְתִּי שֶׁהֵם רַשָּׁאִים וְלֹא אָתָּה:
(יא) רַבִּי יוֹנָתָן אוֹמֵר. כָּל־הַמְקַיֵּם אֶת־הַתּוֹרָה מֵעֹנִי סוֹפוֹ
לְקַיְּמָהּ מֵעֹשֶׁר. וְכָל־הַמְבַטֵּל אֶת־הַתּוֹרָה מֵעֹשֶׁר סוֹפוֹ לְבַטָּלָהּ
מֵעֹנִי: (יב) רַבִּי מֵאִיר אוֹמֵר. הֱוֵה מְמַעֵט בְּעֵסֶק וַעֲסֹק
בַּתּוֹרָה. וֱהֵוֵה שְׁפַל־רוּחַ בִּפְנֵי כָל־אָדָם. וְאִם־בָּטַלְתָּ מִן־הַתּוֹרָה
יֶשׁ־לְךָ בְּטֵלִים הַרְבֵּה כְּנֶגְדֶּךָ. וְאִם־עָמַלְתָּ בַּתּוֹרָה יֶשׁ־לוֹ
שָׂכָר הַרְבֵּה לְתֵּן־לָךְ: (יג) רַבִּי אֱלִיעֶזֶר בֶּן־יַעֲקֹב אוֹמֵר.
הָעוֹשֶׂה מִצְוָה אַחַת קוֹנֶה לוֹ פַּרְקְלִיט אֶחָד. וְהָעוֹבֵר עֲבֵרָה
אַחַת קוֹנֶה לוֹ קַטֵּגוֹר אֶחָד. תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים
כְּתָרִים בִּפְנֵי הַפֻּרְעָנוּת: (יד) רַבִּי יוֹחָנָן הַסַּנְדְּלָר אוֹמֵר.
כָּל־כְּנֶסֶת שֶׁהִיא לְשֵׁם שָׁמַיִם סוֹפָהּ לְהִתְקַיֵּם. וְשֶׁאֵינָהּ לְשֵׁם
שָׁמַיִם אֵין סוֹפָהּ לְהִתְקַיֵּם: (טו) רַבִּי אֶלְעָזָר בֶּן שַׁמּוּעַ
אוֹמֵר. יְהִי כְבוֹד תַּלְמִידְךָ חָבִיב עָלֶיךָ כְּשֶׁלָּךְ. וְכִבּוּד
חֲבֵרְךָ כְּמוֹרָא רַבְּךָ וּמוֹרָא רַבְּךָ כְּמוֹרָא שָׁמָיִם: (טז) רַבִּי
יְהוּדָה אוֹמֵר. הֱוֵה זָהִיר בְּתַלְמוּד שֶׁשִּׁגְגַת תַּלְמוּד עוֹלָה

helping on his own destruction. (8.) R. José said, Whoso honors the Torah will himself be honored by mankind, but whoso dishonors the Torah will himself be dishonored by mankind. (9.) R. Ishmael, his son, said, He who shuns the judicial office rids himself of hatred, robbery and vain swearing; but he who presumptuously lays down decisons is foolish, wicked and of an arrogant spirit. (10.) He used to say, Judge not alone, for none may judge alone save One; neither say (to thy judicial colleagues), Accept my view, for the choice is theirs (to concur); and it is not for thee (to compel concurrence). (11.) R. Jonathan said, Whoso fulfils the Torah in the midst of poverty shall in the end fulfil it in the midst of wealth; and whoso neglects the Torah in the midst of wealth shall in the end neglect it in the midst of poverty. (12.) R. Meir said, Lessen thy toil for worldly goods, and be busy in the Torah; be humble of spirit before all men; if thou neglectest the Torah, many causes for neglecting it will present themselves to thee, but if thou laborest in the Torah, He has abundant recompense to give thee. (13.) R. Eliezer, the son of Jacob, said, He who does one precept has gotten himself one advocate; and he who commits one transgression has gotten himself one accuser. Repentance and good deeds are as a shield against punishment. (14.) R. Jochanan, the sandal maker, said, Every assembly which is in the Name of Heaven will in the end be established, but that which is not in the Name of Heaven will not in the end be established. (15.) R. Eleazar, the son of Shammua, said, Let the honor of thy disciple be as dear to thee as thine own, and the honor of thine associate be like the fear of thy master, and the fear of thy master like the fear of Heaven. (16.) R. Judah said, Be cautious in study, for an error in study may

זָדוֹן: (יז) רַבִּי שִׁמְעוֹן אוֹמֵר. שְׁלֹשָׁה כְתָרִים הֵן. כֶּתֶר תּוֹרָה וְכֶתֶר כְּהֻנָּה וְכֶתֶר מַלְכוּת. וְכֶתֶר שֵׁם טוֹב עוֹלֶה עַל גַּבֵּיהֶן: (יח) רַבִּי נְהוֹרַי אוֹמֵר. הֱוֵה גוֹלֶה לִמְקוֹם תּוֹרָה וְאַל־תֹּאמַר שֶׁהִיא תָּבוֹא אַחֲרֶיךָ. שֶׁחֲבֵרֶיךָ יְקַיְּמוּהָ בְיָדֶךָ. וְאֶל־בִּינָתְךָ אַל־תִּשָּׁעֵן: (יט) רַבִּי יַנַּי אוֹמֵר. אֵין בְּיָדֵינוּ לֹא מְשַׁלְוַת הָרְשָׁעִים וְאַף לֹא מְיִסּוּרֵי הַצַּדִּיקִים: (כ) רַבִּי מַתִּתְיָה בֶן־חָרָשׁ אוֹמֵר. הֱוֵה מַקְדִּים בִּשְׁלוֹם כָּל־אָדָם. וֶהֱוֵה זָנָב לָאֲרָיוֹת וְאַל־תְּהִי רֹאשׁ לַשְּׁעָלִים: (כא) רַבִּי יַעֲקֹב אוֹמֵר. הָעוֹלָם הַזֶּה דּוֹמֶה לִפְרוֹזְדוֹר בִּפְנֵי הָעוֹלָם הַבָּא. הַתְקֵן עַצְמְךָ בִּפְרוֹזְדוֹר כְּדֵי שֶׁתִּכָּנֵס לְטְרַקְלִין: (כב) הוּא הָיָה אוֹמֵר. יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה מִכָּל־חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל־קֹרַת רוּחַ בָּעוֹלָם הַבָּא מִכָּל־חַיֵּי הָעוֹלָם הַזֶּה: (כג) רַבִּי שִׁמְעוֹן בֶּן־אֶלְעָזָר אוֹמֵר. אַל־תְּרַצֵּה אֶת־חֲבֵרְךָ בִּשְׁעַת כַּעְסוֹ וְאַל־תְּנַחֲמֵנוּ בְּשָׁעָה שֶׁמֵּתוֹ מֻטָּל לְפָנָיו וְאַל־תִּשְׁאַל לוֹ בְּשָׁעַת נִדְרוֹ וְאַל־תִּשְׁתַּדֵּל לִרְאוֹתוֹ בִּשְׁעַת קַלְקָלָתוֹ: (כד) שְׁמוּאֵל הַקָּטָן אוֹמֵר. בִּנְפֹל אֹיִבְךָ אַל־תִּשְׂמָח וּבִכָּשְׁלוֹ אַל־יָגֵל לִבֶּךָ. פֶּן־יִרְאֶה יְיָ וְרַע בְּעֵינָיו וְהֵשִׁיב מֵעָלָיו אַפּוֹ: (כה) אֱלִישָׁע בֶּן־אֲבוּיָה אוֹמֵר. הַלּוֹמֵד יֶלֶד לְמָה הוּא דוֹמֶה. לְדִיו כְּתוּבָה עַל־נְיָר חָדָשׁ. וְהַלּוֹמֵד זָקֵן לְמָה הוּא דוֹמֶה לְדִיו כְּתוּבָה עַל־נְיָר מָחוּק: (כו) רַבִּי יוֹסֵי בַּר יְהוּדָה אִישׁ

amount to presumptuous sin. (17.) R. Simeon said, There are three crowns: the crown of Torah, the crown of priesthood, and the crown of kingdom; but the crown of a good name excels them all. (18.) R. Nehorai said, Wander forth to a home of the Torah, and say not that the Torah will come after thee; for there thy associates will establish thee in the possession of it; and lean not upon thine own understanding. (19.) R. Jannai said, It is not in our power to explain either the prosperity of the wicked or the afflictions of the righteous. (20.) R. Mattithyah, the son of Cheresh, said, Be beforehand in the salutation of peace to all men; and be rather a tail to lions than a head to foxes. (21.) R. Jacob said, This world is like a vestibule before the world to come; prepare thyself in the vestibule, that thou mayest enter into the hall. (22.) He used to say, Better is one hour of repentance and good deeds in this world than the whole life of the world to come; and better is one hour of blissfulness of spirit in the world to come than the whole life of this world (23.) R. Simeon, the son of Eleazar, said, Do not appease thy fellow in the hour of his anger, and comfort him not in the hour when his dead lies before him, and question him not in the hour of his vow, and strive not to see him in the hour of his disgrace. (24.) Samuel the younger used to quote, Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the Lord see it and it displease him, and he turn away his wrath from him (Prov. xxiv. 17, 18). (25.) Elisha, the son of Abuyah, said, If one learns as a child, what is it like? Like ink written on clean paper. If one learns as an old man, what is it like? Like ink written on blotted paper.

כְּפַר הַבַּבְלִי אוֹמֵר. הַלּוֹמֵד מִן־הַקְּטַנִּים לְמָה הוּא דוֹמֶה לְאוֹכֵל עֲנָבִים קֶהוֹת וְשׁוֹתֶה יַיִן מִגִּתּוֹ. וְהַלּוֹמֵד מִן־הַזְּקֵנִים לְמָה הוּא דוֹמֶה. לְאוֹכֵל עֲנָבִים בְּשׁוּלוֹת וְשׁוֹתֶה יַיִן יָשָׁן:

(כז) רַבִּי מֵאִיר אוֹמֵר. אַל־תִּסְתַּכֵּל בְּקַנְקַן אֶלָּא בְּמַה שֶּׁיֵּשׁ בּוֹ. יֵשׁ קַנְקַן חָדָשׁ מָלֵא יָשָׁן וְיָשָׁן שֶׁאֲפִילוּ חָדָשׁ אֵין בּוֹ:

(כח) רַבִּי אֶלְעָזָר הַקַּפָּר אוֹמֵר. הַקִּנְאָה וְהַתַּאֲוָה וְהַכָּבוֹד מוֹצִיאִים אֶת־הָאָדָם מִן הָעוֹלָם: (כט) הוּא הָיָה אוֹמֵר. הַיְלוּדִים לָמוּת וְהַמֵּתִים לְהֶחָיוֹת וְהַחַיִּים לָדוּן לֵידַע וְלְהוֹדִיעַ וּלְהָוָּדַע שֶׁהוּא אֵל הוּא הַיּוֹצֵר הוּא הַבּוֹרֵא הוּא הַמֵּבִין הוּא הַדַּיָּן הוּא עָתִיד לָדוּן בָּרוּךְ הוּא שֶׁאֵין לְפָנָיו לֹא עַוְלָה וְלֹא שִׁכְחָה וְלֹא מַשּׂוֹא פָּנִים וְלֹא מַקַּח שֹׁחַד. וְדַע שֶׁהַכֹּל לְפִי הַחֶשְׁבּוֹן. וְאַל יַבְטִיחֲךָ יִצְרְךָ שֶׁהַשְּׁאוֹל בֵּית מָנוֹס לָךְ. שֶׁעַל כָּרְחֲךָ אַתָּה נוֹצָר וְעַל כָּרְחֲךָ אַתָּה נוֹלָד וְעַל כָּרְחֲךָ אַתָּה חַי וְעַל כָּרְחֲךָ אַתָּה מֵת וְעַל כָּרְחֲךָ אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא׳

רַבִּי חֲנַנְיָא בֶּן־עֲקַשְׁיָא אוֹמֵר. רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת־יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת. שֶׁנֶּאֱמַר יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

(26.) R. José, the son of Judah, of Chephar Babli, said, He who learns from the young, to what is he like? To one who eats unripe grapes, and drinks wine from his vat. And he who learns from the old, to what is he like? To one who eats ripe grapes, and drinks old wine. (27.) R. Meir said, Look not at the flask, but at what it contains: there may be a new flask full of old wine, and an old flask that has not even new wine in it. (28.) R. Eleazar Hakkappar said, Envy, cupidity and ambition take a man from the world. (29.) He used to say, They that are born are destined to die; and the dead to be brought to life again; and the living to be judged, to know, to make known, and to be made conscious that he is God, he the Maker, he the Creator, he the Discerner, he the Judge, he the Witness, he the Complainant; he it is that will in future judge, blessed be he, with whom there is no unrighteousness, nor forgetfulness, nor respect of persons, nor taking of bribes: know also that everything is according to the reckoning: and let not thy imagination give thee hope that the grave will be a place of refuge for thee; for perforce thou wast formed, and perforce thou wast born, and thou livest perforce, and perforce thou wilt die, and perforce thou wilt in the future have to give account and reckoning before the Supreme King of kings, the Holy One, blessed be he.

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21).

פֶּרֶק חֲמִישִׁי׃

כָּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא. שֶׁנֶּאֱמַר וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ. נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר׃

(א) בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה־תַּלְמוּד לוֹמַר וַהֲלֹא בְּמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת. אֶלָּא לְהִפָּרַע מִן־הָרְשָׁעִים שֶׁמְּאַבְּדִים אֶת־הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִים אֶת־הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת׃ (ב) עֲשָׂרָה דוֹרוֹת מֵאָדָם וְעַד נֹחַ לְהוֹדִיעַ כַּמָּה אֶרֶךְ אַפַּיִם לְפָנָיו. שֶׁכָּל־הַדּוֹרוֹת הָיוּ מַכְעִיסִים לְפָנָיו עַד שֶׁהֵבִיא עֲלֵיהֶם אֶת־מֵי הַמַּבּוּל׃ (ג) עֲשָׂרָה דוֹרוֹת מִנֹּחַ וְעַד אַבְרָהָם לְהוֹדִיעַ כַּמָּה אֶרֶךְ אַפַּיִם לְפָנָיו. שֶׁכָּל־הַדּוֹרוֹת הָיוּ מַכְעִיסִים לְפָנָיו עַד שֶׁבָּא אַבְרָהָם אָבִינוּ וְקִבֵּל שְׂכַר כֻּלָּם׃ (ד) עֲשָׂרָה נִסְיוֹנוֹת נִתְנַסָּה אַבְרָהָם אָבִינוּ וְעָמַד בְּכֻלָּם לְהוֹדִיעַ כַּמָּה חִבָּתוֹ שֶׁל־אַבְרָהָם אָבִינוּ׃ (ה) עֲשָׂרָה נִסִּים נַעֲשׂוּ לַאֲבוֹתֵינוּ בְּמִצְרַיִם וַעֲשָׂרָה עַל הַיָּם׃ (ו) עֶשֶׂר מַכּוֹת הֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא עַל הַמִּצְרִיִּם בְּמִצְרַיִם וְעֶשֶׂר עַל הַיָּם׃ (ז) עֲשָׂרָה נִסְיוֹנוֹת נִסּוּ אֲבוֹתֵינוּ אֶת־הַקָּדוֹשׁ בָּרוּךְ הוּא בַּמִּדְבָּר. שֶׁנֶּאֱמַר וַיְנַסּוּ אֹתִי זֶה עֶשֶׂר פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי׃ (ח) עֲשָׂרָה נִסִּים נַעֲשׂוּ לַאֲבוֹתֵינוּ בְּבֵית הַמִּקְדָּשׁ. לֹא הִפִּילָה אִשָּׁה

Chapter V.

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

(1.) With ten Sayings* the world was created. What does this teach us? Could it not have been created with one Saying? It is to make known the punishment that will befall the wicked who destroy the world that was created with ten Sayings, as well as the goodly reward that will be bestowed upon the just who preserve the world that was created with ten Sayings. (2.) There were ten generations from Adam to Noah, to make known how longsuffering God is, seeing that all those generations continued provoking him, until he brought upon them the waters of the flood. (3.) There were ten generations from Noah to Abraham, to make known how longsuffering God is, seeing that all those generations continued provoking him, until Abraham our father came, and received the reward they should all have earned. (4.) With ten trials our father Abraham was tried, and he stood firm in them all, to make known how great was the love of our father Abraham. (5.) Ten miracles were wrought for our fathers in Egypt, and ten at the Sea. (6.) Ten plagues did the Holy One, blessed be he, bring upon the Egyptians in Egypt, and ten at the Sea. (7.) With ten temptations did our fathers tempt the Holy One, blessed be he, in the wilderness, as it is said, And they have tempted me these ten times, and have not hearkened to my voice (Numb. xiv. 22). (8.) Ten miracles were wrought for our fathers in the Temple: no woman miscarried from the scent of the holy flesh; the holy flesh never became putrid; no fly was seen in the slaughter house; no unclean accident ever befell the high priest on the Day of

* In Genesis i. the sentence, "And God said," occurs nine times. Verse 1, "In the beginning God created heaven and earth," is taken as another "Saying" in accordance with Psalm xxxiii. 6, "By the word of the Lord were the heavens made."

מֵרֵיחַ בְּשַׂר הַקֹּדֶשׁ. וְלֹא הִסְרִיחַ בְּשַׂר הַקֹּדֶשׁ מְעוֹלָם. וְלֹא נִרְאָה וָבוּב בְּבֵית הַמַּטְבָּחַיִם. וְלֹא אֵרַע קֶרִי לְכֹהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים. וְלֹא כִבּוּ הַגְּשָׁמִים אֵשׁ שֶׁל־עֲצֵי הַמַּעֲרָכָה. וְלֹא נִצְּחָה רוּחַ אֶת־עַמּוּד הֶעָשָׁן. וְלֹא נִמְצָא פְּסוּל בָּעֹמֶר וּבִשְׁתֵּי הַלֶּחֶם וּבְלֶחֶם הַפָּנִים. עֹמְדִים צְפוּפִים וּמִשְׁתַּחֲוִים רְוָחִים. וְלֹא הֵזִיק נָחָשׁ וְעַקְרָב בִּירוּשָׁלַיִם מְעוֹלָם. וְלֹא אָמַר אָדָם לַחֲבֵרוֹ צַר לִי הַמָּקוֹם שֶׁאָלִין בִּירוּשָׁלָיִם: (ט) עֲשָׂרָה דְבָרִים נִבְרְאוּ בְּעֶרֶב שַׁבָּת בֵּין הַשְּׁמָשׁוֹת וְאֵלּוּ הֵן. פִּי הָאָרֶץ פִּי הַבְּאֵר פִּי הָאָתוֹן הַקֶּשֶׁת וְהַמָּן וְהַמַּטֶּה וְהַשָּׁמִיר הַכְּתָב וְהַמִּכְתָּב וְהַלּוּחוֹת. וְיֵשׁ אוֹמְרִים אַף הַמַּזִּיקִין וּקְבוּרָתוֹ שֶׁל־מֹשֶׁה וְאֵילּוּ שֶׁל־אַבְרָהָם אָבִינוּ. וְיֵשׁ אוֹמְרִים אַף צְבַת בִּצְבַת עֲשׂוּיָה: (י) שִׁבְעָה דְבָרִים בְּגֹלֶם וְשִׁבְעָה בְּחָכָם. חָכָם אֵינוֹ מְדַבֵּר לִפְנֵי מִי שֶׁגָּדוֹל מִמֶּנּוּ בְּחָכְמָה. וְאֵינוֹ נִכְנָם לְתוֹךְ דִּבְרֵי חֲבֵרוֹ. וְאֵינוֹ נִבְהָל לְהָשִׁיב. שׁוֹאֵל בְּעִנְיָן וּמֵשִׁיב כַּהֲלָכָה. וְאוֹמֵר עַל־רִאשׁוֹן רִאשׁוֹן וְעַל־אַחֲרוֹן אַחֲרוֹן. וְעַל מַה־שֶּׁלֹּא שָׁמַע אוֹמֵר לֹא שָׁמָעְתִּי. וּמוֹדֶה עַל־הָאֱמֶת. וְחִלּוּפֵיהֶם בְּגֹלֶם: (יא) שִׁבְעָה מִינֵי פְּרָעָנִיּוֹת בָּאִים לָעוֹלָם עַל־שִׁבְעָה גּוּפֵי עֲבֵרָה: מִקְצָתָם מְעַשְּׂרִים וּמִקְצָתָם אֵינָם מְעַשְּׂרִים רָעָב שֶׁל־בַּצֹּרֶת בָּא מִקְצָתָם רְעֵבִים וּמִקְצָתָם שְׂבֵעִים. נָמְרוּ שֶׁלֹּא לְעַשֵּׂר רָעָב שֶׁל־מְהוּמָה וְשֶׁל־

Atonement; the rain never quenched the fire of the wood-pile on the altar; neither did the wind overcome the column of smoke that arose therefrom; nor was there ever found any disqualifying defect in the omer (of new barley, offered on the second day of Passover), or in the two loaves (the first fruits of the wheat-harvest, offered on Pentecost), or in the shewbread; though the people stood closely pressed together, they found ample space to prostrate themselves; never did serpent or scorpion injure any one in Jerusalem; nor did any man ever say to his fellow, The place is too strait for me to lodge over night in Jerusalem. (9.) Ten things were created on the eve of Sabbath in the twilight:* the mouth of the earth (Numb. xvi. 32); the mouth of the well (*Ibid.* xxi. 16); the mouth of the ass (*Ibid.* xxii. 28); the rainbow; the manna; the rod (Exod. iv. 17); the Shamir;† the shape of the written characters; the writing, and the tables of stone: some say the destroying spirits also, and the sepulchre of Moses, and the ram of Abraham our father; and others say, tongs also made with tongs‡ (10.) There are seven marks of an uncultured, and seven of a wise man. The wise man does not speak before him who is greater than he in wisdom; and does not break in upon the speech of his fellow; he is not hasty to answer; he questions according to the subject matter, and answers to the point; he speaks upon the first thing first, and upon the last last; regarding that which he has not understood he says, I do not understand it, and he acknowledges the truth. The reverse of all this is to be found in an uncultured man. (11.) Seven kinds of punishment come into the world for seven important transgressions. If some give their tithes and others do not, a dearth ensues from drought, and some suffer hunger while others are full. If they all determine to give no tithes, a dearth ensues from tumult and drought. If they further re-

*All phenomena that seemed to partake at once of the natural and the supernatural, were conceived as having had their origin in the interval between the close of the work of creation and the commencement of the Sabbath.

†A worm, spoken of in the legendary history of Solomon (See *Gittin*, 68*a*, *Sotah*, 48*b*). It is said to have had the power of splitting the hardest stone upon which it was placed, and was therefore used by Solomon in building the Temple, in the construction of which no iron tool was to be employed.

‡A type of the various means and instruments which, tending in their descent and distribution to the benefit of mankind, have their origin with God.

בַּצֹּרֶת בָּא. וְשֶׁלֹּא לִטּוֹל אֶת־הַחַלָּה רָעָב שֶׁל־כְּלָיָה בָּא. הֶבֵר בָּא לָעוֹלָם עַל־מִיתוֹת הָאֲמוּרוֹת בַּתּוֹרָה שֶׁלֹּא נִמְסְרוּ לְבֵית דִּין וְעַל פֵּרוֹת שְׁבִיעִית. חֶרֶב בָּאָה לָעוֹלָם עַל־עִנּוּי הַדִּין וְעַל־עִוּוּת הַדִּין וְעַל־הַמּוֹרִים בַּתּוֹרָה שֶׁלֹּא כַהֲלָכָה. חַיָּה רָעָה בָּאָה לָעוֹלָם עַל־שְׁבוּעַת שָׁוְא וְעַל־חִלּוּל הַשֵּׁם. גָּלוּת בָּאָה לָעוֹלָם עַל־עֲבוֹדַת אֱלִילִים וְעַל־גִּלּוּי עֲרָיוֹת וְעַל־שְׁפִיכוּת דָּמִים וְעַל־שְׁמִטַּת הָאָרֶץ: (יב) בְּאַרְבָּעָה פְּרָקִים הַדֶּבֶר מִתְרַבֶּה. בָּרְבִיעִית וּבַשְּׁבִיעִית וּבְמוֹצָאֵי שְׁבִיעִית וּבְמוֹצָאֵי הֶחָג שֶׁבְּכָל־שָׁנָה וְשָׁנָה: בָּרְבִיעִית מִפְּנֵי מַעֲשֵׂר עָנִי שֶׁבַּשְּׁלִישִׁית. בַּשְּׁבִיעִית מִפְּנֵי מַעֲשֵׂר עָנִי שֶׁבַּשִּׁשִּׁית. בְּמוֹצָאֵי שְׁבִיעִית מִפְּנֵי פֵּרוֹת שְׁבִיעִית. בְּמוֹצָאֵי הֶחָג שֶׁבְּכָל־שָׁנָה וְשָׁנָה מִפְּנֵי גֵּזֶל מַתָּנוֹת עֲנִיִּים: (יג) אַרְבַּע מִדּוֹת בָּאָדָם. הָאוֹמֵר שֶׁלִּי שֶׁלִּי וְשֶׁלְּךָ שֶׁלְּךָ זוֹ מִדָּה בֵּינונִית וְיֵשׁ אוֹמְרִים זוֹ מִדַּת סְדוֹם. שֶׁלִּי שֶׁלָּךְ וְשֶׁלְּךָ שֶׁלִּי עַם הָאָרֶץ. שֶׁלִּי שֶׁלָּךְ וְשֶׁלְּךָ שֶׁלָּךְ חָסִיד. שֶׁלְּךָ שֶׁלִּי וְשֶׁלִּי שֶׁלִּי רָשָׁע: (יד) אַרְבַּע מִדּוֹת בְּדֵעוֹת. נוֹחַ לִכְעוֹס וְנוֹחַ לְרָצוֹת יָצָא הַפְּסֵדוֹ בִּשְׂכָרוֹ. קָשֶׁה לִכְעוֹס וְקָשֶׁה לְרָצוֹת יָצָא שְׂכָרוֹ בְּהַפְסֵדוֹ. קָשֶׁה לִכְעוֹס וְנוֹחַ לְרָצוֹת חָסִיד. נוֹחַ לִכְעוֹס וְקָשֶׁה לְרָצוֹת רָשָׁע: (טו) אַרְבַּע מִדּוֹת בְּתַלְמִידִים. מָהִיר לִשְׁמוֹעַ וּמָהִיר לְאַבֵּד יָצָא שְׂכָרוֹ בְּהַפְסֵדוֹ. קָשֶׁה לִשְׁמוֹעַ וְקָשֶׁה לְאַבֵּד יָצָא הַפְּסֵדוֹ בִּשְׂכָרוֹ.

solve not to give the dough-cake (Numb. xv. 20), an exterminating dearth ensues. Pestilence comes into the world to fulfil those death penalties threatened in the Torah, the execution of which, however, is not within the function of a human tribunal, and for the violation of the law regarding the fruits of the seventh year (Levit. xxv. 1—7). The sword comes into the world for the delay of justice, and for the perversion of justice, and on account of the offence of those who interpret the Torah not according to its true sense. Noxious beasts come into the world for vain swearing, and for the profanation of the Divine Name. Captivity comes into the world on account of idolatry, immorality, bloodshed, and the neglect of the year of rest for the soil. (12.) At four periods pestilence grows apace: in the fourth year, in the seventh, at the conclusion of the seventh year, and at the conclusion of the Feast of Tabernacles in each year: in the fourth year, for default of giving the tithe to the poor in the third year (Deut. xiv. 28, 29); in the seventh year, for default of giving the tithe to the poor in the sixth year; at the conclusion of the seventh year, for the violation of the law regarding the fruits of the seventh year, and at the conclusion of the Feast of Tabernacles in each year, for robbing the poor of the grants legally assigned to them.* (13.) There are four characters among men: he who says, What is mine is mine and what is thine is thine, his is a neutral character:—some say, this is a character like that of Sodom; he who says, What is mine is thine and what is thine is mine, is a boor; he who says, What is mine is thine and what is thine is thine, is a saint; he who says, What is thine is mine and what is mine is mine, is a wicked man. (14.) There are four kinds of tempers: he whom it is easy to provoke and easy to pacify, his loss disappears in his gain; he whom it is hard to provoke and hard to pacify, his gain disappears in his loss; he whom it is hard to provoke and easy to pacify is a saint; he whom it is easy to provoke and hard to pacify is a wicked man. (15.) There are four qualities in disciples: he who quickly understands and quickly forgets, his gain disappears in his loss; he who understands with difficulty and forgets with difficulty, his loss dis-

*The gleanings, the forgotten sheaves, and the corners of the field. *See* Levit xix. 9; Deut. xxiv. 19.

יָהִיר לִשְׁמוּעַ וְקָשֶׁה לְאַבֵּד זוּ חֵלֶק טוֹב. קָשֶׁה לִשְׁמוּעַ וּמָהִיר לְאַבֵּד זוּ חֵלֶק רָע: (טז) אַרְבַּע מִדּוֹת בְּנוֹתְנֵי צְדָקָה. הָרוֹצֶה שֶׁיִּתֵּן וְלֹא יִתְּנוּ אֲחֵרִים עֵינוֹ רָעָה בְּשֶׁל־אֲחֵרִים. יִתְּנוּ אֲחֵרִים וְהוּא לֹא יִתֵּן עֵינוֹ רָעָה בְּשֶׁלּוֹ. יִתֵּן וְיִתְּנוּ אֲחֵרִים חָסִיד. לֹא יִתֵּן וְלֹא יִתְּנוּ אֲחֵרִים רָשָׁע: (יז) אַרְבַּע מִדּוֹת בְּהוֹלְכֵי בֵּית הַמִּדְרָשׁ. הוֹלֵךְ וְאֵינוֹ עוֹשֶׂה שְׂכַר הֲלִיכָה בְּיָדוֹ. עוֹשֶׂה וְאֵינוֹ הוֹלֵךְ שְׂכַר מַעֲשֶׂה בְּיָדוֹ. הוֹלֵךְ וְעוֹשֶׂה חָסִיד. לֹא הוֹלֵךְ וְלֹא עוֹשֶׂה רָשָׁע: (יח) אַרְבַּע מִדּוֹת בְּיוֹשְׁבִים לִפְנֵי חֲכָמִים. סְפוֹג וּמַשְׁפֵּךְ מְשַׁמֶּרֶת וְנָפָה. סְפוֹג שֶׁהוּא סוֹפֵג אֶת־הַכֹּל. וּמַשְׁפֵּךְ שֶׁמַּכְנִיס בְּזוֹ וּמוֹצִיא בְּזוֹ. מְשַׁמֶּרֶת שֶׁמּוֹצִיאָה אֶת־הַיַּיִן וְקוֹלֶטֶת אֶת־הַשְּׁמָרִים. וְנָפָה שֶׁמּוֹצִיאָה אֶת־הַקֶּמַח וְקוֹלֶטֶת אֶת־הַסֹּלֶת: (יט) כָּל־אַהֲבָה שֶׁהִיא־תְלוּיָה בְּדָבָר בָּטֵל דָּבָר בָּטֵל אַהֲבָה. וְשֶׁאֵינָהּ תְּלוּיָה בְּדָבָר אֵינָהּ בְּטֵלָה לְעוֹלָם. אֵיזוּ הִיא אַהֲבָה שֶׁהִיא־תְלוּיָה בְּדָבָר זוּ אַהֲבַת אַמְנוֹן וְתָמָר. וְשֶׁאֵינָהּ תְּלוּיָה בְּדָבָר זוּ אַהֲבַת דָּוִד וְיהוֹנָתָן: (כ) כָּל־מַחֲלֹקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם סוֹפָהּ לְהִתְקַיֵּם וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם אֵין סוֹפָהּ לְהִתְקַיֵּם. אֵיזוּ הִיא מַחֲלֹקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם זוּ מַחֲלֹקֶת הִלֵּל וְשַׁמַּי. וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם זוּ מַחֲלֹקֶת קֹרַח וְכָל עֲדָתוֹ: (כא) כָּל־הַמְזַכֶּה אֶת־הָרַבִּים אֵין חֵטְא בָּא עַל־יָדוֹ וְכָל־הַמַּחֲטִיא אֶת־הָרַבִּים אֵין־מַסְפִּיקִים בְּיָדוֹ

appears in his gain; he who understands quickly and forgets with difficulty, his is a good portion; he who understands with difficulty and forgets quickly, his is an evil portion. (16.) As to almsgiving there are four dispositions: he who desires to give, but that others should not give, his eye is evil towards what appertains to others (since almsgiving brings blessing to the giver); he who desires that others should give, but will not give himself, his eye is evil against what is his own; he who gives and wishes others to give is a saint; he who will not give and does not wish others to give is a wicked man. (17.) There are four characters suggested by those who attend the house of study: he who goes and does not practise secures the reward for going; he who practises but does not go secures the reward for practising; he who goes and practises is a saint; he who neither goes nor practises is a wicked man. (18.) There are four qualities among those that sit before the wise: they are like a sponge, a funnel, a strainer, or a sieve: a sponge, which sucks up everything; a funnel, which lets in at one end and out at the other; a strainer, which lets the wine pass out and retains the lees; a sieve, which lets out the bran and retains the fine flour. (19.) Whenever love depends upon some material cause, with the passing away of that cause, the love too passes away; but if it be not dependent upon such a cause, it will not pass away for ever. Which love was that which depended upon a material cause? Such was the love of Amnon and Tamar. And that which depended upon no such cause? Such was the love of David and Jonathan. (20.) Every controversy that is in the Name of Heaven shall in the end lead to a permanent result, but every controversy that is not in the Name of Heaven shall not lead to a permanent result. Which controversy was that which was in the Name of Heaven? Such was the controversy of Hillel and Shammai. And that which was not in the Name of Heaven? Such was the controversy of Korah and all his company. (21.) Whosoever causes the multitude to be righteous, through him no sin shall be brought about; but he who causes the multitude to sin

לַעֲשׂוֹת תְּשׁוּבָה. מֹשֶׁה וָבָה וְזָכָה אֶת־הָרַבִּים וְכוּת הָרַבִּים תָּלוּי בּוֹ. שֶׁנֶּאֱמַר צִדְקַת יְיָ עָשָׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל. יָרָבְעָם בֶּן־נְבָט חָטָא וְהֶחֱטִיא אֶת־הָרַבִּים חֵטְא הָרַבִּים תָּלוּי בּוֹ. שֶׁנֶּאֱמַר עַל־חַטֹּאוֹת יָרָבְעָם אֲשֶׁר חָטָא וַאֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל: (כב) בָּל מִי שֶׁיֵּשׁ־בּוֹ שְׁלֹשָׁה דְּבָרִים הַלָּלוּ הוּא מִתַּלְמִידָיו שֶׁל־אַבְרָהָם אָבִינוּ. וּשְׁלֹשָׁה דְּבָרִים אֲחֵרִים הוּא מִתַּלְמִידָיו שֶׁל־בִּלְעָם הָרָשָׁע. עַיִן טוֹבָה וְרוּחַ נְמוּכָה וְנֶפֶשׁ שְׁפָלָה מִתַּלְמִידָיו שֶׁל־אַבְרָהָם אָבִינוּ. עַיִן רָעָה וְרוּחַ גְּבוֹהָה וְנֶפֶשׁ רְחָבָה מִתַּלְמִידָיו שֶׁל־בִּלְעָם הָרָשָׁע: מַה בֵּין תַּלְמִידָיו שֶׁל־אַבְרָהָם אָבִינוּ לְתַלְמִידָיו שֶׁל־בִּלְעָם הָרָשָׁע. תַּלְמִידָיו שֶׁל־אַבְרָהָם אָבִינוּ אוֹכְלִים בָּעוֹלָם הַזֶּה וְנוֹחֲלִים הָעוֹלָם הַבָּא. שֶׁנֶּאֱמַר לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא. תַּלְמִידָיו שֶׁל־בִּלְעָם הָרָשָׁע יוֹרְשִׁים גֵּי־הִנֹּם וְיוֹרְדִים לִבְאֵר שַׁחַת. שֶׁנֶּאֱמַר וְאַתָּה אֱלֹהִים תּוֹרִדֵם לִבְאֵר שַׁחַת אַנְשֵׁי דָמִים וּמִרְמָה לֹא־יֶחֱצוּ יְמֵיהֶם וַאֲנִי אֶבְטַח־בָּךְ: (כג) יְהוּדָה בֶּן־תֵּימָא אוֹמֵר. הֱוֵה עַז כַּנָּמֵר וְקַל כַּנֶּשֶׁר רָץ כַּצְּבִי וְגִבּוֹר כָּאֲרִי לַעֲשׂוֹת רְצוֹן אָבִיךָ שֶׁבַּשָּׁמָיִם: הוּא הָיָה אוֹמֵר. עַז פָּנִים לְגֵי־הִנֹּם וּבוּשׁ פָּנִים לְגַן־עֵדֶן: יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: (כד) הוּא הָיָה אוֹמֵר. בֶּן־חָמֵשׁ שָׁנִים לַמִּקְרָא בֶּן־עֶשֶׂר שָׁנִים לַמִּשְׁנָה בֶּן־שְׁלֹשׁ עֶשְׂרֵה

shall not have the means to repent (the sins of others being beyond the remedial action of his repentance). Moses was righteous and made the multitude righteous; the righteousness of the multitude was laid upon him, as it is said, He executed the justice of the Lord and his judgments with Israel (Deut. xxxiii. 21). Jeroboam, the son of Nebat, sinned and caused the multitude to sin; the sin of the multitude was laid upon him, as it is said, For the sins of Jeroboam which he sinned and which he made Israel to sin (I Kings xv. 30). (22.) Whosoever has these three attributes is of the disciples of Abraham our father, but whosoever has three other attributes is of the disciples of Balaam the wicked. A good eye, a humble mind and a lowly spirit (are the tokens) of the disciples of Abraham our father; an evil eye, a haughty mind and a proud spirit (are the signs) of the disciples of Balaam the wicked. What is the difference between the disciples of Abraham our father and those of Balaam the wicked? The disciples of Abraham our father enjoy this world and inherit the world to come, as it is said, That I may cause those that love me to inherit substance, and may fill all their treasuries (Prov. viii. 21); the disciples of Balaam the wicked inherit Gehinnom and descend into the pit of destruction, as it is said, But thou, O God, wilt bring them down into the pit of destruction: bloodthirsty and deceitful men shall not live out half their days; but I will trust in thee (Psalm lv. 24). (23.) Judah, the son of Tema, said, Be strong as a leopard, light as an eagle, fleet as a hart, and strong as a lion, to do the will of thy Father who is in heaven. He used to say, The bold-faced are for Gehinnom, the shame-faced for the Garden of Eden. (He said further) May it be thy will, O Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant our portion in thy Law. (24.)) He used to say, At five years the age is reached for the study of the Scripture, at ten for the study of the Mishnah, at thirteen for the

לַמִּצְוֹת בֶּן־חֲמֵשׁ עֶשְׂרֵה לַתַּלְמוּד בֶּן־שְׁמוֹנָה עֶשְׂרֵה לַחֻפָּה בֶּן־עֶשְׂרִים לִרְדּוֹף בֶּן־שְׁלֹשִׁים לִכְחַ בֶּן־אַרְבָּעִים לַבִּינָה בֶּן־חֲמִשִּׁים לְעֵצָה בֶּן־שִׁשִּׁים לִזְקָנָה בֶּן־שִׁבְעִים לְשִׁיבָה בֶּן־שְׁמוֹנִים לִגְבוּרָה בֶּן־תִּשְׁעִים לָשׂוּחַ בֶּן־מֵאָה כְּאִלּוּ מֵת וְעָבַר וּבָטֵל מִן הָעוֹלָם: (כה) בֶּן־בַּג בַּג אוֹמֵר. הָפֵךְ־בָּהּ וַהֲפֵךְ־בָּהּ דְּכֹלָּא בָּהּ וּבָהּ תֶּחֱזֵא וְסִיב וּבְלֵה בָהּ וּמִנַּהּ לָא תְזוּעַ שֵׁאִין לְךָ מִדָּה טוֹבָה הֵימֶנָּה: (כו) בֶּן־הֵא הֵא אוֹמֵר. לְפוּם צַעֲרָא אַגְרָא:

רַבִּי חֲנַנְיָא בֶּן־עֲקַשְׁיָא אוֹמֵר. רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת־יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת. שֶׁנֶּאֱמַר יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

פֶּרֶק שִׁשִּׁי:

פרק קנין תורה או ברייתא דר׳ מאיר

כָּל־יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא. שֶׁנֶּאֱמַר וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ. נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר:

שָׁנוּ חֲכָמִים בִּלְשׁוֹן הַמִּשְׁנָה בָּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם: (א)רַבִּי מֵאִיר אוֹמֵר. כָּל־הָעוֹסֵק בַּתּוֹרָה לִשְׁמָהּ זוֹכֶה לִדְבָרִים הַרְבֵּה וְלֹא עוֹד אֶלָּא שֶׁכָּל־הָעוֹלָם כְּלוֹ כְּדַי הוּא לוֹ. נִקְרָא רֵעַ אָהוּב אוֹהֵב אֶת־הַמָּקוֹם אוֹהֵב אֶת־הַבְּרִיּוֹת. וּמַלְבַּשְׁתּוֹ

fulfilment of the commandments, at fifteen for the study of the Talmud, at eighteen, for marriage, at twenty for seeking a livelihood, at thirty for entering into one's full strength, at forty for understanding, at fifty for counsel, at sixty a man attains old age, at seventy the hoary head, at eighty the gift of special strength (Psalm xc. 10), at ninety he bends beneath the weight of years, at a hundred he is as if he were already dead and had passed away from the world. (25.) Ben Bag Bag said, Turn it (the Torah) and turn it over again, for everything is in it, and contemplate it, and wax gray and old over it, and stir not from it, for thou canst have no better rule than this. (26.) Ben He He said, According to the labor is the reward.

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21).

Chapter VI*

All Israel have a portion in the world to come, as it is said (Isaiah lx. 21), And thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

The sages taught the following in the style of the Mishnah, —Blessed be he that made choice of them and their Mishnah. (1.) R. Meir said, Whosoever labors in the Torah for its own sake merits many things; and not only so, but the whole world is indebted to him: he is called friend, beloved, a lover of the All-present, a lover of mankind: it clothes him

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*This chapter, called Chapter on the Acquisition of the Torah, or Boraitha of R. Meir, is not a part of the Mishnah, but of the collection of rabbinical dicta next in authority to it, and known as Boraithoth, or "External Teachings."

אַתָּה וְרָאָה וְשַׁבֵּשׁ וְתִי לְתִיאַת צַדִּיק בָּרוּךְ בָּאוּ וְאָמַן
וְבָרַכְתִּי מִן־הַבְּרָכָה וְתָבְרַכְתִּי לוֹ וְכוּת וְהַנִּים מְמֵנִי תַּעֲזֶה
וְתִשְׁעָה בְּיָנָה וְבִינָה. שֶׁנֶּאֱמַר לִי תַּעֲזֶה וְתִשְׁעָה אֲנִי בִינָה
לִי גְבוּרָה. וְעוֹתֶנֶת לִי מַלְכוּת וּמְמֻשָּׁלָת וְהַכּוֹר דִּין וְהַצְּלִים
לוֹ בְּנֵי תוֹרָה וְנִמְשָׁךְ מֵהֶם עֹשֶׁר וְכָבוֹד וְנִמְשָׁךְ שֶׁמִּתְפַּשֵּׁט
וְחוֹלֵךְ וְהוּא עָנִיּ וְאֶבְרוֹן וּמִיחֵל עַל־עֶלְבּוֹנִי וּמְצַדְּקוֹתַי
וּשְׁרוּמָתִי עַל כָּל־הַמַּעֲשִׂים: (ב) אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי.
בְּכָל־יוֹם וָיוֹם בַּת־קוֹל יוֹצֵאת מֵהַר חוֹרֵב וּמַכְרֶזֶת וְאוֹמֶרֶת
אוֹי לָהֶם לַבְּרִיּוֹת מֵעֶלְבּוֹנָהּ שֶׁל־תּוֹרָה. שֶׁכָּל־מִי שֶׁאֵינוֹ עוֹסֵק
בַּתּוֹרָה נִקְרָא נָזוּף. שֶׁנֶּאֱמַר נֶזֶם זָהָב בְּאַף חֲזִיר אִשָּׁה יָפַת
וְסָרַת טָעַם: וְאוֹמֵר. וְחַלְּחֹת מַעֲשֵׂה אֱלֹהִים חַמָּה וְהַמְתָּכֶת
מְכֻתֶּכֶת אֱלֹהִים הִוא דְּרוּיוֹת עַל־הַלֵּחֹת. אַל־תִּקְרָא דְרוּיוֹת אֶלָּא
חֲרוּיוֹת שֶׁאֵין לְךָ בֶּן־חוֹרִין אֶלָּא מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה.
וְכָל־מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה הֲרֵי זֶה מִתְנַשֵּׂא. שֶׁנֶּאֱמַר
וּמִמַּתָּנָה נַחֲלִיאֵל וּמִנַּחֲלִיאֵל בָּמוֹת: (ג) תַּלְמִיד מֵחֲבֵרוֹ פֶּרֶק
אֶחָד אוֹ הֲלָכָה אַחַת אוֹ פָּסוּק אֶחָד אוֹ דִּבּוּר אֶחָד אוֹ אֲפִילּוּ
אוֹת אַחַת צָרִיךְ לִנְהֹג בּוֹ כָּבוֹד. שֶׁכֵּן מָצִינוּ בְּדָוִד מֶלֶךְ
יִשְׂרָאֵל שֶׁלֹּא לָמַד מֵאֲחִיתֹפֶל אֶלָּא שְׁנֵי דְבָרִים בִּלְבַד קְרָאוֹ
רַבּוֹ אַלּוּפוֹ וּמְיֻדָּעִי. שֶׁנֶּאֱמַר וְאַתָּה אֱנוֹשׁ כְּעֶרְכִּי אַלּוּפִי וּמְיֻדָּעִי:
נֹהֲלוּ דְבָרִים קַל וָחֹמֶר. וּמַה דָּוִד מֶלֶךְ יִשְׂרָאֵל שֶׁלֹּא לָמַד
מֵאֲחִיתֹפֶל אֶלָּא שְׁנֵי דְבָרִים בִּלְבַד קְרָאוֹ רַבּוֹ אַלּוּפוֹ וּמְיֻדָּעִי.

in meekness and reverence; it fits him to become just, pious, upright and faithful; it keeps him far from sin, and brings him near to virtue: through him the world enjoys counsel and sound knowledge, understanding and strength, as it is said, Counsel is mine, and sound knowledge; I am understanding; I have strength (Prov. viii. 14*): and it gives him sovereignty and dominion and discerning judgment; to him the secrets of the Torah are revealed; he is made like a never-failing fountain, and like a river that flows on with ever-sustained vigor; he becomes modest, longsuffering, and forgiving of insults; and it magnifies and exalts him above all things. (2.) R. Joshua, the son of Levi, said, Every day a Bath-kol (a heavenly voice) goes forth from Mount Sinai, proclaiming these words, Woe to mankind for contempt of the Torah, for whoever does not labor in the Torah is said to be under the divine censure, as it is said, As a ring of gold in a swine's snout, so is a fair woman who turneth aside from discretion (Prov. xi. 22); and it says, And the tables were the work of God, and the writing was the writing of God, graven upon the tables. Read not *charuth* (graven), but *cheruth* (freedom), for no man is free but he who labors in the Torah. But whosoever labors in the Torah, behold he shall be exalted, as it is said, And from Mattanah to Nachaliel, and from Nachaliel to Bamoth‡ (Numb. xxi. 19). (3.) He who learns from his fellow a single chapter, a single rule, a single verse, a single expression, or even a single letter, ought to pay him honor, for so we find with David, King of Israel, who learnt only two things from Ahitophel,§ and yet regarded him as his master, his guide and his familiar friend, as it is said, But it was thou, a man, mine equal, my guide, and my familiar friend (Psalm lv. 14). Now, is it not an argument from minor to major? If David, the King of Israel, who learned only two things from Ahitophel, regarded him as his master, guide and familiar

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*Wisdom, of which the Torah is the embodiment, speaks these words.

‡A play upon the words of the text: Mattanah = "gift"; Nachaliel = "the heritage of God"; Bamoth = "high places."

§In the two matters referred to in Psalm lv. 15, "We took sweet counsel together," and "We walked into the house of God with the throng," David is said to have followed the teaching of Ahitophel.

הַמַּכִּיר אֶת־מְקוֹמוֹ. וְהַשָּׂמֵחַ בְּחֶלְקוֹ. וְהָעוֹשֶׂה סָיָג לְדְבָרָיו. וְאֵינוֹ מַחֲזִיק טוֹבָה לְעַצְמוֹ. אָהוּב. אוֹהֵב אֶת־הַמָּקוֹם. אוֹהֵב אֶת־הַבְּרִיּוֹת. אוֹהֵב אֶת־הַצְּדָקוֹת. אוֹהֵב אֶת־הַמֵּישָׁרִים. אוֹהֵב אֶת־הַתּוֹכָחוֹת. וּמִתְרַחֵק מִן־הַכָּבוֹד. וְלֹא־מֹגִים לִבּוֹ בְּתַלְמוּדוֹ. וְאֵינוֹ שָׂמֵחַ בְּהוֹרָאָה. נוֹשֵׂא בְעֹל עִם־חֲבֵרוֹ. וּמַכְרִיעוֹ לְכַף זְכוּת. וּמַעֲמִידוֹ עַל־הָאֱמֶת. וּמַעֲמִידוֹ עַל־הַשָּׁלוֹם. וּמִתְיַשֵּׁב בְּתַלְמוּדוֹ. שׁוֹאֵל. וּמֵשִׁיב. שׁוֹמֵעַ וּמוֹסִיף. הַלּוֹמֵד עַל־מְנָת לְלַמֵּד. וְהַלּוֹמֵד עַל־מְנָת לַעֲשׂוֹת. הַמַּחְכִּים אֶת־רַבּוֹ. וְהַמְבִנוֹן אֶת־שְׁמוּעָתוֹ. וְהָאוֹמֵר דָּבָר בְּשֵׁם אוֹמְרוֹ. הָא לָמַדְתָּ כָּל־הָאוֹמֵר דָּבָר בְּשֵׁם אוֹמְרוֹ מֵבִיא גְּאֻלָּה לָעוֹלָם. שֶׁנֶּאֱמַר וַתֹּאמֶר אֶסְתֵּר לַמֶּלֶךְ בְּשֵׁם מָרְדֳּכָי: (ז) גְּדוֹלָה תוֹרָה שֶׁהִיא נוֹתֶנֶת חַיִּים לְעוֹשֶׂיהָ בָּעוֹלָם הַזֶּה וּבָעוֹלָם הַבָּא. שֶׁנֶּאֱמַר כִּי־חַיִּים הֵם לְמֹצְאֵיהֶם וּלְכָל־בְּשָׂרוֹ מַרְפֵּא. וְאוֹמֵר רְפָאוֹת תְּהִי לְשָׁרֶךָ וְשִׁקּוּי לְעַצְמוֹתֶיךָ. וְאוֹמֵר עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר. וְאוֹמֵר כִּי לִוְיַת חֵן הֵם לְרֹאשֶׁךָ וַעֲנָקִים לְגַרְגְּרֹתֶיךָ. וְאוֹמֵר תִּתֵּן לְרֹאשְׁךָ לִוְיַת־חֵן עֲטֶרֶת תִּפְאֶרֶת תְּמַגְּנֶךָּ. וְאוֹמֵר כִּי בִי יִרְבּוּ יָמֶיךָ וְיוֹסִיפוּ לְךָ שְׁנוֹת חַיִּים. וְאוֹמֵר אֹרֶךְ יָמִים בִּימִינָהּ בִּשְׂמֹאולָהּ עֹשֶׁר וְכָבוֹד. וְאוֹמֵר כִּי אֹרֶךְ יָמִים וּשְׁנוֹת חַיִּים וְשָׁלוֹם יוֹסִיפוּ לָךְ: (ח) רַבִּי שִׁמְעוֹן בֶּן־יְהוּדָה מִשֵּׁם רַבִּי שִׁמְעוֹן בֶּן־יוֹחַי אוֹמֵר. הַגּוֹי וְהַכֹּהֵן וְהָעָשֶׁר וְהַכָּבוֹד וְהַחָכְמָה הַזִּקְנָה וְהַשֵּׂיבָה וְהַבָּנִים נָאֶה לַצַּדִּיקִים וְנָאֶה לָעוֹלָם. שֶׁנֶּאֱמַר עֲטֶרֶת תִּפְאֶרֶת שֵׂיבָה

under chastisement; by recognizing one's place, rejoicing in one's portion, putting a fence to one's words, claiming no merit for oneself; by being beloved, loving the All-present, loving mankind, loving just courses, rectitude and reproof; by keeping oneself far from honor, not boasting of one's learning, nor delighting in giving decisions; by bearing the yoke with one's fellow, judging him favorably, and leading him to truth and peace; by being composed in one's study; by asking and answering, hearing and adding thereto (by one's own reflection); by learning with the object of teaching, and by learning with the object of practising; by making one's master wiser, fixing attention upon his discourse, and reporting a thing in the name of him who said it. So thou hast learnt, Whosoever reports a thing in the name of him who said it brings deliverance into the world, as it is said, And Esther told the king in the name of Mordecai (Esther ii. 22). (7.) Great is the Torah which gives life to those that practise it in this world and in the world to come, as it is said, For they are life unto those that find them, and health to all their flesh (Prov. iv. 22); and it says, It shall be health to thy navel, and marrow to thy bones (*Ibid.* iii. 8); and it says, It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy (*Ibid.* iii. 18); and it says, For they shall be a chaplet of grace unto thy head, and chains about thy neck (*Ibid.* i 9); and it says, It shall give to thine head a chaplet of grace: a crown of glory it shall deliver to thee (*Ibid.* iv. 9); and it says, For by me thy days shall be multiplied, and the years of thy life shall be increased (*Ibid.* ix. 11); and it says, Length of days is in its right hand; in its left hand are riches and honor (*Ibid.* iii. 16); and it says, For length of days, and years of life, and peace shall they add to thee (*Ibid.* iii. 2). (8.) R. Simeon, the son of Judah, in the name of R. Simeon, the son of Jochai, said, Beauty, strength, riches, honor, wisdom, old age and a hoary head and children are comely to the righteous and comely to the world, as it is said, The hoary head is a crown of glory, if it be found

בְּדֶרֶךְ צְדָקָה תִּמְצָא. וְאוֹמֵר תִּפְאֶרֶת בַּחוּרִים כֹּחָם וַהֲדַר זְקֵנִים שֵׂיבָה. וְאוֹמֵר עֲטֶרֶת חֲכָמִים עָשְׁרָם. וְאוֹמֵר עֲטֶרֶת זְקֵנִים בְּנֵי בָנִים וְתִפְאֶרֶת בָּנִים אֲבוֹתָם. וְאוֹמֵר וְחָפְרָה הַלְּבָנָה וּבוֹשָׁה הַחַמָּה כִּי־מָלַךְ יְיָ צְבָאוֹת בְּהַר צִיּוֹן וּבִירוּשָׁלַם וְנֶגֶד זְקֵנָיו כָּבוֹד: רַבִּי שִׁמְעוֹן בֶּן־מְנַסְיָא אוֹמֵר. אֵלּוּ שֶׁבַע מִדּוֹת שֶׁמָּנוּ חֲכָמִים לַצַּדִּיקִים כְּלָם נִתְקַיְּמוּ בְּרַבִּי וּבְבָנָיו:

(ט) אָמַר רַבִּי יוֹסֵי בֶּן־קִסְמָא. פַּעַם אַחַת הָיִיתִי מְהַלֵּךְ בַּדֶּרֶךְ וּפָגַע בִּי אָדָם אֶחָד וְנָתַן־לִי שָׁלוֹם וְהֶחֱזַרְתִּי לוֹ שָׁלוֹם. אָמַר לִי. רַבִּי מֵאֵי־זֶה מָקוֹם אָתָּה. אָמַרְתִּי לוֹ. מֵעִיר גְּדוֹלָה שֶׁל־חֲכָמִים וְשֶׁל־סוֹפְרִים אָנִי. אָמַר לִי. רַבִּי רְצוֹנְךָ שֶׁתָּדוּר עִמָּנוּ בִּמְקוֹמֵנוּ וַאֲנִי אֶתֵּן לְךָ אֶלֶף אֲלָפִים דִּינְרֵי זָהָב וַאֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת. אָמַרְתִּי לוֹ. אִם אַתָּה נוֹתֵן לִי כָּל־כֶּסֶף וְזָהָב וַאֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת שֶׁבָּעוֹלָם אֵינִי דָר אֶלָּא בִּמְקוֹם תּוֹרָה. וְכֵן כָּתוּב בְּסֵפֶר תְּהִלִּים עַל־יְדֵי דָוִד מֶלֶךְ יִשְׂרָאֵל. טוֹב לִי תוֹרַת פִּיךָ מֵאַלְפֵי זָהָב וָכָסֶף. וְלֹא עוֹד אֶלָּא שֶׁבְּשָׁעַת פְּטִירָתוֹ שֶׁל־אָדָם אֵין מְלַוִּים לוֹ לְאָדָם לֹא כֶסֶף וְלֹא זָהָב וְלֹא אֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת אֶלָּא תּוֹרָה וּמַעֲשִׂים טוֹבִים בִּלְבָד. שֶׁנֶּאֱמַר בְּהִתְהַלֶּכְךָ תַּנְחֶה אֹתָךְ בְּשָׁכְבְּךָ תִּשְׁמֹר עָלֶיךָ וַהֲקִיצוֹתָ הִיא תְשִׂיחֶךָ. בְּהִתְהַלֶּכְךָ תַּנְחֶה אֹתָךְ בָּעוֹלָם הַזֶּה בְּשָׁכְבְּךָ תִּשְׁמוֹר עָלֶיךָ בַּקֶּבֶר וַהֲקִיצוֹתָ הִיא תְשִׂיחֶךָ לָעוֹלָם הַבָּא. וְאוֹמֵר לִי הַכֶּסֶף וְלִי הַזָּהָב

in the way of righteousness (*Ibid.* xvi. 31); and it says, The glory of young men is their strength, and the adornment of old men is the hoary head (*Ibid.* xx. 29); and it says, A crown unto the wise is their riches (*Ibid.* xiv. 24); and it says, Children's children are the crown of old men, and the adornment of children are their fathers (*Ibid.* xvii. 6); and it is said, Then the moon shall be confounded and the sun ashamed; for the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his elders shall be glory (Isaiah xxiv. 23). R. Simeon, the son of Menasya, said, These seven qualifications which the sages enumerated as becoming to the righteous were all realized in Rabbi Judah the Prince, and in his sons. (9.) R. José, the son of Kisma, said, I was once walking by the way, when a man met me and saluted me, and I returned the salutation. He said to me, Rabbi, from what place art thou? I said to him, I come from a great city of sages and scribes. He said to me, If thou art willing to dwell with us in our place, I will give thee a thousand thousand golden dinars and precious stones and pearls. I said to him, Wert thou to give me all the silver and gold and precious stones and pearls in the world, I would not dwell anywhere but in a home of the Torah; and thus it is written in the book of Psalms by the hands of David, King of Israel, The law of thy mouth is better unto me than thousands of gold and silver (Psalm cxix. 72); and not only so, but in the hour of man's departure neither silver nor gold nor precious stones nor pearls accompany him, but only Torah and good works, as it is said, When thou walkest it shall lead thee; when thou liest down it shall watch over thee; and when thou awakest it shall talk with thee (Prov. vi. 22):—when thou walkest it shall lead thee—in this world; when thou liest down it shall watch over thee—in the grave; and when thou awakest it shall talk with thee—in the world to come. And it says, The silver is mine, and the gold is

נְאֻם יְיָ צְבָאוֹת: (י) חֲמִשָּׁה קִנְיָנִים קָנָה לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ וְאֵלּוּ הֵן. תּוֹרָה קִנְיָן אֶחָד שָׁמַיִם וָאָרֶץ קִנְיָן אֶחָד אַבְרָהָם קִנְיָן אֶחָד יִשְׂרָאֵל קִנְיָן אֶחָד בֵּית הַמִּקְדָּשׁ קִנְיָן אֶחָד: תּוֹרָה מִנַּיִן. דִּכְתִיב יְיָ קָנָנִי רֵאשִׁית דַּרְכּוֹ קֶדֶם מִפְעָלָיו מֵאָז: שָׁמַיִם וָאָרֶץ מִנַּיִן. דִּכְתִיב כֹּה אָמַר יְיָ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי. וְאוֹמֵר מָה רַבּוּ מַעֲשֶׂיךָ יְיָ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ: אַבְרָהָם מִנַּיִן. דִּכְתִיב וַיְבָרְכֵהוּ וַיֹּאמַר בָּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ: יִשְׂרָאֵל מִנַּיִן. דִּכְתִיב עַד־יַעֲבֹר עַמְּךָ יְיָ עַד־יַעֲבֹר עַם־זוּ קָנִיתָ. וְאוֹמֵר לִקְדוֹשִׁים אֲשֶׁר־בָּאָרֶץ הֵמָּה וַאֲדִירֵי כָּל־חֶפְצִי בָם: בֵּית הַמִּקְדָּשׁ מִנַּיִן. דִּכְתִיב מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ יְיָ מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ. וְאוֹמֵר וַיְבִיאֵם אֶל־גְּבוּל קָדְשׁוֹ הַר־זֶה קָנְתָה יְמִינוֹ: (יא) כֹּל מַה־שֶּׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ לֹא בְרָאוֹ אֶלָּא לִכְבוֹדוֹ. שֶׁנֶּאֱמַר כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף עֲשִׂיתִיו: וְאוֹמֵר. יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:

רַבִּי חֲנַנְיָא בֶּן־עֲקַשְׁיָא אוֹמֵר. רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת־יִשְׂרָאֵל לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹות. שֶׁנֶּאֱמַר יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

קַדִּישׁ יָתוֹם, *p. 262*, עָלֵינוּ, *p. 263*.

mine, saith the Lord of hosts (Haggai ii. 8). (10.) Five possessions the Holy One, blessed be he, made especially his own in his world, and these are they, The Torah, heaven and earth, Abraham, Israel, and the house of the sanctuary. Whence know we this of the Torah? Because it is written, The Lord possessed me as the beginning of his way, before his works, from of old (Prov. viii. 22). Whence of heaven and earth? Because it is written, Thus saith the Lord, The heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what manner of place for my rest? (Isaiah lxvi. 1); and it says, How manifold are thy works, O Lord! In wisdom hast thou made them all: the earth is full of thy possessions (Psalm civ. 24). Whence of Abraham? Because it is written, And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth (Genesis xiv. 19). Whence of Israel? Because it is written, Till thy people pass over, O Lord, till the people pass over which thou hast acquired (Exod. xv. 16); and it says, As for the saints that are in the earth, they are noble ones in whom is all my delight (Psalm xvi. 3). Whence of the house of the sanctuary? Because it is written, The place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have prepared (Exod. xv. 17); and it says, And he brought them to the border of his sanctuary, to this mountain which his right hand had acquired (Psalm lxxviii. 54). (11). Whatsoever the Holy One, blessed be he, created, in his world he created but for his glory, as it is said, Everything that is called by my name, it is for my glory I have created it, I have formed it, yea, I have made it (Isaiah xliii. 7); and it says, The Lord shall reign for ever and ever (Exod. xv. 18).

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable (Isaiah xlii. 21).

"It is our duty," etc., p. 262. Mourner's Kaddish, p. 263.

ערבית למוצאי שבת:

תהלים קמ"ד

לְדָוִד | בָּרוּךְ יְהוָה צוּרִי, הַמְלַמֵּד יָדַי לַקְרָב, אֶצְבְּעוֹתַי לַמִּלְחָמָה: חַסְדִּי וּמְצוּדָתִי, מִשְׂגַּבִּי וּמְפַלְטִי־לִי, מָגִנִּי וּבוֹ חָסִיתִי, הָרוֹדֵד עַמִּי תַּחְתָּי: יְהוָה, מָה־אָדָם וַתֵּדָעֵהוּ, בֶּן־אֱנוֹשׁ, וַתְּחַשְּׁבֵהוּ: אָדָם לַהֶבֶל דָּמָה, יָמָיו כְּצֵל עוֹבֵר: יְהוָה, הַט־שָׁמֶיךָ וְתֵרֵד, גַּע בֶּהָרִים וְיֶעֱשָׁנוּ: בְּרֹק בָּרָק וּתְפִיצֵם, שְׁלַח חִצֶּיךָ וּתְהֻמֵּם: שְׁלַח יָדֶיךָ מִמָּרוֹם, פְּצֵנִי וְהַצִּילֵנִי מִמַּיִם רַבִּים, מִיַּד בְּנֵי־נֵכָר: אֲשֶׁר־פִּיהֶם דִּבֶּר־שָׁוְא וִימִינָם יְמִין שָׁקֶר: אֱלֹהִים, שִׁיר חָדָשׁ אָשִׁירָה לָךְ, בְּנֵבֶל עָשׂוֹר אֲזַמְּרָה־לָּךְ: הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים, הַפּוֹצֶה אֶת־דָּוִד עַבְדּוֹ, מֵחֶרֶב רָעָה: פְּצֵנִי וְהַצִּילֵנִי מִיַּד בְּנֵי־נֵכָר, אֲשֶׁר־פִּיהֶם דִּבֶּר־שָׁוְא, וִימִינָם יְמִין שָׁקֶר: אֲשֶׁר בָּנֵינוּ, כִּנְטִעִים מְגֻדָּלִים בִּנְעוּרֵיהֶם, בְּנוֹתֵינוּ כְּזָוִיוֹת מְחֻטָּבוֹת תַּבְנִית הֵיכָל: מְזָוֵינוּ מְלֵאִים, מְפִיקִים מִזַּן אֶל־זַן, צֹאנֵנוּ מַאֲלִיפוֹת, מְרֻבָּבוֹת, בְּחוּצוֹתֵינוּ: אַלּוּפֵינוּ מְסֻבָּלִים, אֵין פֶּרֶץ וְאֵין יוֹצֵאת, וְאֵין

Psalm cxliv.

A Psalm of David. Blessed be the Lord my rock, who teacheth my hands to war, and my fingers to fight: my lovingkindness, and my fortress, my stronghold, and my deliverer; my shield, and he in whom I take refuge: who subdueth my people under me. Lord, what is man, that thou regardest him? or the son of man, that thou takest account of him? Man is like to vanity: his days are as a shadow that passeth away. Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Flash forth lightning, and scatter them; send out thine arrows, and discomfit them. Stretch forth thine hands from above; rescue me, and deliver me out of great waters, out of the hand of strangers; whose mouth speaketh vanity, and their right hand is a right hand of falsehood. I will sing a new song unto thee, O God: upon a harp of ten strings will I sing praises unto thee. It is he that giveth salvation unto kings: who rescueth David his servant from the hurtful sword. Rescue me, and deliver me out of the hand of strangers, whose mouth speaketh vanity, and their right hand is a right hand of falsehood.—When our sons shall be as plants grown tall in their youth, and our daughters as corner-stones hewn after the fashion of a palace; when our garners are full, affording all manner of store, and our sheep bring forth by thousands; yea, are multiplied by tens of thousands in our fields; when our oxen are well laden; when there is no breach and no surrender, and no

צְוָחָה, בִּרְחֹבֹתֵינוּ: אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם, שֶׁיְּהוָה אֱלֹהָיו:

תהלים ס״ז

לַמְנַצֵּחַ בִּנְגִינֹת, מִזְמוֹר שִׁיר: אֱלֹהִים יְחָנֵּנוּ וִיבָרְכֵנוּ, יָאֵר פָּנָיו אִתָּנוּ סֶלָה: לָדַעַת בָּאָרֶץ דַּרְכֶּךָ, בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ: יוֹדוּךָ עַמִּים | אֱלֹהִים, יוֹדוּךָ עַמִּים כֻּלָּם: יִשְׂמְחוּ וִירַנְּנוּ לְאֻמִּים, כִּי־תִשְׁפֹּט עַמִּים מִישֹׁר, וּלְאֻמִּים בָּאָרֶץ תַּנְחֵם סֶלָה: יוֹדוּךָ עַמִּים | אֱלֹהִים, יוֹדוּךָ עַמִּים כֻּלָּם: אֶרֶץ נָתְנָה יְבוּלָהּ, יְבָרְכֵנוּ אֱלֹהִים, אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים, וְיִירְאוּ אוֹתוֹ, כָּל־אַפְסֵי־אָרֶץ:

For Evening Service, Amidah and Kaddish to בְּעָלְמָא וְאִמְרוּ אָמֵן, *see pp. 128—149. Then say the following.*

וִיהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ, כּוֹנְנָה עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ, כּוֹנְנֵהוּ:

יֹשֵׁב בְּסֵתֶר עֶלְיוֹן, בְּצֵל שַׁדַּי יִתְלוֹנָן: אֹמַר לַיהוָה, מַחְסִי וּמְצוּדָתִי, אֱלֹהַי, אֶבְטַח־בּוֹ: כִּי הוּא יַצִּילְךָ מִפַּח יָקוּשׁ, מִדֶּבֶר הַוּוֹת: בְּאֶבְרָתוֹ

lamentation in our streets; happy is the people, that is in such a case: yea, happy is the people, whose God is the Lord.

Psalm lxvii.

For the Chief Musician; on Neginoth. A Psalm. A Song. May God be gracious unto us, and bless us; may he cause his face to shine upon us. (Selah.) That thy way may be known upon the earth, thy salvation among all nations. Let the peoples give thanks unto thee, O God; let all the peoples give thanks unto thee. O let the nations rejoice and exult: for thou wilt judge the peoples with equity, and lead the nations upon the earth. (Selah.) Let the peoples give thanks unto thee, O God; let all the peoples give thanks unto thee. The earth hath yielded her increase: God, even our God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

For Evening Service, Amidah and Kaddish to "And say ye Amen," see pp. 128-149. *Then say the following:*

And let the pleasantness of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm xci.

He that dwelleth in the shelter of the Most High abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress; my God in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

וְסָךְ לָךְ, וְתַחַת כְּנָפָיו תֶּחְסֶה, צִנָּה וְסֹחֵרָה אֲמִתּוֹ:
לֹא־תִירָא מִפַּחַד לָיְלָה, מֵחֵץ יָעוּף יוֹמָם: מִדֶּבֶר
בָּאֹפֶל יַהֲלֹךְ, מִקֶּטֶב יָשׁוּד צָהֳרָיִם: וְיִפֹּל מִצִּדֶּךָ
אֶלֶף, וּרְבָבָה מִימִינֶךָ, אֵלֶיךָ לֹא יִגָּשׁ: רַק בְּעֵינֶיךָ
תַבִּיט, וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה: כִּי־אַתָּה יְהוָה
מַחְסִי, עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ: לֹא־תְאֻנֶּה אֵלֶיךָ
רָעָה, וְנֶגַע לֹא־יִקְרַב בְּאָהֳלֶךָ: כִּי מַלְאָכָיו
יְצַוֶּה־לָּךְ, לִשְׁמָרְךָ, בְּכָל־דְּרָכֶיךָ: עַל־כַּפַּיִם
יִשָּׂאוּנְךָ, פֶּן תִּגֹּף בָּאֶבֶן רַגְלֶךָ: עַל־שַׁחַל וָפֶתֶן
תִּדְרֹךְ, תִּרְמֹס כְּפִיר וְתַנִּין: כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ,
אֲשַׂגְּבֵהוּ, כִּי־יָדַע שְׁמִי: יִקְרָאֵנִי וְאֶעֱנֵהוּ, עִמּוֹ
אָנֹכִי בְצָרָה, אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ: אֹרֶךְ יָמִים
אַשְׂבִּיעֵהוּ, וְאַרְאֵהוּ, בִּישׁוּעָתִי: *Repeat the last verse.*

וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה
אֶל־זֶה וְאָמַר, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת, מְלֹא
כָל־הָאָרֶץ כְּבוֹדוֹ, וּמְקַבְּלִין דֵּין מִן־דֵּין, וְאָמְרִין
קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה, בֵּית שְׁכִינְתֵּהּ. קַדִּישׁ
עַל־אַרְעָא עוֹבַד גְּבוּרְתֵּהּ. קַדִּישׁ לְעָלַם וּלְעָלְמֵי
עָלְמַיָּא. יְיָ צְבָאוֹת, מַלְיָא כָל־אַרְעָא זִיו יְקָרֵהּ:

He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder: upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he knoweth my name. When he calleth upon me, I will answer him; I will be with him in trouble: I will deliver him and honor him. With length of days will I satisfy him, and will let him see my salvation. *Repeat the last verse.*

But thou art holy, O thou that dwellest amid the praises of Israel And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. *And they receive sanction the one from the other, and say, Holy in the highest heavens, the place of his divine abode; holy upon earth, the work of his might; holy for ever and to all eternity is the Lord of hosts; the whole earth is full of the radi-

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* The Chaldee paraphrase of the preceding verse.

וַתִּשָּׂאֵנִי רוּחַ, וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל, בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ: וְנִטְלַתְנִי רוּחָא, וְשָׁמְעֵת בַּתְרַי קָל זְוַע שַׁגִּיא, דִּי מְשַׁבְּחִין וְאָמְרִין, בְּרִיךְ יְקָרָא דִּי יְיָ מֵאֲתַר בֵּית שְׁכִינְתֵהּ: יְיָ | יִמְלֹךְ לְעֹלָם וָעֶד: יְיָ מַלְכוּתֵהּ קָאֵם לְעָלַם וּלְעָלְמֵי עָלְמַיָּא: יְיָ אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ. שָׁמְרָה־זֹאת לְעוֹלָם, לְיֵצֶר מַחְשְׁבוֹת לְבַב עַמֶּךָ, וְהָכֵן לְבָבָם אֵלֶיךָ: וְהוּא רַחוּם, יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל־חֲמָתוֹ: כִּי־אַתָּה אֲדֹנָי טוֹב וְסַלָּח, וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ: צִדְקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת: תִּתֵּן אֱמֶת לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם: בָּרוּךְ אֲדֹנָי, יוֹם | יוֹם, יַעֲמֵס־לָנוּ, הָאֵל יְשׁוּעָתֵנוּ סֶלָה: יְיָ צְבָאוֹת עִמָּנוּ, מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה: יְיָ צְבָאוֹת, אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ: יְיָ הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ: בָּרוּךְ אֱלֹהֵינוּ שֶׁבְּרָאָנוּ לִכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן־הַתּוֹעִים, וְנָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ, וְיָשֵׂם בְּלִבֵּנוּ אַהֲבָתוֹ וְיִרְאָתוֹ,

ance of his glory. Then a wind lifted me up, and I heard behind me the voice of a great rushing (saying), Blessed be the glory of the Lord from his place. *Then a wind lifted me up, and I heard behind me the voice of a great rushing, of those who uttered praises, and said, Blessed be the glory of the Lord from the region of his divine abode. The Lord shall reign for ever and ever. *The kingdom of the Lord endureth for ever and to all eternity. O Lord, the God of Abraham, of Isaac and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and direct their heart unto thee. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath. For thou, O Lord, art good and forgiving, and abounding in lovingkindness to all them that call upon thee. Thy righteousness is an everlasting righteousness, and thy Law is truth. Thou wilt show truth to Jacob and lovingkindness to Abraham, according as thou hast sworn unto our fathers from the days of old. Blessed be the Lord day by day; if one burdeneth us, God is our salvation. (Selah). The Lord of hosts is with us; the God of Jacob is our stronghold. (Selah.) O Lord of hosts, happy is the man who trusteth in thee. Save, Lord: may the King answer us on the day when we call. Blessed is our God, who hath created us for his glory, and hath separated us from them that go astray, and hath given us the Law of truth and planted everlasting life in our midst. May he open our heart unto his Law, and place his love and fear within our hearts, that we

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* The Chaldee paraphrase of the preceding verse.

וְלַעֲשׂוֹת רָצוֹנוֹ וּלְעָבְדוֹ בְּלֵבָב שָׁלֵם. לְמַעַן לֹא נִיגַע לָרִיק, וְלֹא נֵלֵד לַבֶּהָלָה: יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. שֶׁנִּשְׁמוֹר חֻקֶּיךָ בָּעוֹלָם הַזֶּה. וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה, וְנִירַשׁ טוֹבָה וּבְרָכָה, לִשְׁנֵי יְמוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא: לְמַעַן יְזַמֶּרְךָ כָּבוֹד וְלֹא יִדֹּם. יְיָ אֱלֹהַי לְעוֹלָם אוֹדֶךָּ:

בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיְיָ, וְהָיָה יְיָ מִבְטַחוֹ: בִּטְחוּ בַיְיָ עֲדֵי־עַד, כִּי בְיָהּ יְיָ צוּר עוֹלָמִים: וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא־עָזַבְתָּ דֹּרְשֶׁיךָ יְיָ: יְיָ חָפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

Should a Festival occur on any day of the following week, וְאַתָּה קָדוֹשׁ *and* וִיהִי נֹעַם *are not said. If the Fast of the 9th of Ab commences at the termination of the Sabbath,* וִיהִי נֹעַם *is omitted.*

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דִּי־כָל־בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

may do his will and serve him with a perfect heart, that we may not labor in vain, nor bring forth for confusion. May it be thy will, O Lord our God and God of our fathers, that we may keep thy statutes in this world, and be worthy to live to witness and inherit happiness and blessing in the days of the Messiah and in the life of the world to come. To the end that my glory may sing praise unto thee, and not be silent: O Lord my God, I will give thanks unto thee for ever. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. Trust ye in the Lord for ever; for in Jah the Lord is an everlasting rock. And they that know thy name will put their trust in thee; for thou hast not forsaken them that seek thee, Lord. It pleased the Lord, for his righteousness' sake, to magnify the Law and to make it honorable.

Should a Festival occur on any day of the following week, "And let the pleasantness," etc., and "But thou art holy," are not said. If the Fast of the Ninth of Ab commences at the termination of the Sabbath, "And let the pleasantness," etc., is omitted.

Reader.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּי־קֻדְשָׁא בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּי־אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Cong. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

Reader. תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דִּי־כָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא. וְאִמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

Reader. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל־כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Cong. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

On Chanukah the lights are here kindled by the Reader.

וְיִתֶּן־לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ: יַעַבְדוּךָ עַמִּים וְיִשְׁתַּחֲוּ לְךָ לְאֻמִּים הֱוֵה גְּבִיר לְאַחֶיךָ וְיִשְׁתַּחֲווּ לְךָ בְּנֵי אִמֶּךָ אֹרְרֶיךָ אָרוּר וּמְבָרְכֶיךָ בָּרוּךְ: וְאֵל שַׁדַּי יְבָרֵךְ אֹתְךָ וְיַפְרְךָ וְיַרְבֶּךָ וְהָיִיתָ לִקְהַל עַמִּים: וְיִתֶּן־לְךָ אֶת־בִּרְכַּת אַבְרָהָם לְךָ וּלְזַרְעֲךָ אִתָּךְ לְרִשְׁתְּךָ אֶת־אֶרֶץ מְגֻרֶיךָ אֲשֶׁר־נָתַן אֱלֹהִים לְאַבְרָהָם:

Reader.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Accept our prayer in mercy and in favor.

Reader.—May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Reader.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Reader.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

On Chanukah the lights are here kindled by the Reader.

And God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine: let peoples serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be every one that blesseth thee. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a company of peoples; and give thee the blessing of Abraham, to thee and to thy seed with thee; that thou mayest inherit the land of thy sojournings, which God gave unto Abraham. From the God of thy father—

מֵאֵל אָבִיךָ וְיַעְזְרֶךָּ וְאֵת שַׁדַּי וִיבָרְכֶךָּ בִּרְכֹת שָׁמַיִם מֵעָל
בִּרְכֹת תְּהוֹם רֹבֶצֶת תָּחַת בִּרְכֹת שָׁדַיִם וָרָחַם: בִּרְכֹת
אָבִיךָ גָּבְרוּ עַל־בִּרְכֹת הוֹרַי עַד־תַּאֲוַת גִּבְעֹת עוֹלָם תִּהְיֶיןָ
לְרֹאשׁ יוֹסֵף וּלְקָדְקֹד נְזִיר אֶחָיו: וַאֲהֵבְךָ וּבֵרַכְךָ וְהִרְבֶּךָּ
וּבֵרַךְ פְּרִי־בִטְנְךָ וּפְרִי־אַדְמָתֶךָ דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ שְׁגַר־
אֲלָפֶיךָ וְעַשְׁתְּרֹת צֹאנֶךָ עַל־הָאֲדָמָה אֲשֶׁר־נִשְׁבַּע לַאֲבֹתֶיךָ
לָתֶת לָךְ: בָּרוּךְ תִּהְיֶה מִכָּל־הָעַמִּים לֹא־יִהְיֶה בְךָ עָקָר
וַעֲקָרָה וּבִבְהֶמְתֶּךָ: וְהֵסִיר יְיָ מִמְּךָ כָּל־חֹלִי וְכָל־מַדְוֵי
מִצְרַיִם הָרָעִים אֲשֶׁר יָדַעְתָּ לֹא יְשִׂימָם בָּךְ וּנְתָנָם בְּכָל־
שׂנְאֶיךָ:

הַמַּלְאָךְ הַגֹּאֵל אֹתִי מִכָּל־רָע יְבָרֵךְ אֶת־הַנְּעָרִים וְיִקָּרֵא
בָהֶם שְׁמִי וְשֵׁם אֲבֹתַי אַבְרָהָם וְיִצְחָק וְיִדְגּוּ לָרֹב בְּקֶרֶב
הָאָרֶץ: יְיָ אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם וְהִנְּכֶם הַיּוֹם כְּכוֹכְבֵי
הַשָּׁמַיִם לָרֹב: יְיָ אֱלֹהֵי אֲבוֹתֵיכֶם יֹסֵף עֲלֵיכֶם כָּכֶם אֶלֶף
פְּעָמִים וִיבָרֵךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם:

בָּרוּךְ אַתָּה בָּעִיר וּבָרוּךְ אַתָּה בַּשָּׂדֶה: בָּרוּךְ אַתָּה בְּבֹאֶךָ
וּבָרוּךְ אַתָּה בְּצֵאתֶךָ: בָּרוּךְ מַנְאַךְ וּמִשְׁאַרְתֶּךָ: בָּרוּךְ פְּרִי־
בִטְנְךָ וּפְרִי אַדְמָתְךָ וּפְרִי בְהֶמְתֶּךָ שְׁגַר אֲלָפֶיךָ וְעַשְׁתְּרוֹת
צֹאנֶךָ: יְצַו יְיָ אִתְּךָ אֶת־הַבְּרָכָה בַּאֲסָמֶיךָ וּבְכֹל מִשְׁלַח יָדֶךָ
וּבֵרַכְךָ בָּאָרֶץ אֲשֶׁר־יְיָ אֱלֹהֶיךָ נֹתֵן לָךְ: יִפְתַּח יְיָ לְךָ אֶת־
אוֹצָרוֹ הַטּוֹב אֶת־הַשָּׁמַיִם לָתֵת מְטַר־אַרְצְךָ בְּעִתּוֹ וּלְבָרֵךְ אֶת

may he help thee,—and the Almighty—may he bless thee with blessings of the heavens above, blessings of the deep that coucheth beneath, blessings of the breasts and the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: may they be on the head of Joseph, and on the crown of the head of him that is prince among his brethren. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy body and the fruit of thy ground, thy corn and thy wine and thine oil, the offspring of thy kine and the young of thy flock, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all peoples: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness; and he will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee.

The angel who hath redeemed me from all evil bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. The Lord your God hath multiplied you, and behold ye are this day as the stars of heaven for multitude. The Lord, the God of your fathers, make you a thousand times so many more as you are, and bless you, as he hath promised you.

Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. Blessed shall be thy basket and thy kneading-trough. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the offspring of thy kine, and the young of thy flock. The Lord shall command the blessing upon thee in thy barns, and in all that thou puttest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall open unto thee his good treasury, the heavens, to give the rain of thy land in its season, and to bless

כָּל־מַעֲשֵׂה יָדֶךָ וְהִלְוִיתָ גּוֹיִם רַבִּים וְאַתָּה לֹא־תִלְוֶה: כִּי־
יְהוָה אֱלֹהֶיךָ בֵּרַכְךָ כַּאֲשֶׁר דִּבֶּר־לָךְ וְהַעֲבַטְתָּ גּוֹיִם רַבִּים
וְאַתָּה לֹא תַעֲבֹט וּמָשַׁלְתָּ בְּגוֹיִם רַבִּים וּבְךָ לֹא יִמְשֹׁלוּ:
אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עַם נוֹשַׁע בַּיְיָ מָגֵן עֶזְרֶךָ וַאֲשֶׁר־
חֶרֶב גַּאֲוָתֶךָ וְיִכָּחֲשׁוּ אֹיְבֶיךָ לָךְ וְאַתָּה עַל־בָּמוֹתֵימוֹ תִּדְרֹךְ:

מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאתֶיךָ שׁוּבָה אֵלַי כִּי
גְאַלְתִּיךָ: רָנּוּ שָׁמַיִם כִּי־עָשָׂה יְיָ הָרִיעוּ תַּחְתִּיּוֹת אָרֶץ פִּצְחוּ
הָרִים רִנָּה יַעַר וְכָל־עֵץ בּוֹ כִּי־גָאַל יְיָ יַעֲקֹב וּבְיִשְׂרָאֵל
יִתְפָּאָר: גֹּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:

יִשְׂרָאֵל נוֹשַׁע בַּיְיָ תְּשׁוּעַת עוֹלָמִים לֹא־תֵבֹשׁוּ וְלֹא־תִכָּלְמוּ
עַד־עוֹלְמֵי עַד: וַאֲבַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם יְיָ
אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבְשׁוּ עַמִּי לְעוֹלָם:
וִידַעְתֶּם כִּי בְקֶרֶב יִשְׂרָאֵל אָנִי וַאֲנִי יְיָ אֱלֹהֵיכֶם וְאֵין עוֹד וְלֹא־
יֵבְשׁוּ עַמִּי לְעוֹלָם: כִּי־בְשִׂמְחָה תֵּצֵאוּ וּבְשָׁלוֹם תּוּבָלוּן הֶהָרִים
וְהַגְּבָעוֹת יִפְצְחוּ לִפְנֵיכֶם רִנָּה וְכָל־עֲצֵי הַשָּׂדֶה יִמְחֲאוּ־כָף:
הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד כִּי עָזִּי וְזִמְרָת יָהּ יְיָ
וַיְהִי־לִי לִישׁוּעָה: וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה:
וַאֲמַרְתֶּם בַּיּוֹם הַהוּא הוֹדוּ לַיְיָ קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ בָעַמִּים
עֲלִילֹתָיו הַזְכִּירוּ כִּי נִשְׂגָּב שְׁמוֹ: זַמְּרוּ יְיָ כִּי גְאוּת עָשָׂה
מוּדַעַת זֹאת בְּכָל־הָאָרֶץ: צַהֲלִי וָרֹנִּי יוֹשֶׁבֶת צִיּוֹן כִּי־גָדוֹל
בְּקִרְבֵּךְ קְדוֹשׁ יִשְׂרָאֵל: וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ זֶה

all the work of thy hand: and thou shalt lend unto many nations, but thou shalt not borrow. For the Lord thy God will bless thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee. Happy art thou, O Israel: who is like unto thee, a people saved by the Lord, the shield of thy help, and that is the sword of thy majesty! And thine enemies shall submit themselves unto thee; and thou shalt tread upon their high places.

I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins; return unto me, for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it; shout, ye nethermost parts of the earth; break forth into singing, ye mountains, and forest, and every tree therein; for the Lord hath redeemed Jacob, and will glorify himself in Israel. Our Redeemer, the Lord of hosts is his name, the Holy One of Israel.

Israel is saved by the Lord with an everlasting salvation: ye shall not be ashamed nor confounded for ever and ever. And ye shall eat in plenty and be satisfied, and shall praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and there is none else: and my people shall never be ashamed. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Behold, God is my salvation; I will trust, and will not be afraid: for Jah the Lord is my strength and song; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Give thanks unto the Lord, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is made known in all the earth. Cry aloud and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. And one shall say in that day, Lo, this is our God;

כּוֹנְנוּ לוֹ וְיוֹשִׁיעֲנוּ יְיָ כַּוֵּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ׃

בֵּית יַעֲקֹב לְכוּ וְנֵלְכָה בְּאוֹר יְיָ׃ וְהָיָה אֱמוּנַת עִתֶּיךָ חֹסֶן יְשׁוּעֹת חָכְמַת וָדָעַת יִרְאַת יְיָ הִיא אוֹצָרוֹ׃ וַיְהִי דָוִד לְכָל־דְּרָכָו מַשְׂכִּיל וַיְיָ עִמּוֹ׃ פָּדָה בְשָׁלוֹם נַפְשִׁי מִקְּרָב־לִי כִּי־בְרַבִּים הָיוּ עִמָּדִי׃ וַיֹּאמֶר הָעָם אֶל־שָׁאוּל הֲיוֹנָתָן יָמוּת אֲשֶׁר עָשָׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל חָלִילָה חַי־יְיָ אִם־יִפֹּל מִשַּׂעֲרַת רֹאשׁוֹ אַרְצָה כִּי־עִם־אֱלֹהִים עָשָׂה הַיּוֹם הַזֶּה וַיִּפְדּוּ הָעָם אֶת־יוֹנָתָן וְלֹא־מֵת׃ וּפְדוּיֵי יְיָ יְשׁוּבוּן וּבָאוּ צִיּוֹן בְּרִנָּה וְשִׂמְחַת עוֹלָם עַל־רֹאשָׁם שָׂשׂוֹן וְשִׂמְחָה יַשִּׂיגוּ וְנָסוּ יָגוֹן וַאֲנָחָה׃ הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי פִּתַּחְתָּ שַׂקִּי וַתְּאַזְּרֵנִי שִׂמְחָה׃ וְלֹא־אָבָה יְיָ אֱלֹהֶיךָ לִשְׁמוֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ יְיָ אֱלֹהֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ יְיָ אֱלֹהֶיךָ׃ אָז תִּשְׂמַח בְּתוּלָה בְּמָחוֹל וּבַחֻרִים וּזְקֵנִים יַחְדָּו וְהָפַכְתִּי אֶבְלָם לְשָׂשׂוֹן וְנִחַמְתִּים וְשִׂמַּחְתִּים מִיגוֹנָם׃

בּוֹרֵא נִיב שְׂפָתַיִם שָׁלוֹם ו שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר יְיָ וּרְפָאתִיו׃ וְרִוּחַ לָבְשָׁה אֶת־עֲמָשַׂי רֹאשׁ הַשָּׁלִישִׁים לְךָ דָוִד וְעִמְּךָ בֶּן־יִשַׁי. שָׁלוֹם ו שָׁלוֹם לְךָ וְשָׁלוֹם לְעֹזְרֶךָ כִּי עֲזָרְךָ אֱלֹהֶיךָ וַיְקַבְּלֵם דָּוִיד וַיִּתְּנֵם בְּרָאשֵׁי הַגְּדוּד׃ וַאֲמַרְתֶּם כֹּה לָחַי וְאַתָּה שָׁלוֹם וּבֵיתְךָ שָׁלוֹם וְכֹל אֲשֶׁר־לְךָ שָׁלוֹם׃

יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ ו יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם׃

אָמַר רַבִּי יוֹחָנָן בְּכָל־מָקוֹם שָׁאַתָּה מוֹצֵא גְּדֻלָּתוֹ שֶׁל־

we have waited for him that he should save us: this is the Lord; we have waited for him, let us be glad and rejoice in his salvation.

O house of Jacob, come ye, and let us walk in the light of the Lord. And abundance of salvation, wisdom and knowledge shall be the steadfastness of thy times: the fear of the Lord is his treasure. And David prospered in all his ways; and the Lord was with him. He hath rescued my soul in peace so that none might come nigh me, for they were many that were striving with me. And the people said unto Saul, Shall Jonathan die who hath wrought this great salvation in Israel? Far be it; as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan that he died not. And the rescued of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away. Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth and girded me with gladness And the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. Then shall the virgin rejoice in the dance, and the young men and the old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

He createth the fruit of the lips: Peace, peace to him that is far off and to him that is near, saith the Lord, and I will heal him. Then the spirit came upon Amasai, who was chief of the captains (and he said), Thine are we, David, and on thy side, O son of Jesse; peace, peace be unto thee, and peace be to him that helpeth thee; for thy God helpeth thee. Then David received them, and made them chiefs of the band. And thus ye shall say, All hail, and peace be unto thee, and peace be to thy house, and peace be unto all that thou hast. The Lord will give strength unto his people; the Lord will bless his people with peace.

Rabbi Jochanan said, In every passage where thou findest

הַקָּדוֹשׁ בָּרוּךְ הוּא שָׁם אַתָּה מוֹצֵא עִנְוָתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה. וְשָׁנוּי בַּנְּבִיאִים. וּמְשֻׁלָּשׁ בַּכְּתוּבִים: כָּתוּב בַּתּוֹרָה כִּי יְיָ אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וַאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָּנִים וְלֹא יִקַּח שֹׁחַד: וּכְתִיב בָּתְרֵיהּ עֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה וְאֹהֵב גֵּר לָתֶת לוֹ לֶחֶם וְשִׂמְלָה: שָׁנוּי בַּנְּבִיאִים דִּכְתִיב כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכֹּון וְאֶת־דַּכָּה וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים: מְשֻׁלָּשׁ בַּכְּתוּבִים דִּכְתִיב שִׁירוּ לֵאלֹהִים זַמְּרוּ שְׁמוֹ סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו: וּכְתִיב בָּתְרֵיהּ אֲבִי יְתוֹמִים וְדַיַּן אַלְמָנוֹת אֱלֹהִים בִּמְעוֹן קָדְשׁוֹ: יְהִי יְיָ אֱלֹהֵינוּ עִמָּנוּ כַּאֲשֶׁר הָיָה עִם־אֲבֹתֵינוּ אַל־יַעַזְבֵנוּ וְאַל־יִטְּשֵׁנוּ: וְאַתֶּם הַדְּבֵקִים בַּיְיָ אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם: כִּי־נִחַם יְיָ צִיּוֹן נִחַם כָּל־חָרְבֹתֶיהָ וַיָּשֶׂם מִדְבָּרָהּ כְּעֵדֶן וְעַרְבָתָהּ כְּגַן־יְיָ שָׂשׂוֹן וְשִׂמְחָה יִמָּצֵא בָהּ תּוֹדָה וְקוֹל זִמְרָה: יְיָ חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

תהלים קכ״ח

שִׁיר הַמַּעֲלוֹת אַשְׁרֵי כָּל־יְרֵא יְיָ הַהֹלֵךְ בִּדְרָכָיו: יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ: אֶשְׁתְּךָ כְּגֶפֶן פֹּרִיָה בְּיַרְכְּתֵי בֵיתֶךָ בָּנֶיךָ כִּשְׁתִלֵי זֵיתִים סָבִיב לְשֻׁלְחָנֶךָ: הִנֵּה

the greatness of God mentioned, there thou findest also his humility. This is written in the Law, repeated in the Prophets, and a third time stated in the Writings.* It is written in the Law, for the Lord your God, he is God of gods, and Lord of lords, the great, mighty and revered God, who regardeth not persons, nor taketh a bribe. And it is written afterwards, He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. It is repeated in the Prophets, as it is written, For thus saith the high and lofty One that inhabiteth eternity, and whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. It is a third time stated in the Writings, Sing unto God, sing praises to his name: extol ye him that rideth upon the heavens by his name Jah, and rejoice before him. And it is written afterwards, A father of the fatherless, and a judge of the widows, is God in his holy habitation. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. And ye that cleave unto the Lord your God are alive every one of you this day. For the Lord hath comforted Zion: he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. It pleased the Lord for his righteousness' sake, to magnify the Law and to make it honorable.

Psalm cxxviii.

A Song of Degrees. Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labor of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy

* The third division of the Holy Scriptures, the first two being the Law and the Prophets.

כִּי־כֵן וְבֹרַךְ גָּבֶר וְיִרָא יְהוָה: וְיָבָרֶכְךָ יְהוָה מִצִּיּוֹן וּרְאֵה בְּטוּב
יְרוּשָׁלָם כֹּל יְמֵי חַיֶּיךָ: וּרְאֵה־בָנִים לְבָנֶיךָ שָׁלוֹם עַל־יִשְׂרָאֵל:

The Reader says הַבְדָּלָה, *p. 310, omitting the Introductory Verses.*

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית. שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ
כְּמִשְׁפְּחוֹת הָאֲדָמָה. שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם,
וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם. וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ
הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשַׁב יְקָרוֹ
בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים:
הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֱמֶת מַלְכֵּנוּ. אֶפֶס זוּלָתוֹ.
כַּכָּתוּב בְּתוֹרָתוֹ. וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ,
כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ
מִתָּחַת אֵין עוֹד:

עַל־כֵּן נְקַוֶּה לְךָ יְיָ אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה
בְּתִפְאֶרֶת עֻזֶּךָ. לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת
שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ. לְהַפְנוֹת אֵלֶיךָ
כָּל־רִשְׁעֵי אָרֶץ: יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל.

table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

The Reader says Habdalah, p. 310, omitting the Introductory Verses.

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know

כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ
יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּולוּ. וְלִכְבוֹד שִׁמְךָ יָקָר יִתֵּנוּ.
וְיַקַּבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ. וְתִמְלוֹךְ עֲלֵיהֶם
מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא.
וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכָבוֹד: כַּכָּתוּב בְּתוֹרָתֶךָ.
יְיָ וְ יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֶאֱמַר. וְהָיָה יְיָ לְמֶלֶךְ עַל־
כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

Mourner. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא
כִרְעוּתֵהּ. וַיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דִי־
כָל־בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Mourner. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי
עָלְמַיָּא.

Mourner. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִּי־קֻדְשָׁא בְּרִיךְ הוּא.
לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דִּי־
אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Cong. יְהֵי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

Mourner. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים עָלֵינוּ
וְעַל־כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Cong. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ
וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Mourner. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ
וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and his name One.

The following Kaddish is said by a Mourner.

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourner.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourner.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

A cup of wine is taken in the right hand, and the following is said:—

הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד כִּי עָזִּי וְזִמְרָת יָהּ יְיָ וַיְהִי־לִי לִישׁוּעָה: וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה: לַיְיָ הַיְשׁוּעָה עַל־עַמְּךָ בִרְכָתֶךָ סֶלָה: יְיָ צְבָאוֹת עִמָּנוּ מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה: לַיְהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשָׂשׂוֹן וִיקָר: כֵּן תִּהְיֶה לָּנוּ: כּוֹס יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם יְיָ אֶקְרָא:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגָּפֶן:

The spice-box is taken, and the followtng is said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מִינֵי בְשָׂמִים:

The hands are spread towards the light, and the following is said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

The cup is again taken in the right hand, and the following is said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל

THE HABDALAH SERVICE

A cup of wine is taken in the right hand, and the following is said:—

Behold, God is my salvation; I will trust, and will not be afraid: for Jah the Lord is my strength and song, and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. Salvation belongeth unto the Lord: thy blessing be upon thy people. (Selah.) The Lord af hosts is with us; the God of Jacob is our refuge. (Selah.) The Jews had light and joy and gladness and honor. So be it with us. I will lift the cup of salvation, and call upon the name of the Lord.

Blessed art thou, O Lord our God, King of the universe who createst the fruit of the vine.

The spice-box is taken, and the following is said:—

Blessed art thou, O Lord our God, King of the universe who createst divers kinds of spices.

The hands are spread towards the light, and the following is said:—

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

The cup is again taken in the right hand, and the following is said:—

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel

לָעַמִּים. בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה יְיָ. הַמַּבְדִּיל בֵּין־קֹדֶשׁ לְחוֹל:

הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל. חַטֹּאתֵינוּ יִמְחֹל. זַרְעֵנוּ וְכַסְפֵּנוּ יַרְבֶּה כַּחוֹל. וְכַכּוֹכָבִים בַּלָּיְלָה:

יוֹם פָּנָה כְּצֵל תֹּמֶר. אֶקְרָא לָאֵל עָלַי גֹּמֵר. אָמַר שׁוֹמֵר. אָתָא בֹּקֶר וְגַם־לָיְלָה:

צִדְקָתְךָ כְּהַר תָּבוֹר. עַל חֲטָאַי עָבוֹר תַּעֲבוֹר. כְּיוֹם אֶתְמוֹל כִּי יַעֲבוֹר. וְאַשְׁמוּרָה בַּלָּיְלָה:

חָלְפָה עוֹנַת מִנְחָתִי. מִי יִתֵּן מְנוּחָתִי. יָגַעְתִּי בְּאַנְחָתִי. אַשְׂחֶה בְּכָל לָיְלָה:

קוֹלִי שִׁמְעָה בַּל יָנְטַל. פְּתַח לִי שַׁעַר הַמְנֻטָּל. שֶׁרֹּאשִׁי נִמְלָא טָל. קְוֻצּוֹתַי רְסִיסֵי לָיְלָה:

הֵעָתֵר נוֹרָא וְאָיוֹם. אֲשַׁוֵּעַ תְּנָה פִדְיוֹם. בְּנֶשֶׁף בְּעֶרֶב יוֹם. בְּאִישׁוֹן לָיְלָה:

קְרָאתִיךָ יָהּ הוֹשִׁיעֵנִי. אֹרַח חַיִּים תּוֹדִיעֵנִי. מִדַּלָּה תְּבַצְּעֵנִי. מִיּוֹם עַד לָיְלָה:

טַהֵר טִנּוּף מַעֲשַׂי. פֶּן יֹאמְרוּ מַכְעִיסַי. אַיֵּה נָא אֱלוֹהַּ עֹשָׂי. נֹתֵן זְמִירוֹת בַּלָּיְלָה:

נַחְנוּ בְיָדְךָ כַּחֹמֶר. סְלַח נָא עַל קַל וָחֹמֶר. יוֹם לְיוֹם יַבִּיעַ אֹמֶר. וְלַיְלָה לְלָיְלָה:

הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל. חַטֹּאתֵינוּ יִמְחֹל. זַרְעֵנוּ וְכַסְפֵּנוּ יַרְבֶּה כַּחוֹל. וְכַכּוֹכָבִים בַּלָּיְלָה:

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and other nations, between the seventh day and the six working days. Blessed art thou, O Lord, who makest a distinction between holy and profane.

May he who maketh a distinction between holy and profane pardon our sins; our offspring and our possessions may he multiply as the sand, and as the stars in the night.

The day hath declined like the palm tree's shade; I call upon God who performeth all things for me; the watchman saith, The morning cometh, though it now be night.

Thy righteousness is like Mount Tabor: O pass thou wholly over my sins; let them be as yesterday which is past, and as a watch in the night.

The season of mine oblations is over: would that rest again were mine! I am weary with my groaning; in my tears I melt away every night.

Hear my voice, let it not be cast away; open to me the lofty gate, for my head is filled with dew, my locks with the drops of the night.

Be entreated, O dreaded and awful God; while I cry, grant me thy redemption, in the twilight, in the evening of the day, yea, in the blackness of the night.

I call upon thee, Lord, save thou me; make me to know the path of life; from pining sickness snatch thou me, from day to night.

Cleanse the impurity of my deeds, lest my foes should say, Where is the God that made me, who giveth songs in the night?

We are like clay in thy hand; forgive, we beseech thee, our sins both light and grave, and day shall pour forth the word unto day, and night unto night.

May he who maketh a distinction between holy and profane pardon our sins; our offspring and our possessions may he multiply as the sand, and as the stars in the night.

סדר נטילת לולב:

On Tabernacles, previous to Hallel, p. 313, being said, the Lulab is taken, and the following Meditation and Blessings are read:-

הִנְנִי מוּכָן וּמְזֻמָּן לְקַיֵּם מִצְוַת בּוֹרְאִי שֶׁצִּוָּנוּ בְּתוֹרָתוֹ וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וַעֲנַף עֵץ־עָבֹת וְעַרְבֵי־נָחַל. וּבְנַעֲנוּעִי אוֹתָם יַשְׁפִּיעַ עָלַי שֶׁפַע בְּרָכוֹת וּמַחֲשָׁבוֹת קְדוֹשׁוֹת שֶׁהוּא אֱלֹהֵי הָאֱלֹהִים וַאֲדוֹנֵי הָאֲדוֹנִים שַׁלִּיט בְּמַטָּה וּבְמַעַל וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה. וְתִהְיֶה חֲשׁוּבָה מִצְוַת אַרְבָּעָה מִינִים כְּאִלּוּ קִיַּמְתִּיהָ בְּכָל־פְּרָטֶיהָ וְדִקְדּוּקֶיהָ. וִיהִי נֹעַם יְיָ אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ. בָּרוּךְ יְיָ לְעוֹלָם. אָמֵן וְאָמֵן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל־נְטִילַת לוּלָב:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

The latter Blessing is said on the First Day of the Festival only. Should the First Day, however, fall on Sabbath, it is said on the Second Day.

MEDITATION AND BLESSINGS ON TAKING THE LULAB.

On Tabernacles, previous to Hallel, p. 313, being said, the Lulab is taken, and the following Meditation and Blessings are read:—

Lo, I am prepared and ready to fulfil the command of my Creator, who hath commanded us in his Law, And ye shall take you on the first day the fruit of the tree Hadar, branches of palm trees, a bough of the tree Aboth, and willows of the brook. While I wave them, may the stream of blessings flow in upon me, together with holy thoughts which tell that he is the God of gods and Lord of lords, governing below and above, whose kingdom ruleth over all. May this my observance of the precept of the Four Species be accounted as though I had fulfilled it in all its details and particulars. And let the pleasantness of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Blessed be the Lord for ever, Amen, and Amen.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the taking of the Lulab.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

The latter Blessing is said on the First Day of the Festival only. Should the First Day, however, fall on Sabbath, it is said on the Second Day.

סדר הלל:

The following Prayer (Hallel) is said on New Moon, on Passover, Pentecost and Tabernacles, and on Chanukah.
On the intermediate Days of Festivals the Tephillin are removed before Hallel; on New Moon, before the Additional Service.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִקְרוֹא אֶת־הַהַלֵּל:

תהלים קי"ג

הַלְלוּיָהּ ו הַלְלוּ עַבְדֵי יְיָ הַלְלוּ אֶת־שֵׁם יְיָ: יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם: מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יְיָ: רָם עַל־כָּל־גּוֹיִם ו יְיָ עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כַּיְיָ אֱלֹהֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת: הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימִי מֵעָפָר דָּל מֵאַשְׁפֹּת יָרִים אֶבְיוֹן: לְהוֹשִׁיבִי עִם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבִי ו עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה. הַלְלוּיָהּ:

תהלים קי"ד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לֹעֵז: הָיְתָה יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל מַמְשְׁלוֹתָיו: הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר: הֶהָרִים רָקְדוּ

The following Prayer (Hallel) is said on New Moon, on Passover, Pentecost and Tabernacles, and on Chanukah. On the Intermediate Days of Festivals the Tephillin are removed before Hallel; on New Moon, before the Additional Service.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to read the Hallel.

Psalm cxiii.

Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Let the name of the Lord be blessed from this time forth and for evermore. From the rising of the sun unto the going down thereof the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, that dwelleth so high; that looketh down so low upon the heavens and the earth? He raiseth up the lowly out of the dust, and lifteth up the needy from the dunghill; that he may set him with princes, even with the princes of his people. He maketh the barren woman dwell in her house as a joyful mother of children. Praise ye the Lord.

Psalm cxiv.

When Israel went forth out of Egypt, the house of Jacob from a people of strange language; Judah became his sanctuary, Israel his dominion. The sea saw it, and fled; Jordan turned back. The mountains

כְּאֵלִים גְּבָעוֹת כִּבְנֵי־צֹאן: מַה־לְּךָ הַיָּם כִּי תָנוּס
הַיַּרְדֵּן תִּסֹּב לְאָחוֹר: הֶהָרִים תִּרְקְדוּ כְאֵילִים
גְּבָעוֹת כִּבְנֵי־צֹאן: מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ מִלִּפְנֵי
אֱלוֹהַ יַעֲקֹב: הַהֹפְכִי הַצּוּר אֲגַם־מָיִם הַלָּמִישׁ
לְמַעְיְנוֹ־מָיִם:

On New Moon and the last Six Days of Passover omit the following paragraph:—

תהלים קט"ו

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי לְשִׁמְךָ תֵּן כָּבוֹד עַל־
חַסְדְּךָ עַל־אֲמִתֶּךָ: לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה־נָא
אֱלֹהֵיהֶם: וֵאלֹהֵינוּ בַשָּׁמָיִם כֹּל אֲשֶׁר חָפֵץ עָשָׂה:
עֲצַבֵּיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם: פֶּה־לָהֶם
וְלֹא יְדַבֵּרוּ עֵינַיִם לָהֶם וְלֹא יִרְאוּ: אָזְנַיִם לָהֶם
וְלֹא יִשְׁמָעוּ אַף לָהֶם וְלֹא יְרִיחוּן: יְדֵיהֶם וְלֹא
יְמִישׁוּן רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ לֹא־יֶהְגּוּ בִּגְרוֹנָם:
כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם כֹּל אֲשֶׁר־בֹּטֵחַ בָּהֶם:
יִשְׂרָאֵל בְּטַח בַּיהוָה עֶזְרָם וּמָגִנָּם הוּא: בֵּית
אַהֲרֹן בִּטְחוּ בַיהוָה עֶזְרָם וּמָגִנָּם הוּא: יִרְאֵי
יְהוָה בִּטְחוּ בַיהוָה עֶזְרָם וּמָגִנָּם הוּא:

skipped like rams, the hills like lambs. What aileth thee, O thou sea, that thou fleest? thou Jordan, that thou turnest back? Ye mountains, that ye skip like rams? Ye hills, like lambs? At the presence of the Lord tremble, O earth, at the presence of the God of Jacob; who turned the rock into a pool of water, the flint into a fountain of waters.

On New Moon and the last Six Days of Passover omit the following paragraph:—

Psalm cxv.

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy lovingkindness and for thy truth's sake. Wherefore should the nations say, Where, then, is their God? But our God is in the heavens, he doeth whatsoever he pleaseth. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not. They have ears, but they hear not; noses have they, but they smell not. As for their hands, they touch not; as for their feet, they walk not; they give no sound through their throat. They that make them shall be like unto them; yea, every one that trusteth in them. O Israel, trust thou in the Lord: he is their help and their shield. O house of Aaron, trust in the Lord: he is their help and their shield. Ye that fear the Lord, trust in the Lord: he is their help and their shield.

יְיָ זְכָרָנוּ יְבָרֵךְ יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל יְבָרֵךְ
אֶת־בֵּית אַהֲרֹן: יְבָרֵךְ יִרְאֵי יְיָ הַקְּטַנִּים עִם־
הַגְּדֹלִים: יוֹסֵף יְיָ עֲלֵיכֶם עֲלֵיכֶם וְעַל־בְּנֵיכֶם:
בְּרוּכִים אַתֶּם לַיְיָ עֹשֵׂה שָׁמַיִם וָאָרֶץ: הַשָּׁמַיִם
שָׁמַיִם לַיְיָ וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם לֹא־הַמֵּתִים
יְהַלְלוּ־יָהּ וְלֹא כָּל־יֹרְדֵי דוּמָה: וַאֲנַחְנוּ נְבָרֵךְ
יָהּ מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּיָהּ:

On New Moon and the last Six Days of Passover omit the following paragraph:—

תהלים קט"ז

אָהַבְתִּי כִּי־יִשְׁמַע | יְיָ אֶת־קוֹלִי תַּחֲנוּנָי: כִּי־
הִטָּה אָזְנוֹ לִי וּבְיָמַי אֶקְרָא: אֲפָפוּנִי חֶבְלֵי־מָוֶת
וּמְצָרֵי שְׁאוֹל מְצָאוּנִי צָרָה וְיָגוֹן אֶמְצָא: וּבְשֵׁם־
יְיָ אֶקְרָא אָנָּה יְיָ מַלְּטָה נַפְשִׁי: חַנּוּן יְיָ וְצַדִּיק
וֵאלֹהֵינוּ מְרַחֵם: שֹׁמֵר פְּתָאיִם יְיָ דַּלֹּתִי וְלִי
יְהוֹשִׁיעַ: שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי כִּי יְיָ גָּמַל עָלָיְכִי:
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת־עֵינִי מִן־הִמְעָה אֶת־
רַגְלִי מִדֶּחִי: אֶתְהַלֵּךְ לִפְנֵי יְיָ בְּאַרְצוֹת הַחַיִּים:
הֶאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עָנִיתִי מְאֹד: אֲנִי אָמַרְתִּי
בְחָפְזִי כָּל־הָאָדָם כֹּזֵב:

The Lord hath been mindful of us; he will bless, he will bless the house of Israel; he will bless the house of Aaron. He will bless them that fear the Lord, both small and great. May the Lord increase you, you and your children. Blessed are ye of the Lord, who made heaven and earth. The heavens are the heavens of the Lord; but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into silence; but we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

On New Moon and the last Six Days of Passover omit the following paragraph:—

Psalm cxvi.

I love the Lord, because he heareth my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The cords of death had encompassed me, and the straits of the grave had come upon me: I found trouble and sorrow. Then I called upon the name of the Lord: O Lord, I beseech thee, deliver my soul. Gracious is the Lord and righteous: yea, our God is merciful. The Lord guardeth the simple: I was brought low, and he saved me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, my feet from falling. I shall walk before the Lord in the land of the living. I kept my faith in God even when I spake, I am greatly afflicted; even when I said in my haste, All men are liars.

מָה־אָשִׁיב לַיְיָ כָּל־תַּגְמוּלוֹהִי עָלָי: כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם יְיָ אֶקְרָא: נְדָרַי לַיְיָ אֲשַׁלֵּם נֶגְדָּה־נָּא לְכָל־עַמּוֹ: יָקָר בְּעֵינֵי יְיָ הַמָּוְתָה לַחֲסִידָיו: אָנָּה יְיָ כִּי־אֲנִי עַבְדֶּךָ אֲנִי עַבְדְּךָ בֶּן־אֲמָתֶךָ פִּתַּחְתָּ לְמוֹסֵרָי: לְךָ אֶזְבַּח זֶבַח תּוֹדָה וּבְשֵׁם יְיָ אֶקְרָא: נְדָרַי לַיְיָ אֲשַׁלֵּם נֶגְדָּה־נָּא לְכָל־עַמּוֹ: בְּחַצְרוֹת בֵּית יְיָ בְּתוֹכֵכִי יְרוּשָׁלָם. הַלְלוּיָהּ:

תהלים קי״ז

הַלְלוּ אֶת־יְיָ כָּל־גּוֹיִם שַׁבְּחוּהוּ כָּל־הָאֻמִּים: כִּי גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־יְיָ לְעוֹלָם. הַלְלוּיָהּ:

The following verses are chanted by the Reader, the Congregation responding הודו *etc. at the end of each verse.*

תהלים קי״ח

הוֹדוּ לַיְיָ כִּי־טוֹב	כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמַר־נָא יִשְׂרָאֵל	כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָא בֵּית אַהֲרֹן	כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָא יִרְאֵי יְיָ	כִּי לְעוֹלָם חַסְדּוֹ:

מִן־הַמֵּצַר קָרָאתִי יָהּ עָנָנִי בַמֶּרְחָבְיָהּ: יְיָ לִי לֹא אִירָא מַה־יַּעֲשֶׂה לִי אָדָם: יְיָ לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי: טוֹב לַחֲסוֹת בַּיְיָ מִבְּטֹחַ בָּאָדָם:

What can I render unto the Lord for all his benefits towards me? I will lift the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all his people. Precious in the sight of the Lord is the death of his loving ones. Ah, Lord, truly I am thy servant: I am thy servant, the son of thy handmaid; thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all his people; in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

Psalm cxvii.

O praise the Lord, all ye nations; laud him, all ye peoples. For his lovingkindness is mighty over us; and the truth of the Lord endureth for ever. Praise ye the Lord.

The following verses are chanted by the Reader, the Congregation at the end of each verse repeating, "O give thanks," etc., to "ever."

Psalm cxviii.

O give thanks unto the Lord; for he is good: for his lovingkindness endureth for ever.

O let Israel say, that his lovingkindness endureth for ever.

O let the house of Aaron say, that his lovingkindness endureth for ever.

O let them that fear the Lord say, that his lovingkindness endureth for ever.

Out of my straitness I called upon the Lord: the Lord answered me with enlargement. The Lord is for me, I will not fear: what can man do unto me? The Lord is for me among them that help me; therefore shall I see my desire on them that hate me. It is better to trust in the Lord than to confide in man.

טוֹב לַחֲסוֹת בַּיְיָ מִבְּטְחַ בִּנְדִיבִים: כָּל־גּוֹיִם
סְבָבוּנִי בְּשֵׁם יְיָ כִּי אֲמִילַם: סַבּוּנִי גַּם־כִּבְּבוּנִי
בְּשֵׁם יְיָ כִּי אֲמִילַם: סַבּוּנִי כִּדְבוֹרִים דֹּעֲכוּ כְּאֵשׁ
קוֹצִים בְּשֵׁם יְיָ כִּי אֲמִילַם: דָּחֹה דְחִיתַנִי לִנְפֹּל
וַיְיָ עֲזָרָנִי: עֻזִּי וְזִמְרָת יָהּ וַיְהִי־לִי לִישׁוּעָה: קוֹל
רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים יְמִין יְיָ עֹשָׂה חָיִל:
יְמִין יְיָ רוֹמֵמָה יְמִין יְיָ עֹשָׂה חָיִל: לֹא־אָמוּת
כִּי־אֶחְיֶה וַאֲסַפֵּר מַעֲשֵׂי יָהּ: יַסֹּר יִסְרַנִּי יָהּ וְלַמָּוֶת
לֹא נְתָנָנִי: פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק אָבֹא־בָם אוֹדֶה
יָהּ: זֶה־הַשַּׁעַר לַיְיָ צַדִּיקִים יָבֹאוּ בוֹ:

אוֹדְךָ כִּי עֲנִיתָנִי וַתְּהִי־לִי לִישׁוּעָה:

Repeat this and the next three verses.

אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה:
מֵאֵת יְיָ הָיְתָה זֹאת הִיא נִפְלָאת בְּעֵינֵינוּ:
זֶה־הַיּוֹם עָשָׂה יְיָ נָגִילָה וְנִשְׂמְחָה בוֹ:

Reader and Congregation:—

אָנָּא יְיָ הוֹשִׁיעָה נָּא: אָנָּא יְיָ הוֹשִׁיעָה נָּא:
אָנָּא יְיָ הַצְלִיחָה נָּא: אָנָּא יְיָ הַצְלִיחָה נָּא:

It is better to trust in the Lord than to confide in princes. All nations compassed me about: in the name of the Lord I surely cut them down. They compassed me about; yea, they compassed me about: in the name of the Lord I surely cut them down. They compassed me about like bees;—they were extinguished as a fire of thorns:—in the name of the Lord I surely cut them down. Thou didst thrust sore at me that I might fall: but the Lord helped me. The Lord is my strength and song; and he is become my salvation. The voice of exulting and salvation is in the tents of the righteous: the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly. I shall not die, but live, and recount the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will enter into them, I will give thanks unto the Lord. This is the gate of the Lord; the righteous may enter into it.

I will give thanks unto thee, for thou hast answered me, and art become my salvation.

Repeat this and the next three verses.

The stone which the builders rejected is become the head-stone of the corner.

This was the Lord's doing; it is marvellous in our eyes.

This is the day which the Lord hath made; we will be glad and rejoice thereon.

Reader and Congregation:—

Save, we beseech thee, O Lord.

Save, we beseech thee, O Lord.

We beseech thee, O Lord, send prosperity.

We beseech thee, O Lord, send prosperity.

בָּרוּךְ הַבָּא בְּשֵׁם יְיָ בֵּרַכְנוּכֶם מִבֵּית יְיָ׃

Repeat this and the next three verses.

אֵל יְיָ וַיָּאֶר לָנוּ אִסְרוּ־חַג בַּעֲבֹתִים עַד קַרְנוֹת הַמִּזְבֵּחַ׃

אֵלִי אַתָּה וְאוֹדֶךָּ אֱלֹהַי אֲרוֹמְמֶךָּ׃

הוֹדוּ לַיְיָ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֶׂיךָ. וַחֲסִידֶיךָ צַדִּיקִים עוֹשֵׂי רְצוֹנֶךָ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת שִׁמְךָ מַלְכֵּנוּ. כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשִׁמְךָ נָאֶה לְזַמֵּר כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל. בָּרוּךְ אַתָּה יְיָ. מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת׃

Kaddish, pp. 302, 303. On Chanukah, Kaddish pp. 253, 254.

For Order of Service at the Reading of the Law on New Moon and the Intermediate Days of Festivals, see pp. 81—87; on Festivals and on New Moons falling on Sabbaths, see pp. 207—225.

On New Moons and the Intermediate Days of Festivals say אַשְׁרֵי, *p. 87,* וּבָא לְצִיּוֹן, *p. 90,* חֲצִי קַדִּישׁ, *p. 92 to* בְּעָלְמָא. וְאִמְרוּ אָמֵן

On New Moon continue with the following Amidah.
On Festivals, and on the Intermediate Days of Festivals, say the appropriate Amidoth of the Additional Service.

Blessed be he that cometh in the name of the Lord: we bless you out of the house of the Lord.

Repeat this and the next three verses.

The Lord is God, he hath given us light: bind the festal offering with cords, even unto the horns of the altar.

Thou art my God, and I will give thanks unto thee: thou art my God, I will exalt thee.

O give thanks unto the Lord; for he is good: for his lovingkindness endureth for ever.

All thy works shall praise thee, O Lord our God, and thy pious ones, the just who do thy will, together with all thy people, the house of Israel, shall with exultation thank, bless, praise, glorify, exalt, reverence, sanctify and ascribe sovereignty unto thy name, O our King; for it is good to give thanks unto thee, and becoming to sing praises unto thy name, because from everlasting to everlasting thou art God. Blessed art thou, O Lord, a King extolled with praises.

Kaddish, pp. 302, 303. *On Chanukah, Kaddish, pp.* 253, 254.

For Order of Service at the Reading of the Law on New Moons and the Intermediate Days of Festivals, see pp. 81-87; *on Festivals and on New Moons falling on Sabbaths, see pp.* 207-225.

On New Moons and the Intermediate Days of Festivals:—
"Happy are they," p. 87.
"And a redeemer," p. 90, *to "honorable," p.* 92.

Say Kaddish to "in the world, and say ye, Amen," p. 92.

On New Moons continue with the following Amidah.

On Festivals, and on the Intermediate Days of Festivals, say the appropriate Amidoth of the Additional Service, pp. 336-347.

תפלת מוסף לראש חדש בחול :

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן: בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

From the Eighth Day of Solemn Assembly until the First Day of Passover say:—

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם :

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ. מְחַיֵּה הַמֵּתִים: * (See page 320).

The following prayer (Amidah) to "as in ancient years," p. 324, is to be said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

O king, Helper, Savior and shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Eighth Day of Solemn Assembly until the First Day of Passover say:—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.*

(See page 320).

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

When the Reader repeats the Amidah, the following קְדוּשָּׁה *is said.*

Reader. * נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם כַּכָּתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל זֶה וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ צְבָאוֹת. מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ: *Reader.* לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ: *Cong.* בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ: *Reader.* וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר. *Cong.* יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ: *Reader.* לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ. וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

רָאשֵׁי חֳדָשִׁים לְעַמְּךָ נָתַתָּ וְמַן כַּפָּרָה לְכָל־תּוֹלְדוֹתָם. בְּהִיוֹתָם מַקְרִיבִים לְפָנֶיךָ וְכִחֵי רָצוֹן וּשְׂעִירֵי חַטָּאת לְכַפֵּר בַּעֲדָם. וְכָרוֹן לְכֻלָּם יִהְיוּ. וּתְשׁוּעַת נַפְשָׁם מִיַּד שׁוֹנֵא: מְוַבֵּחַ חָדָשׁ בְּצִיּוֹן

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

When the Reader repeats the Amidah, the following is said, to "holy God."

* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

The beginnings of the months thou didst assign unto thy people for a season of atonement throughout their generations. While they offered unto thee acceptable sacrifices, and goats for a sin offering to atone for them, these were to be a memorial for them all, and the salvation of their soul from the hand of the enemy. O do thou establish a new altar on Zion, and

תָּכִין וְעוֹלַת רֹאשׁ חֹדֶשׁ נַעֲלֶה עָלָיו. וּשְׂעִירֵי עִזִּים נַעֲשֶׂה בְרָצוֹן. וּבַעֲבֹדַת בֵּית הַמִּקְדָּשׁ נִשְׂמַח כֻּלָּנוּ. וּבְשִׁירֵי דָּוִד עַבְדְּךָ הַנִּשְׁמָעִים בְּעִירֶךָ הָאֲמוּרִים לִפְנֵי מִזְבְּחֶךָ: אַהֲבַת עוֹלָם תָּבִיא לָהֶם. וּבְרִית אָבוֹת לַבָּנִים תִּזְכּוֹר: וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קָרְבְּנוֹת חוֹבוֹתֵינוּ תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם: וְאֶת־מוּסַף יוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתְךָ עַל־יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַיְיָ פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל וְעִשָּׂרוֹן לַכֶּבֶשׂ וְיַיִן כְּנִסְכּוֹ וְשָׂעִיר לְכַפֵּר וּשְׁנֵי תְמִידִים כְּהִלְכָתָם:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. חַדֵּשׁ עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה. לְשָׂשׂוֹן וּלְשִׂמְחָה. לִישׁוּעָה וּלְנֶחָמָה. לְפַרְנָסָה וּלְכַלְכָּלָה. לְחַיִּים

we will offer upon it the burnt offering of the New Moon, and prepare he-goats for thine acceptance; while we all of us rejoice in the service of the sanctuary, and in the songs of David thy servant, which shall then be heard in thy city and chanted before thine altar. O vouchsafe unto them everlasting love, and the covenant of the fathers remember unto the children. Bring us with exultation to Zion thy city, and to Jerusalem thy sanctuary with everlasting joy, and there will we prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offering of this New Moon we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks and one ram, seven he-lambs of the first year without blemish. And their meal offering and their drink offerings as hath been ordained, three tenth parts of an ephah of fine flour for each bullock, two tenth parts for the ram, one tenth for each lamb, and wine according to the drink offering of each, a goat for atonement, and two daily offerings according to their institution.

Our God and God of our fathers, renew this month unto us for good and for blessing, for joy and gladness, for salvation and consolation, for support and sus-

In Leap] וּלְשָׁלוֹם. לִמְחִילַת חֵטְא וְלִסְלִיחַת עָוֹן
Year add' וּלְכַפָּרַת פָּשַׁע]. כִּי בְעַמְּךָ יִשְׂרָאֵל בָּחַרְתָּ
מִכָּל־הָאֻמּוֹת. וְחֻקֵּי רָאשֵׁי חֳדָשִׁים לָהֶם קָבָעְתָּ.
בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ יִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים:
רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם.
וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן. וּתְהִי לְרָצוֹן
תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:
וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ
אַתָּה יְיָ. הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל־בָּשָׂר. יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ. עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ. וְתֶאֱסוֹף גָּלְיוֹתֵינוּ לְחַצְרֹת קָדְשֶׁךָ, לִשְׁמֹר חֻקֶּיךָ, וְלַעֲשׂוֹת רְצֹנֶךָ, וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת:

tenance, for life and peace, for pardon of sin and forgiveness of iniquity, (*in Leap Year add,* and for atonement of transgression); for thou hast chosen thy people Israel from all nations, and hast appointed unto them statutes for the beginnings of the months. Blessed art thou, O Lord, who sanctifiest Israel and the beginnings of the months.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls

Congregation in an undertone

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

On Chanukah say עַל הַנִּסִּים, *p. 63.*

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד:

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה. וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת. הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יְיָ. הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ. הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים. עַם קְדוֹשֶׁךָ כָּאָמוּר. יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וְיָשֵׂם לְךָ שָׁלוֹם:

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ. כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ יְיָ

which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn, and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

On Chanukah say, "We thank thee also," etc., p. 63.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader, the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the

אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ: בָּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

אֱלֹהַי. נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי, כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם, וְקַלְקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ. עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ. הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיּוֹת:

Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee. O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us all and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

Kaddish, p. 92.
"It is our duty," etc., p. 93.
Mourner's Kaddish, p. 94.
Psalm civ., *p.* 264.

סדר המועדים והרגלים:

On lighting the Festival Lamp in the Home, the following is said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְ) יוֹם טוֹב:

On the Eve of Festivals, Afternoon Service is said as on Weekdays; see pp. 109—128, but omitting וַיֹּאמֶר דָּוִד, *p. 123,* שׁוֹמֵר יִשְׂרָאֵל, *p. 124,* עָלֵינוּ *and* קַדִּישׁ יָתוֹם *pp. 126—127.*

For Evening Service, see pp. 159—166. Should the evening of the Festival fall on Friday, the Evening Service commences with מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, *p. 156,*

The following Amidah is said at the Evening, Morning and Afternoon Service of Passover, Pentecost, Tabernacles, and the Eighth Day of Solemn Assembly and the Rejoicing of the Law.

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן: בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

On lighting the Festival Lamp in the Home, the following is said:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to kindle [*on Friday add*: the Sabbath and] the Festival light.

On the Eve of Festivals, Afternoon Service is said as on Weekdays, see pp. 109-128, *but omitting "And David said," p.* 123, *"O Guardian of Israel," p.* 124, *"It is our duty" and "Kaddish," pp.* 126-127.

For Evening Service, see pp. 159-166. *Should the evening of the Festival fall on Friday, the Evening Service commences with "A Psalm, a Song for the Sabbath Day," p.* 156.

The following Amidah is said at the Evening, Morning and Afternoon Services of Passover, Pentecost, Tabernacles, and the Eighth Day of Solemn Assembly and the Rejoicing of the Law.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the Great, mighty and revered God, the most high God, who bestowest lovingkindnesses and possessest all things; who rememberest the pious deeds of their patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

From the Eighth Day of Solemn Assembly until the First Day of Passover say:—

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ. מְחַיֵּה הַמֵּתִים: *

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

When the Reader repeats the Amidah, the following קְדוּשָּׁה *is said.*

* *Reader.* נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם כַּכָּתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל זֶה וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְיָ צְבָאוֹת. מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ: *Reader.* אָז בְּקוֹל

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead. *

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

When the Reader repeats the Amidah, the following is said, to "holy God," p. 327.

* *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:

And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

רַעַשׁ גָּדוֹל אַדִּיר וְחָזָק מַשְׁמִיעִים קוֹל מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ. *Cong.* בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ: *Reader.* מִמְּקוֹמְךָ מַלְכֵּנוּ תוֹפִיעַ וְתִמְלוֹךְ עָלֵינוּ כִּי מְחַכִּים אֲנַחְנוּ לָךְ: מָתַי תִּמְלוֹךְ בְּצִיּוֹן. בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֵצַח נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתֶךָ כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֻזֶּךָ עַל יְדֵי דָוִד מְשִׁיחַ צִדְקֶךָ: *Cong.* יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

Reader. לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ. וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ. וְרָצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:

Reader.—Then with a noise of great rushing, mighty and strong, they make their voices heard, and, upraising themselves towards the Seraphim, they exclaim over against them, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—From thy place shine forth, O our King, and reign over us, for we wait for thee. When wilt thou reign in Zion? Speedily, even in our days, do thou dwell there, and for ever. Mayest thou be magnified and sanctified in the midst of Jerusalem thy city throughout all generations and to all eternity. O let our eyes behold thy kingdom, according to the word that was spoken in the songs of thy might by David, thy righteous anointed:

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

On Saturday Night add the following:—

וַתּוֹדִיעֵנוּ יְיָ אֱלֹהֵינוּ אֶת־מִשְׁפְּטֵי צִדְקֶךָ וַתְּלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ. וַתִּתֵּן־לָנוּ יְיָ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת חֻקִּים וּמִצְוֹת טוֹבִים. וַתַּנְחִילֵנוּ וְמַנֵּי שָׁשׂוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי נְדָבָה. וַתּוֹרִישֵׁנוּ קְדֻשַּׁת שַׁבָּת וּכְבוֹד מוֹעֵד וַחֲגִיגַת הָרֶגֶל. וַתַּבְדֵּל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל בֵּין אוֹר לַחֹשֶׁךְ בֵּין יִשְׂרָאֵל לָעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ. הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת־עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ:

On Sabbath add the words in brackets.

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שַׁבָּתוֹת לִמְנוּחָה וּ]מוֹעֲדִים לְשִׂמְחָה חַגִּים וּזְמַנִּים לְשָׂשׂוֹן. אֶת־יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־]יוֹם

On Passover say:—

חַג הַמַּצּוֹת הַזֶּה. זְמַן חֵרוּתֵנוּ

On Pentecost:—

חַג הַשָּׁבֻעוֹת הַזֶּה. זְמַן מַתַּן תּוֹרָתֵנוּ

On Tabernacles:—

חַג הַסֻּכּוֹת הַזֶּה. זְמַן שִׂמְחָתֵנוּ

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—

הַשְׁמִינִי חַג הָעֲצֶרֶת הַזֶּה. זְמַן שִׂמְחָתֵנוּ [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם:

On Saturday Night add the following:—

Thou, O Lord our God, hast made known unto us the judgments of thy righteousness; thou hast taught us to perform the statutes of thy will; thou hast given us, O Lord our God, righteous judgments, true laws, good statutes and commandments. Thou hast also caused us to inherit seasons of joy, appointed times of holiness, and feasts of free will gifts, and hast given us as an heritage the holiness of the Sabbath, the glory of the appointed time, and the celebration of the festival. Thou hast made a distinction, O Lord our God, between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days; thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days: thou hast distinguished and sanctified thy people Israel by thy holiness.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy; [this Sabbath Day, and] this day of—

On Passover say:—

The Feast of Unleavened Bread, the season of our Freedom;

On Pentecost:—

The Feast of Weeks, the season of the Giving of our Law;

On Tabernacles:—

The Feast of Tabernacles, the season of our Gladness;

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—

The Eighth-day Feast of Solemn Assembly, the season of our Gladness.

[in love]; an holy convocation, as a memorial of the departure from Egypt.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדּוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ. וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד עַבְדֶּךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ. וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לִפְלֵיטָה וּלְטוֹבָה וּלְחֵן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On Passover say:—

חַג הַמַּצּוֹת

On Pentecost:—

חַג הַשָּׁבֻעוֹת

On Tabernacles:—

חַג הַסֻּכּוֹת

On the Eighth Day of Solemn Assembly, and on the Rejoicing of the Law:—

הַשְּׁמִינִי חַג הָעֲצֶרֶת

הַזֶּה. זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפָקְדֵנוּ בוֹ לִבְרָכָה. וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

וְהַשִּׂיאֵנוּ יְיָ אֱלֹהֵינוּ אֶת־בִּרְכַת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם לְשִׂמְחָה וּלְשָׂשׂוֹן כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ: וֵאלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ. וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of—

On Passover:—
The Feast of Unleavened Bread;
On Pentecost:—
The Feast of Weeks;
On Tabernacles:—
The Feast of Tabernacles;
On the Eighth Day of Solemn Assembly, and on the Rejoicing of the Law:—
The Eighth-day Feast of Solemn Assembly.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

O Lord our God, bestow upon us the blessing of thy appointed times for life and peace, for joy and gladness, even as thou hast been pleased to promise that thou wouldst bless us. [Our God and God of our fathers, accept our rest.] Sanctify us by thy command-with thy goodness, and gladden us with thy salvation; ments, and grant our portion in thy Law; satisfy us purify our hearts to serve thee in truth; and let us in-

בְּאֱמֶת. וַהֲנְחִילֵנוּ יְיָ אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרָצוֹן] בְּשִׂמְחָה וּבְשָׂשׂוֹן [שַׁבָּת וּ] מוֹעֲדֵי קָדְשֶׁךָ. וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ. הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

The Cong. in an undertone –

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל־בָּשָׂר. יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ. עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ. וְתֶאֱסוֹף גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמֹר חֻקֶּיךָ, וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ

herit, O Lord our God, [in love and favor,] with joy and gladness thy holy [Sabbath and] appointed times; and may Israel, who hallow thy name, rejoice in thee. Blessed art thou, O Lord, who hallowest [the Sabbath and] Israel and the seasons.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls

Congregation in an undertone

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוּבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד:

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה. וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת. הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יְיָ. הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ. הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים. עַם קְדוֹשֶׁךָ כָּאָמוּר. יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וְיָשֵׂם לְךָ שָׁלוֹם:

At the Morning Service say:—

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ. כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ יְיָ

which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

At the Morning Service say:—

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the

אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ:

At the Afternoon and Evening Services say:—

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

בָּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

אֱלֹהַי. נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יְמִינֶךָ עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ. וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעַבְדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיוֹת:

Law of Life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

At the Afternoon and Evening Services say:—

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

סדר קדוש לרגלים:

To be said on Passover, Pentecost and Tabernacles.

When the Festival occurs on Sabbath begin here:—

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי: וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־
מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגָּפֶן:

On Sabbath add the words in brackets.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
בָּחַר־בָּנוּ מִכָּל־עָם וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן וְקִדְּשָׁנוּ
בְּמִצְוֹתָיו. וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שַׁבָּתוֹת
לִמְנוּחָה וּ] מוֹעֲדִים לְשִׂמְחָה חַגִּים וּזְמַנִּים לְשָׂשׂוֹן.
אֶת־יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם]

On Passover say:—

חַג הַמַּצּוֹת הַזֶּה. זְמַן חֵרוּתֵנוּ

On Pentecost:—

חַג הַשָּׁבֻעוֹת הַזֶּה. זְמַן מַתַּן תּוֹרָתֵנוּ

KIDDUSH FOR FESTIVALS

To be said on Passover, Pentecost and Tabernacles.

When the Festival occurs on Sabbath begin here:—

And it was evening and it was morning,—the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

On Sabbath add the words in brackets.

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and exalted us above all tongues, and sanctified us by thy commandments. And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy; [this Sabbath day and] this day of—

On Passover say:—

The Feast of Unleavened Bread, the season of our Freedom;

On Pentecost:—

The Feast of Weeks, the season of the Giving of our Law;

On Tabernacles:—

חַג הַסֻּכּוֹת הַזֶּה. זְמַן שִׂמְחָתֵנוּ

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—

הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה. זְמַן שִׂמְחָתֵנוּ
[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם: כִּי בָנוּ
בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל־הָעַמִּים [וְשַׁבָּת וּ] מוֹעֲדֵי
קָדְשֶׁךָ [בְּאַהֲבָה וּבְרָצוֹן] בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים:

On Saturday night the following is added:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מְאוֹרֵי הָאֵשׁ:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמַּבְדִּיל בֵּין קֹדֶשׁ
לְחוֹל בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לָעַמִּים. בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב
הִבְדַּלְתָּ. וְאֶת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ.
הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ. בָּרוּךְ אַתָּה
יְיָ. הַמַּבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהֶחֱיָנוּ
וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

The last Blessing is said on the following occasions:— the first two nights of Passover; the two nights of Pentecost; the first two nights of Tabernacles; on the night of the Eighth Day of Solemn Assembly, and on that of the Rejoicing of the Law

On Tabernacles:—

The Feast of Tabernacles, the season of our Gladness;

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law.

The Eighth-day Feast of Solemn Assembly, the season of our Gladness.

[in love]; an holy convocation, as a memorial of the departure from Egypt; for thou hast chosen us, and sanctified us above all peoples, and thy holy [Sabbath and] appointed times thou hast caused us to inherit [in love and favor] in joy and gladness. Blessed art thou, O Lord, who sanctifiest [the Sabbath,] Israel and the festive seasons.

On Saturday night the following is added:—

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel by thy holiness. Blessed art thou, O Lord, who makest a distinction between holy and holy.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

The last Blessing is said on the following occasions:—The first two nights of Passover; the two nights of Pentecost; the first two nights of Tabernacles; on the night of the Eighth Day of Solemn Assembly, and on that of the Rejoicing of the Law.

סדר חג הסכות:

To be said in the Tabernacle on the first night of the Festival.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁתַּשְׁרֶה שְׁכִינָתְךָ בֵּינֵינוּ וְתִפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ בִּזְכוּת מִצְוַת סֻכָּה שֶׁאֲנַחְנוּ מְקַיְּמִים לְיַחֵד שִׁמְךָ הַקָּדוֹשׁ בָּרוּךְ הוּא בְּיִרְאָה וּבְאַהֲבָה. וְתַקִּיף אוֹתָנוּ מִזִּיו כְּבוֹדֶךָ הַקָּדוֹשׁ וְהַטָּהוֹר נָטוּי עַל רָאשֵׁינוּ מִלְמַעְלָה כְּנֶשֶׁר יָעִיר קִנּוֹ. וּמִשָּׁם יֻשְׁפַּע שֶׁפַע הַחַיִּים לְעַבְדְּךָ (פב״פ). לַאֲמָתְךָ (פב״ב). וּבִזְכוּת צֵאתִי מִבֵּיתִי הַחוּצָה וְדֶרֶךְ מִצְוֹתֶיךָ אָרוּצָה יֵחָשֶׁב־לִי בָזֹאת כְּאִלּוּ הִרְחַקְתִּי נְדוֹד. וְהֶרֶב כַּבְּסֵנִי מֵעֲוֹנִי וּמֵחַטָּאתִי טַהֲרֵנִי. תְּחַיֵּינִי אֲדֹנָי תַּשְׁפִּיעַ לִי רֹב בְּרָכוֹת וְלָרְעֵבִים גַּם צְמֵאִים תֵּן לַחְמָם וּמַיִם נֶאֱמָנִים. וְתִתֶּן־לִי זְכוּת לָשֶׁבֶת וְלַחֲסוֹת בְּסֵתֶר צֵל כְּנָפֶיךָ בְּעֵת פְּטִירָתִי מִן־הָעוֹלָם. וְתֵטִיב לָנוּ הַחֲתִימָה וּתְזַכֵּנוּ לֵישֵׁב יָמִים רַבִּים עַל הָאֲדָמָה אַדְמַת קֹדֶשׁ. בַּעֲבוֹדָתֶךָ וּבְיִרְאָתֶךָ. בָּרוּךְ יְיָ לְעוֹלָם. אָמֵן וְאָמֵן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהֶחֱיָנוּ יְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

MEDITATION IN THE TABERNACLE.

To be said in the Tabernacle on the first night of the Festival.

May it be thy will, O Lord my God and God of my fathers, to let thy divine presence abide among us. Spread over us the tabernacle of thy peace in recognition of the precept of the Tabernacle which we are now fulfilling, and whereby we establish in fear and love the unity of thy holy and blessed name. O surround us with the pure and holy radiance of thy glory, that is spread over our heads as the eagle over the nest he stirreth up: and thence bid the stream of life flow in upon thy servant (thy handmaid). And seeing that I have gone forth from my house abroad, and am speeding the way of thy commandments, may it be accounted unto me as though I had wandered far in thy cause. O wash me thoroughly from mine iniquity, and cleanse me from my sin. Keep me in life, O Lord; vouchsafe unto me the abundance of thy blessings; and to such as are hungry and thirsty give bread and water unfailingly. Make me worthy to dwell trustingly in the covert of thy shadowing wings at the time when I part from the world. O deal graciously with us in the decree to which thou settest thy seal, and make us worthy to dwell many days upon the land, the holy land, ever serving and fearing thee. Blessed be the Lord for ever. Amen and Amen.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to dwell in the Tabernacle.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

תפלת מוסף לרגלים:

To be said on Passover, Pentecost and Tabernacles, and on the Intermediate Days of Festivals.

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן: בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

From the Eighth Day of Solemn Assembly until the First Day of Passover say:—

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

To be said on Passover, Pentecost and Tabernacles, and on the intermediate days of Festivals.

The following prayer (Amidah) to "as in ancient years," p. 347, is said standing.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses and possessest all things who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

From the Sabbath after the Eighth Day of Solemn Assembly until the First Day of Passover say:—

Thou causest the wind to blow and the rain to fall.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth? Yea, faithful art thou to

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ. מְחַיֵּה הַמֵּתִים:*

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

When the Reader repeats the Amidah, the following קְדוּשָּׁה *is said.*

Reader. נַעֲרִיצְךָ וְנַקְדִּישְׁךָ כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ. כַּכָּתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל זֶה וְאָמַר. *Cong.* קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת. מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

Reader. כְּבוֹדוֹ מָלֵא עוֹלָם מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה אַיֵּה מְקוֹם כְּבוֹדוֹ. לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ. *Cong.* בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ. *Reader.* מִמְּקוֹמוֹ הוּא יִפֶן בְּרַחֲמִים וְיָחֹן עַם הַמְיַחֲדִים שְׁמוֹ עֶרֶב וָבֹקֶר בְּכָל יוֹם תָּמִיד פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים. *Cong.* שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Reader. אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מַלְכֵּנוּ הוּא מוֹשִׁיעֵנוּ. וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָל־חָי לִהְיוֹת לָכֶם לֵאלֹהִים: *Cong.* אֲנִי יְיָ

quicken the dead. Blessed art thou, O Lord, who quickenest the dead. *

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.) Blessed art thou, O Lord, the holy God.

When the Reader repeats the Amidah, the following is added to "holy God," p. 338.

* *Reader.*—We will reverence and sanctify thee according to the mystic utterance of the holy Seraphim, who hallow thy name in the sanctuary, as it is written by the hand of thy prophet, And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—His glory filleth the universe: his ministering angels ask one another, Where is the place of his glory? Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—From his place may he turn in mercy and be gracious unto a people who, evening and morning, twice every day, proclaim with constancy the unity of his name, saying in love, Hear—

Cong.—Hear, O Israel: the Lord our God, the Lord is One.

Reader.—One is Our God; he is our Father; he is our King, he is our Savior; and he of his mercy will let us hear a second time, in the presence of all living (his promise), "To be to you for a God."

Cong.—"I am the Lord your God."

אֱלֹהֵיכֶם: *Reader.* וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר.
Cong. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר.
הַלְלוּיָהּ:

Reader. לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ. וּלְנֵצַח נְצָחִים
קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא
יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ
אָתָּה. בָּרוּךְ אַתָּה יְיָ. הָאֵל הַקָּדוֹשׁ:

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ.
וְרָצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדַּשְׁתָּנוּ
בְּמִצְוֹתֶיךָ. וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ. וְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:

On Sabbath add the words in brackets.

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שַׁבָּתוֹת לִמְנוּחָה וּ]
מוֹעֲדִים לְשִׂמְחָה חַגִּים וּזְמַנִּים לְשָׂשׂוֹן. אֶת־יוֹם
[הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם]

On Passover say:—

חַג הַמַּצּוֹת הַזֶּה. זְמַן חֵרוּתֵנוּ

On Pentecost:—

חַג הַשָּׁבֻעוֹת הַזֶּה. זְמַן מַתַּן תּוֹרָתֵנוּ

On Tabernacles:—

חַג הַסֻּכּוֹת הַזֶּה. זְמַן שִׂמְחָתֵנוּ

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader.—Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever, for thou art a great and holy God and King. Blessed art thou, O Lord, the holy God.

Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy; [this Sabbath day and] this day of—

On Passover say:—

The Feast of Unleavened Bread, the season of our Freedom;

On Pentecost:—

The Feast of Weeks, the season of the Giving of our Law;

On Tabernacles:—

The Feast of Tabernacles, the season of our Gladness:

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—

חַג הָעֲצֶרֶת הַזֶּה. וְמַן שִׂמְחָתֵנוּ
[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם:
וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל
אַדְמָתֵנוּ. וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲלוֹת וְלֵרָאוֹת
וּלְהִשְׁתַּחֲווֹת לְפָנֶיךָ וְלַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית
בְּחִירָתֶךָ בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ
עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ: יְהִי רָצוֹן
מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מֶלֶךְ רַחֲמָן
שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל־מִקְדָּשְׁךָ בְּרַחֲמֶיךָ
הָרַבִּים וְתִבְנֵהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ: אָבִינוּ
מַלְכֵּנוּ. גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה וְהוֹפַע
וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָל־חָי. וְקָרֵב פְּזוּרֵינוּ מִבֵּין
הַגּוֹיִם וּנְפוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְתֵי אָרֶץ. וַהֲבִיאֵנוּ
לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
בְּשִׂמְחַת עוֹלָם. וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קָרְבְּנוֹת
חוֹבוֹתֵינוּ תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם:
וְאֶת־מוּסַף יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת מוּסַף יוֹם]

On Passover say:—

חַג הַמַּצּוֹת

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law.

The Eighth-day Feast of Solemn Assembly, the season of our Gladness.

[in love]; an holy convocation, as a memorial of the departure from Egypt.

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to go up in order to appear and prostrate ourselves before thee, and to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy kingdom manifest upon us; shine forth and exalt thyself upon us in the sight of all living; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offering of [this Sabbath day with the additional offering of] this—

On Passover say:—

Feast of Unleavened Bread—

On Pentecost:—

חַג הַשָּׁבֻעוֹת

On Tabernacles:—

חַג הַסֻּכּוֹת

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—

הַשְּׁמִינִי חַג הָעֲצֶרֶת

הַוָּה. נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ עַל־יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

[וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ: עֹלַת שַׁבָּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ:]

On the first two days of Passover say:—

וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ פֶּסַח לַיהוָה: וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חָג שִׁבְעַת יָמִים מַצּוֹת יֵאָכֵל: בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:

וְהִקְרַבְתֶּם אִשֶּׁה עֹלָה לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאַיִל אֶחָד וְשִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם:

On Passover, after the first two days, say the last paragraph only.

On Pentecost:—

Feast of Weeks—

On Tabernacles:—

Feast of Tabernacles—

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law.

Eighth-day Feast of Solemn Assembly we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

[And on the Sabbath day two he-lambs of the first year without blemish, and two-tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

On the first two days of Passover say:—

And in the first month, on the fourteenth day of the month, is the Passover unto the Lord. And on the fifteenth day of this month shall be a feast: seven days shall unleavened bread be eaten. On the first day shall be an holy convocation; ye shall do no servile work.

And ye shall offer an offering made by fire, a burnt offering unto the Lord; two young bullocks and one ram, and seven he-lambs of the first year; they shall be unto you without blemish.

On Passover, after the first two days, say the last paragraph only.

On Pentecsot say:—

וּבְיוֹם הַבִּכּוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה בְּשָׁבֻעֹתֵיכֶם מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עוֹלָה לְרֵיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנָיִם אַיִל אֶחָד שִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה:

On the first two days of Tabernacles say:—

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ וְחַגֹּתֶם חַג לַיהוָה שִׁבְעַת יָמִים: וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁלֹשָׁה עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם יִהְיוּ:

On all Festivals say:—

וּמִנְחָתָם וְנִסְכֵּיהֶם כְּמִדְבָּר. שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר. וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל. וְעִשָּׂרוֹן לַכֶּבֶשׂ וְיַיִן כְּנִסְכּוֹ. וְשָׂעִיר לְכַפֵּר. וּשְׁנֵי תְמִידִים כְּהִלְכָתָם:

On the first of the Intermediate Days of Tabernacles say:—

וּבַיּוֹם הַשֵּׁנִי פָּרִים בְּנֵי־בָקָר שְׁנֵים עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: כְּהִלְכָתָם *to* וּמִנְחָתָם *Repeat*

וּבַיּוֹם הַשְּׁלִישִׁי פָּרִים עַשְׂתֵּי־עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: כְּהִלְכָתָם *to* וּמִנְחָתָם *Repeat*

On Pentecost say:—

And on the day of the first fruits, when ye offer a new meal offering unto the Lord in your Feast of Weeks, ye shall have an holy convocation; ye shall do no servile work; ye shall offer a burnt offering for a sweet savor unto the Lord; two young bullocks, one ram, seven he-lambs of the first year.

On the first two days of Tabernacles say:—

And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days. And ye shall offer a burnt offering, an offering made by fire, of a sweet savor unto the Lord; thirteen young bullocks, two rams, fourteen he-lambs of the first year; they shall be without blemish.

On all Festivals say:—

And their meal offering and their drink offerings as hath been ordained; three-tenth parts of an ephah for each bullock, and two-tenth parts for the ram, and one-tenth part for each lamb, with wine according to the drink offering thereof, and a he-goat wherewith to make atonement, and the two continual offerings according to their enactment.

On the first of the Intermediate Days of Tabernacles say:—

And on the second day ye shall offer twelve young bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the third day ye shall offer eleven bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

On the second of the Intermediate Days of Tabernacles say:–

וּבַיּוֹם הַשְּׁלִישִׁי פָּרִים עַשְׂתֵּי־עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־
שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: .כְּהִלְכָתָם *to* וּמִנְחָתָם *Repeat*
וּבַיּוֹם הָרְבִיעִי פָּרִים עֲשָׂרָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־
שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: .כְּהִלְכָתָם *to* וּמִנְחָתָם *Repeat*

On the third of the Intermediate Days of Tabernacles say:—

וּבַיּוֹם הָרְבִיעִי פָּרִים עֲשָׂרָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־
שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: .כְּהִלְכָתָם *to* וּמִנְחָתָם *Repeat*
וּבַיּוֹם הַחֲמִישִׁי פָּרִים תִּשְׁעָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־
שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: .כְּהִלְכָתָם *to* וּמִנְחָתָם *Repeat*

On the fourth of the Intermediate Days of Tabernacles say:—

וּבַיּוֹם הַחֲמִישִׁי פָּרִים תִּשְׁעָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־
שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: .כְּהִלְכָתָם *to* וּמִנְחָתָם *Repeat*
וּבַיּוֹם הַשִּׁשִּׁי פָּרִים שְׁמֹנָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־
שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: .כְּהִלְכָתָם *to* וּמִנְחָתָם *Repeat*

On the fifth of the Intermediate Days of Tabernacles (Hoshana Rabba), say:—

וּבַיּוֹם הַשִּׁשִּׁי פָּרִים שְׁמֹנָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־
שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: .כְּהִלְכָתָם *to* וּמִנְחָתָם *Repeat*
וּבַיּוֹם הַשְּׁבִיעִי פָּרִים שִׁבְעָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־
שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם: .כְּהִלְכָתָם *to* וּמִנְחָתָם *Repeat*

On the second of the Intermediate Days of Tabernacles, say:—

And on the third day ye shall offer eleven bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the fourth day ye shall offer ten bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

On the third of the Intermediate Days of Tabernacles, say:—

And on the fourth day ye shall offer ten bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the fifth day ye shall offer nine bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

On the fourth of the Intermediate Days of Tabernacles, say:—

And on the fifth day ye shall offer nine bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the sixth day ye shall offer eight bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

On the fifth of the Intermediate Days of Tabernacles (Hoshana Rabba), say:—

And on the sixth day ye shall offer eight bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

And on the seventh day ye shall offer seven bullocks, two rams, fourteen he-lambs of the first year without blemish. And their meal offering, etc.

On the Eighth Day of Solemn Assembly, and on the Rejoicing of the Law, say:—

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה פַּר אֶחָד אַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: *etc.* וּמִנְחָתָם

[וְיִשְׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג. עַם מְקַדְּשֵׁי שְׁבִיעִי כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ. וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ חֶמְדַּת יָמִים אֹתוֹ קָרָאתָ זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:]

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מֶלֶךְ רַחֲמָן רַחֵם עָלֵינוּ טוֹב וּמֵטִיב הִדָּרֵשׁ־לָנוּ. שׁוּבָה אֵלֵינוּ בְּהָמוֹן רַחֲמֶיךָ בְּגַלַל אָבוֹת שֶׁעָשׂוּ רְצוֹנֶךָ. בְּנֵה בֵיתְךָ כְּבַתְּחִלָּה וְכוֹנֵן מִקְדָּשְׁךָ עַל־מְכוֹנוֹ. וְהַרְאֵנוּ בְּבִנְיָנוֹ וְשַׂמְּחֵנוּ בְּתִקּוּנוֹ. וְהָשֵׁב כֹּהֲנִים לַעֲבוֹדָתָם וּלְוִיִּם לְשִׁירָם וּלְזִמְרָם וְהָשֵׁב יִשְׂרָאֵל לִנְוֵיהֶם. וְשָׁם נַעֲלֶה וְנֵרָאֶה וְנִשְׁתַּחֲוֶה לְפָנֶיךָ בְּשָׁלֹשׁ פַּעֲמֵי רְגָלֵינוּ. כַּכָּתוּב בְּתוֹרָתֶךָ. שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל־זְכוּרְךָ אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת וְלֹא יֵרָאֶה אֶת־פְּנֵי יְהוָה רֵיקָם: אִישׁ כְּמַתְּנַת יָדוֹ כְּבִרְכַּת יְיָ אֱלֹהֶיךָ אֲשֶׁר נָתַן־לָךְ:

On the Eighth Day of Solemn Assembly, and on the Rejoicing of the Law, say:—

On the eighth day ye shall have a solemn assembly; ye shall do no servile work. And ye shall offer a burnt offering, an offering made by fire, of a sweet savor unto the Lord: one bullock, one ram, seven he-lambs of the first year without blemish. And their meal offering, etc.

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.]

Our God and God of our fathers, merciful King, have mercy upon us, O thou good and beneficent Being, suffer thyself to be sought of us; return unto us in thy yearning compassion for the fathers' sake who did thy will; rebuild thy house as at the beginning, and establish thy sanctuary upon its site; grant that we may see it in its rebuilding, and make us rejoice in its re-establishment; restore the priests to their service, the Levites to their song and psalmody, and Israel to their habitations: and there we will go up to appear and prostrate ourselves before thee at the three periods of our festivals, according as it is written in thy Law, Three times in the year shall all thy males appear before the Lord thy God in the place which he shall choose, on the feast of unleavened bread; and on the feast of weeks, and on the feast of tabernacles: and they shall not appear before the Lord empty. Every man shall bring according as he is able, according to the blessing of the Lord thy God which he hath given thee.

וְהַשִּׂיאֵנוּ יְיָ אֱלֹהֵינוּ אֶת־בִּרְכַת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם לְשִׂמְחָה וּלְשָׂשׂוֹן כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ: [אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ] קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ. וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרָצוֹן] בְּשִׂמְחָה וּבְשָׂשׂוֹן [שַׁבָּת וּ] מוֹעֲדֵי קָדְשֶׁךָ. וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ. הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

מודים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

The Cong. in an undertone—

מודים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית.

O Lord our God, bestow upon us the blessing of thy appointed times for life and peace, for joy and gladness, even as thou hast been pleased to promise that thou wouldst bless us. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and let us inherit, O Lord our God [in love and favor,] with joy and gladness thy holy [Sabbath and] appointed times; and may Israel who hallow thy name rejoice in thee. Blessed art thou, O Lord, who hallowest [the Sabbath and] Israel and the seasons.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restoreth thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever;

Congregation in an undertone:
We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning.

צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ בָּרְכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
אַתָּה הוּא לְדוֹר וְהַקָּדוֹשׁ. עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ.
וָדוֹר. נוֹדֶה לְךָ כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ. וְתֶאֱסוֹף
נְלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמֹר יְסַפֵּר תְּהִלָּתֶךָ עַל
חֻקֶּיךָ, וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְךָ חַיֵּינוּ הַמְּסוּרִים
בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ
לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת:
הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר
וְצָהֳרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם
כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד
לְעוֹלָם וָעֶד:

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה. וִיהַלְלוּ אֶת־שִׁמְךָ
בֶּאֱמֶת. הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה
יְיָ, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת
בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ. הָאֲמוּרָה מִפִּי אַהֲרֹן

thou art the Rock of our lives, the shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us; so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader, the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and

וּבָנָיו כֹּהֲנִים. עַם קְדוֹשֶׁךָ כָּאָמוּר. יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ:
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וְיָשֵׂם
לְךָ שָׁלוֹם:

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חֵן וָחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ
כְּאֶחָד בְּאוֹר פָּנֶיךָ. כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ יְיָ
אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה
וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־
עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ:
בָּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

אֱלֹהָי. נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר
מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי, כֶּעָפָר
לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ
תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
הָפֵר עֲצָתָם, וְקַלְקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן
שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ.
עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ.
הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם

his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He

בְּמָרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה
בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם
נַעַבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיוֹת: וְעָרְבָה
לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיוֹת:

סדר נשיאת כפים:

On Festivals, except on Sabbath, the following Order of the Blessing of the Priests is added in the Additional Amidah after יִשְׂרָאֵל עַמֶּךָ, *p. 344.*

The Priests ascend the steps of the Ark.

וְתֶעֱרַב לְפָנֶיךָ עֲתִירָתֵנוּ *Congregation and Reader.*
כְּעוֹלָה וּכְקָרְבָּן. אָנָּא רַחוּם בְּרַחֲמֶיךָ הָרַבִּים
הָשֵׁב שְׁכִינָתְךָ לְצִיּוֹן עִירֶךָ וְסֵדֶר הָעֲבוֹדָה
לִירוּשָׁלָיִם. וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
בְּרַחֲמִים. וְשָׁם נַעַבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם
וּכְשָׁנִים קַדְמוֹנִיוֹת:

who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

THE ORDER OF THE BLESSING OF THE PRIESTS

On Festivals, except on Sabbath, the following Order of the Blessing of the Priests is added in the Additional Amidah after "acceptable unto thee," p. 344.

The Priests ascend the steps of the Ark.

Cong. and Reader.—And may our prayer be acceptable unto thee as burnt offering and as sacrifice. O thou who art merciful, we beseech thee, in thine abundant mercy to restore thy divine presence unto Zion, and the ordained service to Jerusalem. And let our eyes behold thy return in mercy to Zion, and there will we worship thee in awe, as in the days of old and as in ancient years.

Reader. בָּרוּךְ אַתָּה יְיָ. שֶׁאוֹתְךָ לְבַדְּךָ בְּיִרְאָה נַעֲבוֹד:

Continue מוֹדִים, *p. 344 to* לְהוֹדוֹת, *p. 345.*

The Reader says to וּבָנָיו *in an undertone.*

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. בָּרְכֵנוּ בַּבְּרָכָה הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל־יְדֵי מֹשֶׁה עַבְדֶּךָ. הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו.

Reader. כֹּהֲנִים.

Congregation. עַם קְדוֹשֶׁךָ כָּאָמוּר:

The Priests pronounce the following blessing:—

בָּרוּךְ אַתָּה יְיָ. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בִּקְדֻשָּׁתוֹ שֶׁל אַהֲרֹן וְצִוָּנוּ לְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

Congregation — *Reader followed by the Priests, word by word.*

יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ. אָמֵן:

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. אָמֵן:

יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם: אָמֵן סֶלָה:

Continue שִׂים שָׁלוֹם, *p. 346, to the end of the Amidah.*

Reader.—Blessed art thou, O Lord, whom alone we serve in awe.

Continue "We give thanks unto thee," p. 344, to "it is becoming to give thanks," p. 345.
The Reader says to "and his sons," in an undertone.

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons,

Reader.—The priests,

Cong.—Thy holy people, as it is said:

The Priests pronounce the following blessing:

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with the sanctity of Aaron and hast commanded us to bless thy people Israel in love.

Reader followed by the Priests, word for word.	*Cong.*
The Lord bless thee and keep thee:	Amen.
The Lord make his face to shine upon thee and be gracious unto thee:	Amen.
The Lord turn his face unto thee and give thee peace.	Amen. Selah.

Continue "Grant peace," etc., p. 346, to the end of the Amideh.

תפלת ראש השנה:

The lighting of the Festival Lamp and the Afternoon Service as on p. 325. For Evening Service see pp. 159—166. Should the first evening of the New Year fall on Friday, the Evening Service commences with מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, *p. 156.*

The following Amidah is said at the Evening, Morning and Afternoon Services.

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זָכְרֵנוּ לַחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים. וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן: בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ

The lighting of the Festival Lamp as on p. 325.

Afternoon Service as on Fridays. For Evening Service, see pp. 159-166. Should the first evening of the New Year fall on Friday, the Evening Service commences with "A Psalm, a Song for the Sabbath Day," p. 156.

The following Amidah is said at the Evening, Morning and Afternoon Services.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like

בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִיחַ יְשׁוּעָה.

מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לַחַיִּים
בְּרַחֲמִים:

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ.
מְחַיֵּה הַמֵּתִים:

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וּקְדוֹשִׁים בְּכָל־יוֹם
יְהַלְלוּךָ סֶּלָה.

וּבְכֵן תֵּן פַּחְדְּךָ יְיָ אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ
וְאֵימָתְךָ עַל כָּל־מַה־שָּׁבָרָאתָ. וְיִרָאוּךָ כָּל־
הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים. וְיֵעָשׂוּ
כֻלָּם אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם.
כְּמוֹ שֶׁיָּדַעְנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשִּׁלְטָן לְפָנֶיךָ עוֹ בְּיָדְךָ
וּגְבוּרָה בִּימִינֶךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שָּׁבָרָאתָ:

וּבְכֵן תֵּן כָּבוֹד יְיָ לְעַמֶּךָ תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה
לְדוֹרְשֶׁיךָ וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ. שִׂמְחָה
לְאַרְצֶךָ וְשָׂשׂוֹן לְעִירֶךָ וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ
וַעֲרִיכַת נֵר לְבֶן־יִשַׁי מְשִׁיחֶךָ בִּמְהֵרָה בְיָמֵינוּ:

unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ וִישָׁרִים יַעֲלוּוּ וַחֲסִידִים בְּרִנָּה יָגִילוּ. וְעוֹלָתָה תִּקְפָּץ פִּיהָ וְכָל־הָרִשְׁעָה כְּלָהּ כְּעָשָׁן תִּכְלֶה. כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן־הָאָרֶץ:

וְתִמְלוֹךְ אַתָּה יְיָ לְבַדֶּךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ. כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהַּ מִבַּלְעָדֶיךָ. כַּכָּתוּב. וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ בִּצְדָקָה: בָּרוּךְ אַתָּה יְיָ. הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ. וְרָצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:

On Saturday Night add the following:—

וַתּוֹדִיעֵנוּ יְיָ אֱלֹהֵינוּ אֶת־מִשְׁפְּטֵי צִדְקֶךָ וַתְּלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ. וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת חֻקִּים וּמִצְוֹת טוֹבִים. וַתַּנְחִילֵנוּ זְמַנֵּי שָׂשׂוֹן וּמוֹעֲדֵי

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments and brought us near unto thy service, O our King, and called us by thy great and holy name.

On Saturday Night add the following:—

Thou, O Lord our God, hast made known unto us the judgments of thy righteousness; thou hast taught us to perform the statutes of thy will; thou hast given us, O Lord our God, righteous judgments, true laws, good statutes and commandments. Thou hast also caused us to inherit seasons of joy, appointed times

קַדֵּשׁ וְחַגֵּי נְדָבָה. וַתּוֹרִישֵׁנוּ קְדֻשַּׁת שַׁבָּת וּכְבוֹד מוֹעֵד
וַחֲגִיגַת חָגֵנוּ. וַתַּבְדֵּל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל בֵּין אוֹר
לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לָעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי
הַמַּעֲשֶׂה. בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ
וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ. הִבְדַּלְתָּ
וְקִדַּשְׁתָּ אֶת־עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ:

On Sabbath add the words in brackets.

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת יוֹם] הַזִּכָּרוֹן הַזֶּה. יוֹם [זִכְרוֹן] תְּרוּעָה
[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא וְיַגִּיעַ
וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ
וּפִקְדּוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ. וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד
עַבְדֶּךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ. וְזִכְרוֹן
כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לִפְלֵיטָה לְטוֹבָה
לְחֵן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם
הַזִּכָּרוֹן הַזֶּה. זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפָקְדֵנוּ בּוֹ
לִבְרָכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה
וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי
אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

of holiness, and feasts of free will gifts, and hast given us as an heritage the holiness of the Sabbath, the glory of the appointed time, and the celebration of the festival. Thou hast made a distinction, O Lord our God, between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days; thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel by thy holiness.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God [this Sabbath Day and] this Day of Memorial, a day of blowing the Shofar, [on Sabbath substitute for the last phrase—a day of remembrance of blowing the Shofar, in love]; an holy convocation as a memorial of the departure from Egypt.

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this Day of Memorial. Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל־הָעוֹלָם כֻּלּוֹ בִּכְבוֹדֶךָ. וְהִנָּשֵׂא עַל כָּל־הָאָרֶץ בִּיקָרֶךָ. וְהוֹפַע בַּהֲדַר גְּאוֹן עָזֶּךָ עַל כָּל־יוֹשְׁבֵי תֵבֵל אַרְצֶךָ. וְיֵדַע כָּל־פָּעוּל כִּי אַתָּה פְּעַלְתּוֹ וְיָבִין כָּל־יָצוּר כִּי אַתָּה יְצַרְתּוֹ וְיֹאמַר כֹּל אֲשֶׁר נְשָׁמָה בְּאַפּוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה: [וֵאלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ] קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ. [וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ וְיָנוּחוּ־בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.] וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. כִּי אַתָּה אֱלֹהִים אֱמֶת וּדְבָרְךָ אֱמֶת וְקַיָּם לָעַד. בָּרוּךְ אַתָּה יְיָ. מֶלֶךְ עַל כָּל־הָאָרֶץ מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַזִּכָּרוֹן:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ. הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

Our God and God of our fathers, reign thou in thy glory over the whole universe, and be exalted above all the earth in thine honor, and shine forth in the splendor and excellence of thy might upon all the inhabitants of thy world, that whatsoever hath been made may know that thou hast made it, and whatsoever hath been created may understand that thou hast created it, and whatsoever hath breath in its nostrils may say, The Lord God of Israel is King, and his dominion ruleth over all. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation [and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon.] O purify our hearts to serve thee in truth, for thou art God in truth and thy word is truth, and endureth for ever. Blessed art thou, O Lord, King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל־בָּשָׂר. יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ. עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ. וְתֶאֱסוֹף גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמֹר חֻקֶּיךָ, וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה. וִיהַלְלוּ אֶת־שִׁמְךָ

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which

Congregation in an undertone

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us; so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth,

בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יְיָ. הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ. הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים. עַם קְדוֹשֶׁךָ כָּאָמוּר. יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ. כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

At the Afternoon and Evening Services say:—

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהַי. נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר

O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

At the Morning Service say:—

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

At the Afternoon and Evening Service Say:—

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and at every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

O my God! guard my tongue from evil and my lips

מְרָמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי, כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם, וְקַלְקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ. עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ. הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיּוֹת:

The following forms of greeting are used on New Year, the expression being varied according to the sex and number of the person or persons addressed:—

לְשָׁנָה טוֹבָה תִּכָּתֵב: לְשָׁנָה טוֹבָה תִּכָּתְבוּ:

לְשָׁנָה טוֹבָה תִּכָּתְבִי: לְשָׁנָה טוֹבָה תִּכָּתַבְנָה:

from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

The following form of greeting is used on New Year:

May you be inscribed for a happy year.

סדר קדוש לראש השנה:

When New Year occurs on Sabbath begin here:—

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי: וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־
מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגָּפֶן:

On Sabbath add the words in brackets.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
בָּחַר־בָּנוּ מִכָּל־עָם וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן וְקִדְּשָׁנוּ
בְּמִצְוֹתָיו. וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת
[יוֹם הַשַּׁבָּת הַזֶּה וְאֶת] יוֹם הַזִּכָּרוֹן הַזֶּה יוֹם [זִכְרוֹן]
תְּרוּעָה [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל־הָעַמִּים.
וְדִבָּרְךָ אֱמֶת וְקַיָּם לָעַד. בָּרוּךְ אַתָּה יְיָ. מֶלֶךְ עַל
כָּל־הָאָרֶץ מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַזִּכָּרוֹן:

KIDDUSH FOR NEW YEAR

When New Year occurs on Sabbath begin here:—

And it was evening and it was morning,—the sixth day.

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

On Sabbath add the words in brackets.

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples and exalted us above all tongues, and sanctified us by thy commandments. And thou hast given us in love, O Lord our God, [this Sabbath day and] this Day of Memorial, a day of blowing the Shofar [on Sabbath substitute for the last phrase—a day of remembrance of blowing the Shofar, in love]; an holy convocation, as a memorial of the departure from Egypt. For thou hast chosen us and hast sanctified us above all nations; and thy word is truth and endureth for ever. Blessed art thou, O Lord, King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

On Saturday night the following is added:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מְאוֹרֵי הָאֵשׁ:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמַּבְדִּיל בֵּין קֹדֶשׁ
לְחוֹל בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לָעַמִּים. בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב
הִבְדַּלְתָּ. וְאֶת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ.
הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ. בָּרוּךְ אַתָּה
יְיָ. הַמַּבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהֶחֱיָנוּ
וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

Kiddush and the Blessing over the Bread having been said, an apple, dipped in honey, is taken, before partaking of which the following is said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הָעֵץ:

After having partaken of the apple and honey, say:—

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
שֶׁתְּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה:

On Saturday night the following is added:

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel by thy holiness. Blessed art thou, O Lord, who makest a distinction between holy and holy.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

Kiddush and the Blessing over the Bread having been said, an apple, dipped in honey, is taken, before partaking of which the following is said:—

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the tree.

After having partaken of the apple and honey, say:—

May it be thy will, O Lord our God, and God of our fathers, to renew unto us a happy and pleasant year.

תפלת מוסף לראש השנה:

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זָכְרֵנוּ לַחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים. וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן: בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים:

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ. מְחַיֵּה הַמֵּתִים:

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה.

וּבְכֵן תֵּן פַּחְדְּךָ יְיָ אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ וְאֵימָתְךָ עַל כָּל־מַה־שֶּׁבָּרָאתָ. וְיִרָאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים. וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם. כְּמוֹ שֶׁיָּדַעְנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשִּׁלְטָן לְפָנֶיךָ עוֹ בְּיָדְךָ וּגְבוּרָה בִּימִינֶךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָּרָאתָ:

וּבְכֵן תֵּן כָּבוֹד יְיָ לְעַמֶּךָ תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ. שִׂמְחָה לְאַרְצֶךָ וְשָׂשׂוֹן לְעִירֶךָ וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ וַעֲרִיכַת נֵר לְבֶן־יִשַׁי מְשִׁיחֶךָ בִּמְהֵרָה בְיָמֵינוּ:

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ וִישָׁרִים יַעֲלוּזוּ וַחֲסִידִים בְּרִנָּה יָגִילוּ. וְעוֹלָתָה תִּקְפָּץ־פִּיהָ וְכָל־הָרִשְׁעָה כֻּלָּהּ כְּעָשָׁן תִּכְלֶה. כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן־הָאָרֶץ:

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

וְתִמְלוֹךְ אַתָּה יְיָ לְבַדֶּךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ. כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהַּ מִבַּלְעָדֶיךָ. כַּכָּתוּב. וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ בִּצְדָקָה: בָּרוּךְ אַתָּה יְיָ. הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ. וְרָצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:

On Sabbath add the words in brackets.

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [וְאֶת יוֹם] הַשַּׁבָּת הַזֶּה וְאֶת יוֹם] הַזִּכָּרוֹן הַזֶּה. יוֹם [זִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם:

וּמִפָּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵנוּ. וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתֶךָ בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ: יְהִי רָצוֹן

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and called us by thy great and holy name.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [this Sabbath day and] this Day of Memorial, a day of blowing the Shofar [on Sabbaths substitute for the last phrase—a day of remembrance of blowing the Shofar, in love]; an holy convocation, as a memorial of the departure from Egypt.

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord

מִלְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מֶלֶךְ רַחֲמָן שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל־מִקְדָּשֶׁךָ בְּרַחֲמֶיךָ הָרַבִּים וְתִבְנֶנּוּ מְהֵרָה וְתַגְדִּיל כְּבוֹדוֹ: אָבִינוּ מַלְכֵּנוּ. גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָל־חָי. וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְתֵי אָרֶץ. וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קָרְבְּנוֹת חוֹבוֹתֵינוּ תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם: וְאֶת־מוּסְפֵי יוֹם [הַשַּׁבָּת הַזֶּה וְיוֹם] הַזִּכָּרוֹן הַזֶּה. נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

[וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ: עֹלַת שַׁבָּת בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ:]

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבוֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם: וַעֲשִׂיתֶם עֹלָה לְרֵיחַ נִיחֹחַ

our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy kingdom manifest upon us; shine forth and exalt thyself upon us in the sight of all living; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offerings of [this Sabbath day and] this Day of Memorial, we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:

[And on the Sabbath day two he-lambs of the first year without blemish, and two-tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it shall be a day of blowing the Shofar unto you. And ye shall offer a burnt offering

לַיָי פַּר בֶּן־בָּקָר אֶחָד אַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: וּמִנְחָתָם וְנִסְכֵּיהֶם כְּמִדְבָּר שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל וְעִשָּׂרוֹן לַכֶּבֶשׂ יַיִן כְּנִסְכּוֹ וּשְׁנֵי שְׂעִירִים לְכַפֵּר. וּשְׁנֵי תְמִידִים כְּהִלְכָתָם: מִלְבַד עֹלַת הַחֹדֶשׁ וּמִנְחָתָהּ. וְעֹלַת הַתָּמִיד וּמִנְחָתָהּ. וְנִסְכֵּיהֶם כְּמִשְׁפָּטָם לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיָי:

[וְיִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג. עַם מְקַדְּשֵׁי שְׁבִיעִי כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ. וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ חֶמְדַּת יָמִים אֹתוֹ קָרָאתָ זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:]

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה. שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם. וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֱמֶת מַלְכֵּנוּ. אֶפֶס זוּלָתוֹ. כַּכָּתוּב בְּתוֹרָתוֹ. וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ,

for a sweet savor unto the Lord; one young bullock, one ram, seven he-lambs of the first year without blemish. And their meal offering and their drink offerings as hath been ordained; three-tenth parts of an ephah for each bullock, and two-tenth parts for the ram, and one-tenth part for each lamb, with wine according to the drink offering thereof, and two he-goats wherewith to make atonement, and the two continual offerings according to their enactment; beside the burnt offering of the New Moon and the meal offering thereof, and the continual burnt offering and the meal offering thereof, and their drink offerings, according to their ordinance, for a sweet savor, an offering made by fire unto the Lord.

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.]

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else: in truth he is our King; there is none besides him; as it is written in his Law, And thou shalt know this day, and lay it to thine heart, that

כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

עַל־כֵּן נְקַוֶּה לְךָ יְיָ אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ. לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ. לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ: יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵּבֵל. כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ. וְלִכְבוֹד שִׁמְךָ יָקָר יִתֵּנוּ. וְיַקַּבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ. וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא. וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכָבוֹד: כַּכָּתוּב בְּתוֹרָתֶךָ. יְיָ | יִמְלֹךְ לְעוֹלָם וָעֶד׃

וְנֶאֱמַר. לֹא־חַבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל יְהוָה אֱלֹהָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃ וְנֶאֱמַר. וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל׃ וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר. כִּי לַיְיָ הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם׃ וְנֶאֱמַר. יְיָ מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ יְיָ עֹז הִתְאַזָּר אַף תִּכּוֹן תֵּבֵל

the Lord he is God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honor; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever.

And it is said, He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the trumpet shout of a King is among them. And it is said, And he became King in Jeshurun, when the heads of the people were gathered, the tribes of Israel together. And in thy Holy Words it is written, saying, For the kingdom is the Lord's, and he is ruler over the nations. And it is said, The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be

בַּל תְּמוֹט: וְנֶאֱמַר. שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבֹא מֶלֶךְ הַכָּבוֹד: מִי זֶה מֶלֶךְ הַכָּבוֹד. יְיָ עִזּוּז וְגִבּוֹר יְיָ גִּבּוֹר מִלְחָמָה: שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְשְׂאוּ פִּתְחֵי עוֹלָם וְיָבֹא מֶלֶךְ הַכָּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד. יְיָ צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד סֶלָה: וְעַל־יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר. כֹּה אָמַר יְיָ מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ יְיָ צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹהִים: וְנֶאֱמַר. וְעָלוּ מוֹשִׁעִים בְּהַר צִיּוֹן לִשְׁפֹּט אֶת־הַר עֵשָׂו וְהָיְתָה לַיְיָ הַמְּלוּכָה: וְנֶאֱמַר. וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד: וּבְתוֹרָתְךָ כָּתוּב לֵאמֹר. שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל־הָעוֹלָם כְּלוֹ בִּכְבוֹדֶךָ. וְהִנָּשֵׂא עַל כָּל־הָאָרֶץ בִּיקָרֶךָ. וְהוֹפַע בַּהֲדַר גְּאוֹן עָזֶּךָ עַל כָּל־יוֹשְׁבֵי תֵבֵל אַרְצֶךָ. וְיֵדַע כָּל־פָּעוּל כִּי אַתָּה פְּעַלְתּוֹ וְיָבִין כָּל־יָצוּר כִּי אַתָּה יְצַרְתּוֹ וְיֹאמַר כֹּל אֲשֶׁר נְשָׁמָה בְּאַפּוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ בַּכֹּל

moved. And it is said, Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord of hosts, he is the King of glory. (Selah.) And by the hands of thy servants, the prophets, it is written, saying, Thus saith the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first, and I am the last; and beside me there is no God. And it is said, And saviors shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's. And it is said, And the Lord shall be King over all the earth: in that day shall the Lord be One and his name One. And in thy Law it is written saying, Hear, O Israel: the Lord our God, the Lord is One.

Our God and God of our fathers, reign thou in thy glory over the whole universe, and be exalted above all the earth in thine honor, and shine forth in the splendor and excellence of thy might upon all the inhabitants of thy world, that whatsoever hath been made may know that thou hast made it, and whatsoever hath been created may understand that thou hast created it, and whatsoever hath breath in its nostrils may say, the Lord God of Israel is King and his dominion ruleth over all. [Our God and

מָשָׁלָה: [אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ] קַדְּשֵׁנוּ
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שַׂבְּעֵנוּ מִטּוּבֶךָ
וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ. [וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן
שַׁבָּת קָדְשֶׁךָ וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.] וְטַהֵר
לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. כִּי אַתָּה אֱלֹהִים אֱמֶת
וּדְבָרְךָ אֱמֶת וְקַיָּם לָעַד. בָּרוּךְ אַתָּה יְיָ. מֶלֶךְ עַל
כָּל־הָאָרֶץ מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַזִּכָּרוֹן:

אַתָּה זוֹכֵר מַעֲשֵׂה עוֹלָם וּפוֹקֵד כָּל־יְצִירֵי
קֶדֶם. לְפָנֶיךָ נִגְלוּ כָּל־תַּעֲלֻמוֹת וַהֲמוֹן נִסְתָּרוֹת
שֶׁמִּבְּרֵאשִׁית. כִּי אֵין שִׁכְחָה לִפְנֵי כִּסֵּא כְבוֹדֶךָ.
וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ: אַתָּה זוֹכֵר אֶת־כָּל־
הַמִּפְעָל. וְגַם כָּל־הַיָּצוּר לֹא נִכְחָד מִמֶּךָ. הַכֹּל
גָּלוּי וְיָדוּעַ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ. צוֹפֶה וּמַבִּיט עַד
סוֹף כָּל־הַדּוֹרוֹת. כִּי תָבִיא חֹק וְזִכָּרוֹן לְהַפְקֵד
כָּל־רוּחַ וָנֶפֶשׁ. לְהַזְכִּיר מַעֲשִׂים רַבִּים וַהֲמוֹן
בְּרִיּוֹת לְאֵין תַּכְלִית. מֵרֵאשִׁית בָּוֹאת הוֹדַעְתָּ.
וּמִלְּפָנִים אוֹתָהּ גִּלִּיתָ. זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ
זִכָּרוֹן לְיוֹם רִאשׁוֹן. כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפַּט
לֵאלֹהֵי יַעֲקֹב: וְעַל הַמְּדִינוֹת בּוֹ יֵאָמֵר. אֵי־זוּ

God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation: [and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon]. O purify our hearts to serve thee in truth, for thou art God in truth, and thy word is truth, and endureth for ever. Blessed art thou, O Lord,) King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Memorial.

Thou rememberest what was wrought from eternity and art mindful of all that hath been formed from of old: before thee all secrets are revealed and the multitude of hidden things from the beginning; for there is no forgetfulness before the throne of thy glory; nor is there ought hidden from thine eyes. Thou rememberest every deed that hath been done: not a creature is concealed from thee: all things are manifest and known unto thee, O Lord our God, who lookest and seest to the end of all generations. For thou wilt bring on the appointed time of memorial when every spirit and soul shall be visited, and the multitudinous works be remembered with the innumerable throng of thy creatures. From the beginning thou didst make this thy purpose known, and from aforetime thou didst disclose it. This day, on which was the beginning of thy work, is a memorial of the first day, for it is a statute for Israel, a decree of the God of Jacob. Thereon also sentence is pronounced upon countries,—which of them is destined to the

לַחֲרֵב. וְאֵי־זוֹ לַשָּׁלוֹם. אֵי־זוֹ לָרָעָב. וְאֵי־זוֹ לַשִּׂבָע.
וּבְרִיּוֹת בּוֹ יִפָּקְדוּ. לְהַזְכִּירָם לַחַיִּים וְלַמָּוֶת: מִי
לֹא נִפְקָד כְּהַיּוֹם הַזֶּה. כִּי יֵצֶר כָּל הַיָּצוּר לְפָנֶיךָ
בָּא. מַעֲשֵׂה אִישׁ וּפְקֻדָּתוֹ. עֲלִילוֹת מִצְעֲדֵי גָבֶר.
מַחְשְׁבוֹת אָדָם וַתַּחְבּוּלוֹתָיו וְיִצְרֵי מַעַלְלֵי אִישׁ:
אַשְׁרֵי אִישׁ שֶׁלֹּא יִשְׁכָּחֶךָ. וּבֶן אָדָם יִתְאַמֵּץ־בָּךְ.
כִּי דוֹרְשֶׁיךָ לְעוֹלָם לֹא יִכָּשְׁלוּ. וְלֹא יִכָּלְמוּ לָנֶצַח
כָּל־הַחוֹסִים בָּךְ: כִּי יֵצֶר כָּל־הַמַּעֲשִׂים לְפָנֶיךָ
בָּא וְאַתָּה דּוֹרֵשׁ מַעֲשֵׂה כֻלָּם: וְגַם אֶת־נֹחַ בְּאַהֲבָה
זָכַרְתָּ. וַתִּפְקְדֵהוּ בִּדְבַר יְשׁוּעָה וְרַחֲמִים בַּהֲבִיאֲךָ
אֶת־מֵי הַמַּבּוּל לְשַׁחֵת כָּל־בָּשָׂר מִפְּנֵי רֹעַ
מַעַלְלֵיהֶם. עַל־כֵּן זִכְרוֹנוֹ בָּא לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
לְהַרְבּוֹת זַרְעוֹ כְּעַפְרוֹת תֵּבֵל. וְצֶאֱצָאָיו כְּחוֹל
הַיָּם: כַּכָּתוּב בְּתוֹרָתֶךָ. וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ
וְאֵת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ
בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיָּשֹׁכּוּ
הַמָּיִם: וְנֶאֱמַר. וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר
אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־
יַעֲקֹב: וְנֶאֱמַר. וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקוֹב וְאַף

sword and which to peace, which to famine and which to plenty; and each separate creature is visited thereon, and recorded for life or for death. Who is not visited on this day? For the remembrance of every creature cometh before thee, each man's deeds and destiny, his works and ways, his thoughts and schemes, his imaginings and achievements. Happy is the man who forgetteth thee not, and the son of man who strengtheneth himself in thee; for they that seek thee shall never stumble, neither shall any be put to shame who trust in thee. Yea, the remembrance of all works cometh before thee, and thou enquirest into the doings of them all. Of Noah also thou wast mindful in thy love, and didst visit him with a promise of salvation and mercy, when thou broughtest the waters of the flood to destroy all flesh on account of their evil deeds. So his remembrance came before thee, O Lord our God, to increase his seed like the dust of the earth, and his offspring like the sand of the sea: as it is written in thy Law, And God remembered Noah, and every living thing, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters subsided. And it is said, And God heard their groaning, and God remembered his covenant with Abraham, with Isaac and with Jacob. And it is said, Then will I remember my covenant with

אֶת־בְּרִיתִי יִצְחָק וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר: וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר. וְזָכַר עָשָׂה לְנִפְלְאֹתָיו חַנּוּן וְרַחוּם יְיָ: וְנֶאֱמַר. טֶרֶף נָתַן לִירֵאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ: וְנֶאֱמַר. וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיִּנָּחֵם כְּרֹב חֲסָדָיו: וְעַל־יְדֵי עַבְדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר. כֹּה אָמַר יְיָ זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה: וְנֶאֱמַר. וְזָכַרְתִּי אֲנִי אֶת־בְּרִיתִי אוֹתָךְ בִּימֵי נְעוּרָיִךְ וַהֲקִימוֹתִי לָךְ בְּרִית עוֹלָם: וְנֶאֱמַר. הֲבֵן יַקִּיר לִי אֶפְרַיִם אִם יֶלֶד שַׁעֲשׁוּעִים כִּי־מִדֵּי דַבְּרִי בּוֹ זָכֹר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ מֵעַי לוֹ רַחֵם אֲרַחֲמֶנּוּ נְאֻם־יְיָ:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ וּפָקְדֵנוּ בִּפְקֻדַּת יְשׁוּעָה וְרַחֲמִים מִשָּׁמֵי שְׁמֵי קֶדֶם וּזְכֹר־לָנוּ יְיָ אֱלֹהֵינוּ אֶת־הַבְּרִית וְאֶת־הַחֶסֶד וְאֶת־הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ בְּהַר הַמֹּרִיָּה. וְתֵרָאֶה לְפָנֶיךָ עֲקֵדָה שֶׁעָקַד אַבְרָהָם אָבִינוּ אֶת־יִצְחָק בְּנוֹ עַל גַּב הַמִּזְבֵּחַ

Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. And in thy Holy Words it is written saying, He hath made a memorial for his wondrous works: the Lord is gracious and full of compassion. And it is said, He hath given food unto them that fear him: he will ever be mindful of his covenant. And it is said, And he remembered for them his covenant, and repented according to the multitude of his lovingkindnesses. And by the hands of thy servants, the prophets, it is written saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember for thee the kindness of thy youth, the love of thy bridal state; how thou wentest after me in the wilderness, in a land that was not sown. And it is said, Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. And it is said, Is Ephraim a precious son unto me? Is he a caressed child? As often as I spake against him, I earnestly remembered him: therefore my heart yearneth for him; I will surely have mercy upon him, saith the Lord.

Our God and God of our fathers, let us be remembered by thee for good: grant us a visitation of salvation and mercy from thy heavens, the heavens of old; and remember unto us, O Lord our God, the covenant and the lovingkindness and the oath which thou swarest unto Abraham our father on Mount Moriah: and may the binding with which Abraham our father bound his son Isaac on the altar appear before thee,

וְכַבֵּשׁ רַחֲמֶיךָ לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם. כֵּן
יְכִבְשׁוּ רַחֲמֶיךָ אֶת־כַּעַסְךָ מֵעָלֵינוּ וּבְטוּבְךָ הַגָּדוֹל
יָשׁוּב חֲרוֹן אַפְּךָ מֵעַמְּךָ וּמֵעִירְךָ וּמִנַּחֲלָתֶךָ.
וַקַּיֵּם־לָנוּ יְיָ אֱלֹהֵינוּ אֶת־הַדָּבָר שֶׁהִבְטַחְתָּנוּ
בְּתוֹרָתֶךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדֶךָ
כָּאָמוּר. וְזָכַרְתִּי לָהֶם בְּרִית רִאשֹׁנִים אֲשֶׁר
הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לִהְיוֹת
לָהֶם לֵאלֹהִים אֲנִי יְהוָה: כִּי וּוכֵר כָּל־הַנִּשְׁכָּחוֹת
אַתָּה הוּא מֵעוֹלָם וְאֵין שִׁכְחָה לִפְנֵי כִּסֵּא כְבוֹדֶךָ.
וַתֵּקֶדֶת יִצְחָק לְזַרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזָּכוֹר:
בָּרוּךְ אַתָּה יְיָ. וּוכֵר הַבְּרִית:

אַתָּה נִגְלֵיתָ בַּעֲנַן כְּבוֹדְךָ עַל עַם קָדְשֶׁךָ לְדַבֵּר
עִמָּם. מִן הַשָּׁמַיִם הִשְׁמַעְתָּם קוֹלֶךָ וְנִגְלֵיתָ עֲלֵיהֶם
בְּעַרְפִּלֵי טֹהַר. גַּם כָּל הָעוֹלָם כְּלוֹ חָל מִפָּנֶיךָ
וּבְרִיוֹת בְּרֵאשִׁית חָרְדוּ מִמֶּךָּ בְּהִגָּלוֹתְךָ מַלְכֵּנוּ
עַל־הַר סִינַי לְלַמֵּד לְעַמְּךָ תּוֹרָה וּמִצְוֹת.
וַתַּשְׁמִיעֵם אֶת־הוֹד קוֹלֶךָ וַדִּבְרוֹת קָדְשֶׁךָ
מִלַּהֲבוֹת אֵשׁ. בְּקֹלוֹת וּבְרָקִים עֲלֵיהֶם נִגְלֵיתָ
וּבְקוֹל שֹׁפָר עֲלֵיהֶם הוֹפָעְתָּ: כַּכָּתוּב בְּתוֹרָתֶךָ.

how he overbore his compassion in order to perform thy will with a perfect heart. So may thy compassion overbear thine anger against us; in thy great goodness may the fierceness of thy wrath turn aside from thy people, thy city and thine inheritance. Fulfil unto us, O Lord our God, the word in which thou hast bidden us trust in thy Law through the hand of Moses thy servant, from the mouth of thy glory, as it is said. But I will remember unto them the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am the Lord. For thou art he who remembereth from eternity all forgotten things, and before the throne of whose glory there is no forgetfulness. O remember the binding of Isaac this day in mercy unto his seed. Blessed art thou, O Lord, who rememberest the covenant.

Thou didst reveal thyself in a cloud of glory unto thy holy people in order to speak with them. Out of heaven thou didst make them hear thy voice and wast revealed unto them in clouds of purity. The whole world trembled at thy presence, and the works of creation were in awe of thee, when thou didst thus reveal thyself, O our King, upon Mount Sinai to teach thy people the law and commandments, and didst make them hear thy majestic voice and thy holy utterances out of flames of fire. Amidst thunders and lightnings thou didst manifest thyself to them, and while the Shofar sounded thou didst shine forth upon them; as it is written in thy Law, And it came to pass on the

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת
וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזָק מְאֹד
וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה: וַיֹּאמֶר. וַיְהִי קוֹל
הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים
יַעֲנֶנּוּ בְקוֹל: וַיֹּאמֶר. וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת
וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן
וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק: וּכְדִבְרֵי קָדְשְׁךָ
כָּתוּב לֵאמֹר. עָלָה אֱלֹהִים בִּתְרוּעָה יְיָ בְּקוֹל
שׁוֹפָר: וַיֹּאמֶר. בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ
לִפְנֵי הַמֶּלֶךְ יְיָ: וַיֹּאמֶר. תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר
בַּכֶּסֶה לְיוֹם חַגֵּנוּ: כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט
לֵאלֹהֵי יַעֲקֹב: וַיֹּאמֶר. הַלְלוּיָהּ. הַלְלוּ אֵל בְּקָדְשׁוֹ
הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ: הַלְלוּהוּ בִּגְבוּרֹתָיו הַלְלוּהוּ
כְּרֹב גֻּדְלוֹ: הַלְלוּהוּ בְּתֵקַע שׁוֹפָר הַלְלוּהוּ בְּנֵבֶל
וְכִנּוֹר: הַלְלוּהוּ בְּתֹף וּמָחוֹל הַלְלוּהוּ בְּמִנִּים
וְעֻגָב: הַלְלוּהוּ בְּצִלְצְלֵי־שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי
תְרוּעָה: כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ. הַלְלוּיָהּ: וְעַל־
יְדֵי עַבְדֶּיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר. כָּל־יֹשְׁבֵי
תֵבֵל וְשֹׁכְנֵי אָרֶץ כִּנְשֹׂא־נֵס הָרִים תִּרְאוּ וְכִתְקֹעַ

third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the sound of the Shofar exceeding loud; and all the people that were in the camp trembled. And it is said, And the sound of the Shofar waxed louder and louder; Moses spake, and God answered him by a voice. And it is said, And all the people perceived the thunderings and the lightnings, and the sound of the Shofar, and the mountain smoking: and when the people saw it, they were moved and stood afar off. And in thy Holy Words it is written, saying, God is gone up with a shout, the Lord with the sound of a Shofar. And it is said, With trumpets and sound of Shofar shout joyously before the King, the Lord. And it is said, Blow the Shofar on the new moon, at the beginning of the month, for our day of festival: for it is a statute for Israel, a decree of the God of Jacob. And it is said, Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his abundant greatness. Praise him with the blast of the Shofar: praise him with the harp and the lyre. Praise him with the timbrel and dance: praise him with stringed instruments and the pipe. Praise him with the clear-toned cymbals: praise him with the loud-sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord. And by the hands of thy servants, the prophets, it is written saying, All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up on the mountains, see ye, and when the Shofar is

שׁוֹפָר תִּשְׁמָעוּ: וְנֶאֱמַר. וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַיְיָ בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם: וְנֶאֱמַר. וַיְיָ עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי יֱהוִה בַּשּׁוֹפָר יִתָּקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן: יְיָ צְבָאוֹת יָגֵן עֲלֵיהֶם: כֵּן תָּגֵן עַל־עַמְּךָ יִשְׂרָאֵל בִּשְׁלוֹמֶךָ:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵנוּ. וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי אָרֶץ. וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קָרְבְּנוֹת חוֹבוֹתֵינוּ כְּמִצְוָה עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר. וּבְיוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרָאשֵׁי חָדְשֵׁכֶם וּתְקַעְתֶּם בַּחֲצֹצְרוֹת עַל עֹלֹתֵיכֶם וְעַל זִבְחֵי שַׁלְמֵיכֶם וְהָיוּ לָכֶם לְזִכָּרוֹן לִפְנֵי אֱלֹהֵיכֶם אֲנִי יְיָ אֱלֹהֵיכֶם: כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר וּמַאֲזִין תְּרוּעָה וְאֵין

blown, hear ye. And it is said, And it shall come to pass on that day, that a great Shofar shall be blown; and they shall come who were lost in the land of Assyria, and they that were outcasts in the land of Egypt; and they shall worship the Lord in the holy mountain at Jerusalem. And it is said, And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the Shofar, and shall go with the whirlwinds of the south. The Lord of hosts shall be a shield unto them. So be a shield unto thy people Israel with thy peace.

Our God and God of our fathers, sound the great Shofar for our freedom, lift up the ensign to gather our exiles; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion, thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, as is commanded us in thy Law through the hand of Moses thy servant, from the mouth of thy glory, as it is said, And in the day of your gladness, and in your set feasts, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God: I am the Lord your God. For thou hearest the sound of the Shofar and givest heed to the trumpet-blast, and there

דּוֹמֶה לָךְ: בָּרוּךְ אַתָּה יְיָ. שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ. הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל־בָּשָׂר. יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ. עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ. וְתֶאֱסוֹף גָּלְיוֹתֵינוּ לַחֲצֵרוֹת קָדְשֶׁךָ, לִשְׁמֹר חֻקֶּיךָ, וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ יי אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וְנִסַּפֵּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל

is none like unto thee. Blessed art thou, O Lord, who in mercy hearest the sound of the trumpet-blast of thy people Israel.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy

Congregation in an undertone

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

נִפְלְאוֹתֶיךָ וְטוּבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה. וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת. הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יְיָ. הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ. הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים. עַם קְדוֹשֶׁךָ כָּאָמוּר. יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וְיָשֵׂם לְךָ שָׁלוֹם:

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ. כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ יְיָ

wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader, the following is introduced:—

Our God and God of our fathers, bless us with the three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God,

אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהַי. נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי, כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם, וְקַלְקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ. עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ. הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord who makest peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיוֹת:

For the Blessing of the Priests when the New Year falls on a week-day, see pp. 347—348.

סדר תשליך

On the First Day of New Year, or, when New Year falls on Sabbath, on the Second Day, after the Afternoon Service, it is customary to go to the banks of a river, or of any other piece of water, and to say the following:—

מִי אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא הֶחֱזִיק לָעַד אַפּוֹ כִּי חָפֵץ חֶסֶד הוּא: יָשׁוּב יְרַחֲמֵנוּ יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם כָּל־חַטֹּאתָם: וְכָל־חַטֹּאת עַמְּךָ בֵּית יִשְׂרָאֵל תַּשְׁלִיךְ בִּמְקוֹם אֲשֶׁר לֹא־יִזָּכְרוּ וְלֹא־יִפָּקְדוּ וְלֹא־יַעֲלוּ עַל־לֵב לְעוֹלָם:

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

For the Blessing of the Priests when the New Year falls on a week-day, see pp. 347-348.

On the First Day of New Year, or, when New Year falls on Sabbath, on the Second Day, after the Afternoon Service, it is customary to go to the banks of a river, or of any other piece of water, and to say the following:—

Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in lovingkindness. He will turn again and have mercy upon us; he will subdue our iniquities. And thou wilt cast all their sins into the depths of the sea. O mayest thou cast all the sins of thy people, the house of Israel, into a place where they shall be no more remembered or visited, or ever

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

סדר ערב יום כפור׃

On the day previous to the Fast of Atonement, Afternoon Service is said as on Fridays, but earlier than usual. After עֹשֵׂה הַשָּׁלוֹם, *p. 65, say* אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ תָּבֹא לְפָנֶיךָ, *to the end of the Amidah for the Day of Atonement; see pp. 383—389.*

קַדִּישׁ יָתוֹם, *p. 94.* עָלֵינוּ, *p. 93.*

Before going to Synagogue the lamp is lighted, and the following Blessing is said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [*on Sabbath add* שַׁבָּת וְשֶׁל] יוֹם הַכִּפּוּרִים׃

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again come to mind. Thou wilt show faithfulness to Jacob, and lovingkindness to Abraham as thou hast sworn unto our fathers from the days of old.

SERVICE FOR THE EVE OF THE DAY OF ATONEMENT

On the day previous to the Fast of Atonement, Afternoon Service is said as on Fridays, but earlier than usual. After "who makest peace," p. 65, say "Our God . . . let our prayer come," to the end of the Amidah for the Day of Atonement; see pp. 383-389.

"It is our duty," etc., p. 93. Kaddish, p. 94.

Before going to Synagogue the lamp is lighted, and the following Blessing is said:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the light of the [Sabbath and the] Day of Atonement.

תפלת יום כפור:

The following Aviidah is said at the Evening, Morning and Afternoon Services.

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זָכְרֵנוּ לַחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים. וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן: בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה מַצְמִיחַ יְשׁוּעָה.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things, who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לַחַיִּים
בְּרַחֲמִים:

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ.
מְחַיֵּה הַמֵּתִים:

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וּקְדוֹשִׁים בְּכָל־יוֹם
יְהַלְלוּךָ סֶּלָה.

וּבְכֵן תֵּן פַּחְדְּךָ יְיָ אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ
וְאֵימָתְךָ עַל כָּל־מַה־שָּׁבָרָאתָ. וְיֵרָאוּךָ כָּל־
הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים. וְיֵעָשׂוּ
כֻלָּם אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם.
כְּמוֹ שֶׁיָּדַעְנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשָּׁלְטָן לְפָנֶיךָ עוֹ בְּיָדְךָ
וּגְבוּרָה בִּימִינֶךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָּרָאתָ:

וּבְכֵן תֵּן כָּבוֹד יְיָ לְעַמֶּךָ תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה
לְדוֹרְשֶׁיךָ וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ. שִׂמְחָה
לְאַרְצֶךָ וְשָׂשׂוֹן לְעִירֶךָ וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ
וַעֲרִיכַת נֵר לְבֶן־יִשַׁי מְשִׁיחֶךָ בִּמְהֵרָה בְיָמֵינוּ:

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ וִישָׁרִים יַעֲלוּוּ
וַחֲסִידִים בְּרִנָּה יָגִילוּ. וְעוֹלָתָה תִּקְפָּץ־פִּיהָ וְכָל־

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all

דָּרְשָׁעָה כְּלָה כְּעָשָׁן תִּכְלֶה. כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן־הָאָרֶץ:

וְתִמְלוֹךְ אַתָּה יְיָ לְבַדֶּךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ. כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהַּ מִבַּלְעָדֶיךָ. כַּכָּתוּב. וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ בִּצְדָקָה: בָּרוּךְ אַתָּה יְיָ. הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ. וְרָצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:

On Sabbath add the words in brackets.

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת הַזֶּה] לִקְדֻשָּׁה וְלִמְנוּחָה [וְאֶת־יוֹם] הַכִּפֻּרִים הַזֶּה לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה וְלִמְחֹל־בּוֹ אֶת־כָּל־עֲוֹנֹתֵינוּ [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם:

wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [this Sabbath day for holiness and rest, and] this Day of Atonement for pardon, forgiveness, and atonement, that we may [in love] obtain pardon thereon for all our iniquities; an holy convocation, as a memorial of the departure from Egypt.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ. וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ. וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לִפְלֵיטָה וּלְטוֹבָה וּלְחֵן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַכִּפֻּרִים הַזֶּה. זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפָקְדֵנוּ בוֹ לִבְרָכָה. וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים: וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. מְחַל ו לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכִּפֻּרִים הַזֶּה. מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ. כָּאָמוּר. אָנֹכִי אָנֹכִי הוּא מֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי וְחַטֹּאתֶיךָ לֹא־אֶזְכֹּר: וְנֶאֱמַר. מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאתֶיךָ שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ: וְנֶאֱמַר. כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּטְהָרוּ: [וֵאלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ] קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah, the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this Day of Atonement. Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life; by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities [on this Sabbath day, and] on this Day of Atonement; blot out our transgressions and our sins, and make them pass away from before thine eyes; as it is said, I even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins. And it is said, I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins: return unto me, for I have redeemed thee. And it is said, For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant

בְּתוֹרָתֶךָ. שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ.
וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ וְיָנוּחוּ
בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ
בֶּאֱמֶת. כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל וּמָחְלָן לְשִׁבְטֵי
יְשֻׁרוּן בְּכָל־דּוֹר וָדוֹר. וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ
מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה. בָּרוּךְ אַתָּה יְיָ. מֶלֶךְ
מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל
וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה. מֶלֶךְ עַל
כָּל־הָאָרֶץ מְקַדֵּשׁ (וְהַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם
וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן. וּתְהִי לְרָצוֹן
תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ
אַתָּה יְיָ. הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל־בָּשָׂר. יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית.

our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; [and let us inherit, O Lord our God, in love and favor, thy holy Sabbath; and may Israel, who hallow thy name, rejoice thereon]; and purify our hearts to serve thee in truth; for thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king who pardoneth and forgiveth. Blessed art thou, O Lord, thou King, who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, who makest our trespasses to pass away year by year, King over all the earth, who sanctifiest [the Sabbath and] Israel and the day of Atonement.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of

Congregation in an undertone

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning.

צור חַיֵּינוּ מָגֵן יִשְׁעֵנוּ בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
אַתָּה הוּא לְדוֹר וְהַקָּדוֹשׁ. עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ.
וָדוֹר. נוֹדֶה לְךָ כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ. וְתֶאֱסוֹף
וּנְסַפֵּר תְּהִלָּתֶךָ עַל גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמֹר
חַיֵּינוּ הַמְּסוּרִים חֻקֶּיךָ, וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְךָ
בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת:

הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר
וְצָהֳרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם
כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד
לְעוֹלָם וָעֶד:

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה. וִיהַלְלוּ אֶת־שִׁמְךָ
בֶּאֱמֶת. הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה
יְיָ. הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת

our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who are all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader the following is introduced:—

Our God and God of our fathers, bless us with the

בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ. מֵאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים. עַם קְדוֹשֶׁךָ כָּאָמוּר. יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ. כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

At the Afternoon and Evening Services say:—

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם. כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ.

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ. וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ. שֶׁאֵין אֲנַחְנוּ עַזֵּי פָנִים וּקְשֵׁי עֹרֶף לוֹמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ אֲבָל אֲנַחְנוּ חָטָאנוּ:

three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

At the Morning Service say:—

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

At the Afternoon and Evening Service say:—

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and at every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Our God and God of our fathers,

let our prayer come before thee; hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; but verily, we have sinned.

אָשַׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דְפִי. הֶעֱוִינוּ.
וְהִרְשַׁעְנוּ. זַדְנוּ. חָמַסְנוּ. טָפַלְנוּ שֶׁקֶר. יָעַצְנוּ רַע.
כִּזַּבְנוּ. לַצְנוּ. מָרַדְנוּ. נָאַצְנוּ. סָרַרְנוּ. עָוִינוּ.
פָּשַׁעְנוּ. צָרַרְנוּ. קִשִּׁינוּ עֹרֶף. רָשַׁעְנוּ. שִׁחַתְנוּ.
תִּעַבְנוּ. תָּעִינוּ. תִּעְתָּעְנוּ:

סַרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה
לָנוּ: וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אֱמֶת
עָשִׂיתָ וַאֲנַחְנוּ הִרְשָׁעְנוּ:

מַה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מָרוֹם. וּמַה־נְּסַפֵּר
לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים. הֲלֹא כָּל־הַנִּסְתָּרוֹת
וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם. וְתַעֲלוּמוֹת סִתְרֵי כָל־חָי:
אַתָּה חוֹפֵשׂ כָּל חַדְרֵי בָטֶן וּבוֹחֵן כְּלָיוֹת וָלֵב:
אֵין דָּבָר נֶעְלָם מִמֶּךָּ. וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ:

וּכְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ. שֶׁתִּסְלַח־לָנוּ עַל כָּל חַטֹּאתֵינוּ. וְתִמְחַל־
לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ. וּתְכַפֵּר־לָנוּ עַל כָּל פְּשָׁעֵינוּ:

We have trespassed, we have been faithless, we have robbed, we have spoken basely, we have committed iniquity, we have wrought unrighteousness, we have been presumptuous, we have done violence, we have forged lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have blasphemed, we have been rebellious, we have acted perversely, we have transgressed, we have persecuted, we have been stiff-necked, we have done wickedly, we have corrupted ourselves, we have committed abomination, we have gone astray, and we have led astray.

We have turned aside from thy commandments and good judgments, and it hath profited us nought. But thou art righteous in all that is come upon us; for thou hast acted truthfully, but we have wrought unrighteousness.

What shall we say before thee, O thou who dwellest on high, and what shall we recount unto thee, thou who abidest in the heavens? dost thou not know all things, both the hidden and the revealed?

Thou knowest the secrets of eternity and the most hidden mysteries of all living. Thou searchest the innermost recesses, and triest the reins and the heart. Nought is concealed from thee, or hidden from thine eyes.

May it then be thy will, O Lord our God and God of our fathers, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us remission for all our transgressions.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאֹנֶס וּבְרָצוֹן׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּבְלִי דָעַת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׂפָתָיִם׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרָיוֹת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּגָלוּי וּבַסֵּתֶר׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדִבּוּר פֶּה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאַת רֵעַ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהַרְהוֹר הַלֵּב׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִעּוּדַת זְנוּת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִדּוּי פֶּה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגָּגָה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטֻמְאַת שְׂפָתָיִם׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטִפְּשׁוּת פֶּה׃

For the sin which we have committed before thee under compulsion, or of our own will;
And for the sin which we have committed before thee in hardening of the heart:
For the sin which we have committed before thee unknowingly;
And for the sin which we have committed before thee with utterance of the lips:
For the sin which we have committed before thee by unchastity;
And for the sin which we have committed before thee openly and secretly:
For the sin which we have committed before thee knowingly and deceitfully:
And for the sin which we have committed before thee in speech:
For the sin which we have committed before thee by wronging our neighbor;
And for the sin which we have committed before thee by the sinful meditating of the heart:
For the sin which we have committed before thee by association with impurity;
And for the sin which have committed before thee by confession with the mouth alone:
For the sin which we have committed before thee by despising parents and teachers;
And for the sin which we have committed before thee in presumption or in error:
For the sin which we have committed before thee by violence;
And for the sin which we have committed before thee by the profanation of the divine Name:
For the sin which we have committed before thee by unclean lips;
And for the sin which we have committed before thee by folly of the mouth:

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיֵצֶר הָרָע׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים׃
וְעַל כֻּלָּם אֱלוֹהַ סְלִיחוֹת סְלַח־לָנוּ. מְחַל־
לָנוּ. כַּפֶּר־לָנוּ׃

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת־שֹׁחַד׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּלָצוֹן׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּלְשׁוֹן הָרָע׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַאֲכָל וּבְמִשְׁתֶּה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּנֶשֶׁךְ וּבְמַרְבִּית׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּנְטִיַּת גָּרוֹן׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׂיחַ שִׂפְתוֹתֵינוּ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוּר עָיִן׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעַזּוּת מֵצַח׃
וְעַל כֻּלָּם אֱלוֹהַ סְלִיחוֹת סְלַח־לָנוּ. מְחַל־
לָנוּ. כַּפֶּר־לָנוּ׃

For the sin which we have committed before thee by the evil inclination;
And for the sin which we have committed before thee wittingly or unwittingly:

For all these, O God of forgiveness, forgive us, pardon us, grant us remission.

For the sin which we have committed before thee by denying and lying;
And for the sin which we have committed before thee by taking of bribes:
For the sin which we have committed before thee by scoffing;
And for the sin which we have committed before thee by slander:
For the sin which we have committed before thee in business;
And for the sin which we have committed before thee in eating and drinking:
For the sin which we have committed before thee by usury and interest;
And for the sin which we have committed before thee by the stretched forth neck of pride:
For the sin which we have committed before thee by the conversation of our lips;
And for the sin which we have committed before thee with wanton looks:
For the sin which we have committed before thee with haughty eyes;
And for the sin which we have committed before thee by effrontery:

For all these, O God of forgiveness, forgive us, pardon us, grant us remission.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּפְרִיקַת עֹל׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּפְלִילוּת׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּצְדִיַּת רֵעַ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּצְרִיוּת עָיִן׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּקַּלוּת רֹאשׁ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּקְשִׁיוּת עֹרֶף׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּרִיצַת רַגְלַיִם לְהָרַע׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּרְכִילוּת׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּשְׂטְנַת חִנָּם׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּשְׂנַאת חִנָּם׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּתְשׁוּמֶת יָד׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּתְמִהוֹן לֵבָב׃
וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח־לָנוּ. מְחַל־
לָנוּ. כַּפֶּר־לָנוּ׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם עוֹלָה׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם חַטָּאת׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם קָרְבָּן עוֹלָה וְיוֹרֵד׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אָשָׁם וַדַּאי וְתָלוּי׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַכַּת מַרְדּוּת׃

For the sin which we have committed before thee by breaking off the yoke of thy commandments:
And for the sin which we have committed before thee by contentiousness:
For the sin which we have committed before thee by ensnaring our neighbor;
And for the sin which we have committed before thee by envy:
For the sin which we have committed before thee by levity;
And for the sin which we have committed before thee by being stiff-necked:
For the sin which we have committed before thee by running to do evil;
And for the sin which we have committed before thee by tale-bearing:
For the sin which we have committed before thee by vain oaths;
And for the sin which we have committed before thee by causeless hatred:
For the sin which we have committed before thee by breach of trust;
And for the sin which we have committed before thee with confusion of mind:

For all these, O God of forgiveness, forgive us, pardon us, grant us remission.

And also for the sins for which we owe a burnt offering:
And for the sins for which we owe a sin offering:
And for the sins for which we owe an offering, varying according to our means:
And for the sins for which we owe an offering, whether for certain or for doubtful trespass.
And for the sins for which we are liable to the penalty of chastisement:

וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַלְקוּת אַרְבָּעִים:
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מִיתָה בִּידֵי שָׁמַיִם:
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם כָּרֵת וַעֲרִירוּת:

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח־לָנוּ. מְחַל־לָנוּ. כַּפֶּר־לָנוּ:

וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין. סְקִילָה. שְׂרֵפָה. הֶרֶג. וְחֶנֶק. עַל מִצְוַת עֲשֵׂה. וְעַל־מִצְוַת לֹא תַעֲשֶׂה. בֵּין שֶׁיֵּשׁ־בָּהּ קוּם עֲשֵׂה. וּבֵין שֶׁאֵין בָּהּ קוּם עֲשֵׂה. אֶת־הַגְּלוּיִם לָנוּ וְאֶת שֶׁאֵינָם גְּלוּיִם לָנוּ: אֶת־הַגְּלוּיִם לָנוּ כְּבָר אָמַרְנוּם לְפָנֶיךָ. וְהוֹדִינוּ לְךָ עֲלֵיהֶם. וְאֶת־שֶׁאֵינָם גְּלוּיִם לָנוּ לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים. כַּדָּבָר שֶׁנֶּאֱמַר הַנִּסְתָּרֹת לַיי אֱלֹהֵינוּ. וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם. לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת: כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל וּמְחָלָן לְשִׁבְטֵי יְשֻׁרוּן בְּכָל דּוֹר וָדוֹר. וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה:

אֱלֹהַי. עַד שֶׁלֹּא נוֹצַרְתִּי אֵינִי כְדַאי. וְעַכְשָׁו שֶׁנּוֹצַרְתִּי כְּאִלּוּ לֹא נוֹצַרְתִּי. עָפָר אֲנִי בְּחַיָּי. קַל וָחֹמֶר בְּמִיתָתִי. הֲרֵי אֲנִי לְפָנֶיךָ כִּכְלִי מָלֵא

And for the sins for which we are liable to the penalty of forty stripes:
And for the sins for which we are liable to the penalty of death by the hand of heaven:
And for the sins for which we are liable to the penalty of excision and childlessness:

For all these, O God of forgiveness, forgive us, pardon us, grant us remission.

And also for the sins for which we are liable to any of the four death penalties inflicted by the court,—stoning, burning, beheading, and strangling; for the violation of positive, or for the violation of negative precepts, whether these latter do or do not admit of a remedy by the subsequent fulfilment of a positive command; for all our sins, whether they be or be not manifest to us. Such sins as are manifest to us, we have already declared and confessed unto thee, while such as are not manifest unto us, are manifest and known unto thee, according to the word that hath been spoken, The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this Law. For thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king, who pardoneth and forgiveth.

O my God, before I was formed I was nothing worth, and now that I have been formed I am but as though I had not been formed. Dust am I in my life: how much more so in my death. Behold I am before

בושה וכלמה. יהי רצון מלפניך יי אלהי ואלהי אבותי שלא אחטא עוד. ומה שחטאתי לפניך מרק ברחמיך הרבים. אבל לא על ידי יסורים וחלאים רעים:

אלהי. נצור לשוני מרע, ושפתי מדבר מרמה. ולמקללי נפשי תדום, ונפשי, כעפר לכל תהיה: פתח לבי בתורתך, ובמצותיך תרדוף נפשי. וכל החושבים עלי רעה, מהרה הפר עצתם, וקלקל מחשבותם. עשה למען שמך. עשה למען ימינך. עשה למען קדשתך. עשה למען תורתך. למען יחלצון ידידיך. הושיעה ימינך וענני: יהיו לרצון אמרי־פי והגיון לבי לפניך יי צורי וגאלי: עשה שלום במרומיו הוא יעשה שלום עלינו ועל כל־ישראל. ואמרו אמן:

יהי רצון לפניך, יי אלהינו ואלהי אבותינו, שיבנה בית המקדש במהרה בימינו, ותן חלקנו בתורתך: ושם נעבדך ביראה, כימי עולם וכשנים קדמוניות: וערבה לי מנחת יהודה וירושלם, כימי עולם, וכשנים קדמוניות:

thee like a vessel filled with shame and confusion. O may it be thy will, O Lord my God and God of my fathers, that I may sin no more, and as to the sins I have committed, purge them away in thine abounding compassion though not by means of affliction and sore diseases.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

תפלת מוסף ליום כפור:

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זָכְרֵנוּ לַחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים. וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן: בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים:

ADDITIONAL SERVICE FOR THE DAY OF ATONEMENT

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ. מְחַיֵּה הַמֵּתִים:

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶלָה.

וּבְכֵן תֵּן פַּחְדְּךָ יְיָ אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ וְאֵימָתְךָ עַל כָּל־מַה־שֶּׁבָּרָאתָ. וְיֵרָאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים. וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם. כְּמוֹ שֶׁיָּדַעְנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשָּׁלְטָן לְפָנֶיךָ עוֹ בְּיָדְךָ וּגְבוּרָה בִּימִינֶךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָּרָאתָ:

וּבְכֵן תֵּן כָּבוֹד יְיָ לְעַמֶּךָ תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ. שִׂמְחָה לְאַרְצֶךָ וְשָׂשׂוֹן לְעִירֶךָ וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ. וַעֲרִיכַת נֵר לְבֶן־יִשַׁי מְשִׁיחֶךָ בִּמְהֵרָה בְיָמֵינוּ:

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ וִישָׁרִים יַעֲלוּזוּ וַחֲסִידִים בְּרִנָּה יָגִילוּ. וְעוֹלָתָה תִּקְפָּץ־פִּיהָ וְכָל־הָרִשְׁעָה כֻּלָּהּ כְּעָשָׁן תִּכְלֶה. כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן־הָאָרֶץ:

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

וְתִמְלוֹךְ אַתָּה יְיָ לְבַדֶּךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ. כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהַּ מִבַּלְעָדֶיךָ. כַּכָּתוּב. וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ בִּצְדָקָה: בָּרוּךְ אַתָּה יְיָ. הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ. וְרָצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:

On Sabbath add the words in brackets.

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת הַזֶּה] לִקְדֻשָּׁה וְלִמְנוּחָה [וְאֶת־יוֹם] הַכִּפֻּרִים הַזֶּה לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה וְלִמְחֹל־בּוֹ אֶת־כָּל־עֲוֹנֹתֵינוּ [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם:

וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵנוּ. וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתֶךָ בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and hast brought us near unto thy service, O our King, and hast called us by thy great and holy name.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God, [this Sabbath day for holiness and rest, and] this Day of Atonement for pardon, forgiveness and atonement, that we may [in love] obtain pardon thereon for all our iniquities; an holy convocation, as a memorial of the departure from Egypt.

But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to fulfil our obligations in thy chosen house, that great and holy temple which was called by thy

עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ: יְהִי רָצוֹן
מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מֶלֶךְ רַחֲמָן
שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל־מִקְדָּשְׁךָ בְּרַחֲמֶיךָ
הָרַבִּים וְתִבְנֶנּוּ מְהֵרָה וְתַגְדִּיל כְּבוֹדוֹ: אָבִינוּ
מַלְכֵּנוּ. גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה וְהוֹפַע
וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָל־חָי. וְקָרֵב פְּזוּרֵינוּ מִבֵּין
הַגּוֹיִם וּנְפוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְתֵי אָרֶץ. וַהֲבִיאֵנוּ
לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
בְּשִׂמְחַת עוֹלָם. וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קָרְבְּנוֹת
חוֹבוֹתֵינוּ תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם:
וְאֶת־מוּסַף יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת מוּסַף יוֹם] הַכִּפֻּרִים
הַזֶּה. נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ
כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ
מִפִּי כְבוֹדֶךָ כָּאָמוּר:

[וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי
עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ: עֹלַת שַׁבַּת
בְּשַׁבַּתּוֹ עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ:]

וּבָעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ
יִהְיֶה לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם כָּל־מְלָאכָה

name because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, merciful King, that thou mayest again in thine abundant compassion have mercy upon us and upon thy sanctuary, and mayest speedily rebuild it and magnify its glory. Our Father, our King, do thou speedily make the glory of thy kingdom manifest upon us; shine forth and exalt thyself upon us in the sight of all living; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary, with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offerings of [this Sabbath day and] this day of Atonement we will prepare and offer unto thee in love according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:—

[And on the Sabbath day two he-lambs of the first year without blemish, and two-tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.]

And on the tenth day of this seventh month there shall be an holy convocation unto you; and ye shall

לא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֹלָה לַיי רֵיחַ נִיחֹחַ פַּר בֶּן־בָּקָר אֶחָד אַיִל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם: וּמִנְחָתָם וְנִסְכֵּיהֶם כְּמִדְבָּר שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר. שְׁנֵי עֶשְׂרֹנִים לָאָיִל. וְעִשָּׂרוֹן לַכֶּבֶשׂ. וְיַיִן כְּנִסְכּוֹ וּשְׁנֵי שְׂעִירִים לְכַפֵּר. וּשְׁנֵי תְמִידִים כְּהִלְכָתָם:

[יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג. עַם מְקַדְּשֵׁי שְׁבִיעִי כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ. וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ חֶמְדַּת יָמִים אֹתוֹ קָרָאתָ זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:]

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. מְחַל ו לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכִּפּוּרִים הַזֶּה. מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ. כָּאָמוּר. אָנֹכִי אָנֹכִי הוּא מֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי וְחַטֹּאתֶיךָ לֹא־אֶזְכֹּר: וְנֶאֱמַר. מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאתֶיךָ שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ: וְנֶאֱמַר. כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּטְהָרוּ: [אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ] קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ

afflict your souls, ye shall do no manner of work. And ye shall offer a burnt offering unto the Lord for a sweet savor; one young bullock, one ram, seven he-lambs of the first year; they shall be unto you without blemish. And their meal offering and their drink offerings as hath been ordained; three-tenth parts of an ephah for each bullock, and two-tenth parts for the ram, and one-tenth part for each lamb, with wine according to the drink offering thereof, and two he-goats wherewith to make atonement, and the two continual offerings according to their enactment.

[They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.]

Our God and God of our fathers, pardon our iniquities [on this Sabbath day, and] on this Day of Atonement; blot out our transgressions and our sins, and make them pass away from before thine eyes; as it is said, I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins. And it is said, I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins: return unto me, for I have redeemed thee. And it is said, For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and grant

בְּתוֹרָתֶךָ. שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ.
[וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ וְיָנוּחוּ
בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ] וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ
בֶּאֱמֶת. כִּי אַתָּה סַלָּחָן לְיִשְׂרָאֵל וּמְחַלָּן לְשִׁבְטֵי
יְשֻׁרוּן בְּכָל־דּוֹר וָדוֹר. וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ
מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה. בָּרוּךְ אַתָּה יְיָ. מֶלֶךְ
מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל.
וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה. מֶלֶךְ עַל
כָּל־הָאָרֶץ מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַכִּפֻּרִים:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתְפִלָּתָם.
וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן. וּתְהִי לְרָצוֹן
תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ
אַתָּה יְיָ. הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר. יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית.

our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; [and let us inherit, O Lord our God, in love and favor, thy holy Sabbath; and may Israel, who hallow thy name, rejoice thereon]; and purify our hearts to serve thee in truth; for thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king who pardoneth and forgiveth. Blessed art thou, O Lord, thou King who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, who makest our trespasses to pass away year by year, King over all the earth, who sanctifiest [the Sabbath and] Israel and the day of Atonement.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of

Congregation in an undertone

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning.

צור חַיֵּינוּ מָגֵן יִשְׁעֵנוּ בָּרכות וְהוֹדָאוֹת לִשְׁמְךָ הַגָּדוֹל
אַתָּה הוּא לְדוֹר וְהַקָּדוֹשׁ. עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ.
וָדוֹר. נוֹדֶה לְךָ בֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ. וְתֶאֱסוֹף
וְנִסַּפֵּר תְּהִלָּתֶךָ עַל גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמֹר
חַיֵּינוּ הַמְּסוּרִים חֻקֶּיךָ, וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְךָ
בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
הַפְּקוּדוֹת לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת:
לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר
וְצָהֳרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם
כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:
וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד
לְעוֹלָם וָעֶד:
וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ:
וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה. וִיהַלְלוּ אֶת־שִׁמְךָ
בֶּאֱמֶת. הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה. בָּרוּךְ אַתָּה
יְיָ. הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת

our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader, the following is introduced:—

Our God and God of our fathers, bless us with the

בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ. הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים. עַם קְדוֹשֶׁךָ כָּאָמוּר. יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ:
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וְיָשֵׂם לְךָ שָׁלוֹם:

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ. כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ.

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ. וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ. שֶׁאֵין אֲנַחְנוּ עַזֵּי פָנִים וּקְשֵׁי עֹרֶף לוֹמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ אֲבָל אֲנַחְנוּ חָטָאנוּ:

three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Our God and God of our fathers,

Let our prayer come before thee; hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; but verily, we have sinned.

אָשַׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דֹפִי. הֶעֱוִינוּ.
וְהִרְשַׁעְנוּ. זַדְנוּ. חָמַסְנוּ. טָפַלְנוּ שֶׁקֶר. יָעַצְנוּ רַע.
כִּזַּבְנוּ. לַצְנוּ. מָרַדְנוּ. נִאַצְנוּ. סָרַרְנוּ. עָוִינוּ.
פָּשַׁעְנוּ. צָרַרְנוּ. קִשִּׁינוּ עֹרֶף. רָשַׁעְנוּ. שִׁחַתְנוּ.
תִּעַבְנוּ. תָּעִינוּ. תִּעְתָּעְנוּ:

סַרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה
לָנוּ: וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אֱמֶת
עָשִׂיתָ וַאֲנַחְנוּ הִרְשָׁעְנוּ:

מַה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מָרוֹם. וּמַה־נְּסַפֵּר
לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים. הֲלֹא כָּל־הַנִּסְתָּרוֹת
וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ:

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם. וְתַעֲלוּמוֹת סִתְרֵי כָל־חָי:
אַתָּה חוֹפֵשׂ כָּל חַדְרֵי בָטֶן וּבוֹחֵן כְּלָיוֹת וָלֵב:
אֵין דָּבָר נֶעְלָם מִמֶּךָּ. וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ:

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ. שֶׁתִּסְלַח־לָנוּ עַל כָּל חַטֹּאתֵינוּ. וְתִמְחַל־
לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ. וּתְכַפֵּר־לָנוּ עַל כָּל פְּשָׁעֵינוּ:

We have trespassed, we have been faithless, we have robbed, we have spoken basely, we have committed iniquity, we have wrought unrighteousness, we have been presumptuous, we have done violence, we have forged lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have blasphemed, we have been rebellious, we have acted perversely, we have transgressed, we have persecuted, we have been stiff-necked, we have done wickedly, we have corrupted ourselves, we have committed abomination, we have gone astray, and we have led astray.

We have turned aside from thy commandments and good judgments, and it hath profited us nought. But thou art righteous in all that is come upon us; for thou hast acted truthfully, but we have wrought unrighteousness.

What shall we say before thee, O thou who dwellest on high, and what shall we recount unto thee, thou who abidest in the heavens? dost thou not know all things, both the hidden and the revealed?

Thou knowest the secrets of eternity and the most hidden mysteries of all living. Thou searchest the innermost recesses, and triest the reins and the heart. Nought is concealed from thee, or hidden from thine eyes.

May it then be thy will, O Lord our God and God of our fathers, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us remission for all our transgressions.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאֹנֶס וּבְרָצוֹן׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּבְלִי דָעַת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּבְטוּי שְׂפָתָיִם׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרָיוֹת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בַּגָּלוּי וּבַסָּתֶר׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדִבּוּר פֶּה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאַת רֵעַ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהַרְהוֹר הַלֵּב׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִעִדַּת זְנוּת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִדּוּי פֶּה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבִשְׁגָגָה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטָמְאַת שְׂפָתָיִם׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטִפְּשׁוּת פֶּה׃

For the sin which we have committed before thee under compulsion, or of our own will;
And for the sin which we have committed before thee in hardening of the heart:
For the sin which we have committed before thee unknowingly;
And for the sin which we have committed before thee with utterance of the lips:
For the sin which we have committed before thee by unchastity;
And for the sin which we have committed before thee openly and secretly:
For the sin which we have committed before thee knowingly and deceitfully:
And for the sin which we have committed before thee in speech:
For the sin which we have committed before thee by wronging our neighbor;
And for the sin which we have committed before thee by the sinful meditating of the heart:
For the sin which we have committed before thee by association with impurity;
And for the sin which we have committed before thee by confession with the mouth alone:
For the sin which we have committed before thee by despising parents and teachers:
And for the sin which we have committed before thee in presumption or in error:
For the sin which we have committed before thee by violence;
And for the sin which we have committed before thee by the profanation of the divine Name:
For the sin which we have committed before thee by unclean lips;
And for the sin which we have committed before thee by folly of the mouth:

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיֵצֶר הָרָע׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים׃
וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח־לָנוּ. מְחַל־
לָנוּ. כַּפֶּר־לָנוּ׃

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת־שֹׁחַד׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּלָצוֹן׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּלְשׁוֹן הָרָע׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַאֲכָל וּבְמִשְׁתֶּה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּנֶשֶׁךְ וּבְמַרְבִּית׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּנְטִיַּת גָּרוֹן׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׂיחַ שִׂפְתוֹתֵינוּ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוּר עַיִן׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעַוּוּת מֵצַח׃
וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח־לָנוּ. מְחַל־
לָנוּ. כַּפֶּר־לָנוּ׃

For the sin which we have committed before thee by the evil inclination;
And for the sin which we have committed before thee wittingly or unwittingly:

For all these, O God of forgiveness, forgive us, pardon us, grant us remission.

For the sin which we have committed before thee by denying and lying;
And for the sin which we have committed before thee by the taking of bribes:
For the sin which we have committed before thee by scoffing;
And for the sin which we have committed before thee by slander:
For the sin which we have committed before thee in business;
And for the sin which we have committed before thee in eating and drinking:
For the sin which we have committed before thee by usury and interest;
And for the sin which we have committed before thee by the stretched forth neck of pride:
For the sin which we have committed before thee by the conversation of our lips;
And for the sin which we have committed before thee with wanton looks:
For the sin which we have committed before thee with haughty eyes;
And for the sin which we have committed before thee by effrontery:

For all these, O God of forgiveness, forgive us, pardon us, grant us remission.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּפְרִיקַת עֹל׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּפְלִילוּת׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּצְדִיַּת רֵעַ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּצְרוּת עָיִן׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַלּוּת רֹאשׁ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַשְׁיוּת עֹרֶף׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּרְיצַת רַגְלַיִם לָהָרַע׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּרְכִילוּת׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּשְׂבִיעַת שָׂוְא׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּשְׂגִיאַת חִנָּם׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּתְשׁוּמֶת יָד׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּתְמִהוֹן לֵבָב׃
וְעַל כֻּלָּם אֱלוֹהַ סְלִיחוֹת סְלַח־לָנוּ. מְחַל־
לָנוּ. כַּפֶּר־לָנוּ׃
וְעַל חֲטָאִים שֶׁאֲנוּ חַיָּבִים עֲלֵיהֶם עוֹלָה׃
וְעַל חֲטָאִים שֶׁאֲנוּ חַיָּבִים עֲלֵיהֶם חַטָּאת׃
וְעַל חֲטָאִים שֶׁאֲנוּ חַיָּבִים עֲלֵיהֶם קָרְבָּן עוֹלָה וְיוֹרֵד׃
וְעַל חֲטָאִים שֶׁאֲנוּ חַיָּבִים עֲלֵיהֶם אָשָׁם וַדַּאי וְתָלוּי׃
וְעַל חֲטָאִים שֶׁאֲנוּ חַיָּבִים עֲלֵיהֶם מַכַּת מַרְדּוּת׃

For the sin which we have committed before thee by breaking off the yoke of thy commandments;
And for the sin which we have committed before thee by contentiousness:
For the sin which we have committed before thee by ensnaring our neighbor;
And for the sin which we have committed before thee by envy:
For the sin which we have committed before thee by levity;
And for the sin which we have committed before thee by being stiff-necked:
For the sin which we have committed before thee by running to do evil;
And for the sin which we have committed before thee by tale-bearing:
For the sin which we have committed before thee by vain oaths;
And for the sin which we have committed before thee by causeless hatred:
For the sin which we have committed before thee by breach of trust;
And for the sin which we have committed before thee with confusion of mind:

For all these, O God of forgiveness, forgive us pardon us, grant us remission.

And also for the sins for which we owe a burnt offering:
And for the sins for which we owe a sin offering:
And for the sins for which we owe an offering, varying according to our means:
And for the sins for which we owe an offering, whether for certain or for doubtful trespass.
And for the sins for which we are liable to the penalty of chastisement:

וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַלְקוּת אַרְבָּעִים:
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מִיתָה בִּידֵי שָׁמַיִם:
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם כָּרֵת וַעֲרִירוּת:

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח־לָנוּ. מְחַל־לָנוּ. כַּפֵּר־לָנוּ:

וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין. סְקִילָה. שְׂרֵפָה. הֶרֶג. וְחֶנֶק. עַל מִצְוַת עֲשֵׂה. וְעַל־מִצְוַת לֹא תַעֲשֶׂה. בֵּין שֶׁיֵּשׁ־בָּהּ קוּם עֲשֵׂה. וּבֵין שֶׁאֵין בָּהּ קוּם עֲשֵׂה. אֶת־הַגְּלוּיִם לָנוּ וְאֶת שֶׁאֵינָם גְּלוּיִם לָנוּ: אֶת־הַגְּלוּיִם לָנוּ כְּבָר אָמַרְנוּם לְפָנֶיךָ. וְהוֹדִינוּ לְךָ עֲלֵיהֶם. וְאֶת־שֶׁאֵינָם גְּלוּיִם לָנוּ לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים. כַּדָּבָר שֶׁנֶּאֱמַר הַנִּסְתָּרֹת לַיי אֱלֹהֵינוּ. וְהַנְּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם. לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת: כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן בְּכָל דּוֹר וָדוֹר. וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה:

אֱלֹהָי. עַד שֶׁלֹּא נוֹצַרְתִּי אֵינִי כְדַאי. וְעַכְשָׁו שֶׁנּוֹצַרְתִּי כְּאִלּוּ לֹא נוֹצַרְתִּי. עָפָר אֲנִי בְּחַיָּי. קַל וָחֹמֶר בְּמִיתָתִי. הֲרֵי אֲנִי לְפָנֶיךָ כִּכְלִי מָלֵא

And for the sins for which we are liable to the penalty of forty stripes:
And for the sins for which we are liable to the penalty of death by the hand of heaven:
And for the sins for which we are liable to the penalty of excision and childlessness:

For all these, O God of forgiveness, forgive us, pardon us, grant us remission;

And also for the sins for which we are liable to any of the four death penalties inflicted by the court,—stoning, burning, beheading, and strangling; for the violation of positive, or for the violation of negative precepts, whether these latter do or do not admit of a remedy by the subsequent fulfilment of a positive command; for all our sins, whether they be or be not manifest to us. Such sins as are manifest to us, we have already declared and confessed unto thee, while such as are not manifest unto us, are manifest and known unto thee, according to the word that hath been spoken, The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this Law. For thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king, who pardoneth and forgiveth.

O my God, before I was formed I was nothing worth, and now that I have been formed I am but as though I had not been formed. Dust am I in my life: how much more so in my death. Behold I am before thee like a vessel filled with shame and confusion.

בּוּשָׁה וּכְלִמָּה. יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁלֹּא אֶחְטָא עוֹד. וּמַה שֶּׁחָטָאתִי לְפָנֶיךָ מָרֵק בְּרַחֲמֶיךָ הָרַבִּים. אֲבָל לֹא עַל יְדֵי יִסּוּרִים וַחֲלָיִים רָעִים:

אֱלֹהַי. נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי, כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם, וְקַלְקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ. עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ. הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיּוֹת:

For the Blessing of the Priests when the Day of Atonement falls on a week-day, see pp. 347—348.

O may it be thy will, O Lord my God and God of my fathers, that I may sin no more, and as to the sins I have committed, purge them away in thine abounding compassion though not by means of affliction and sore diseases.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

For the Blessing of the Priests when the Day of Atonement falls on a week-day, see pp. 347-348

תפלת מנחה ליום כפור:

For the Amidah see p. 377.

תפלת נעילה:

For חַצִי קַדִּישׁ *and* וּבָא לְצִיּוֹן, אַשְׁרֵי *see pp. 250—254*

אֲדֹנָי, שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זָכְרֵנוּ לַחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים. וְחָתְמֵנוּ בְּסֵפֶר הַחַיִּים. לְמַעַנְךָ אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן: בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים. וְרוֹפֵא חוֹלִים וּמַתִּיר

AFTERNOON SERVICE FOR THE DAY OF ATONEMENT

For the Amidah, see p. 377

CONCLUSION SERVICE FOR THE DAY OF ATONEMENT

"Happy are they," etc., "And a redeemer," etc., and "Kaddish" pp. 250-254.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the great, mighty and revered God, the most high God, who bestowest lovingkindnesses, and possessest all things; who rememberest the pious deeds of the patriarchs, and in love wilt bring a redeemer to their children's children for thy name's sake.

Remember us unto life, O King, who delightest in life, and seal us in the book of life, for thine own sake, O living God.

O King, Helper, Savior and Shield. Blessed art thou, O Lord, the Shield of Abraham.

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest

אֲסוּרִים וּמַקִּים אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ. מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים:

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ. מְחַיֵּה הַמֵּתִים:

אַתָּה קָדוֹשׁ. וְשִׁמְךָ קָדוֹשׁ. וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶלָה.

וּבְכֵן תֵּן פַּחְדְּךָ יְיָ אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ וְאֵימָתְךָ עַל כָּל־מַה־שֶּׁבָּרָאתָ. וְיִרָאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים. וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם. כְּמוֹ שֶׁיָּדַעְנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשִּׁלְטָן לְפָנֶיךָ עוֹ בְּיָדְךָ וּגְבוּרָה בִּימִינֶךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָּרָאתָ:

וּבְכֵן תֵּן כָּבוֹד יְיָ לְעַמֶּךָ תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ. שִׂמְחָה לְאַרְצֶךָ וְשָׂשׂוֹן לְעִירֶךָ וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ וַעֲרִיכַת נֵר לְבֶן־יִשַׁי מְשִׁיחֶךָ בִּמְהֵרָה בְיָמֵינוּ:

the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

Yea, faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily. (Selah.)

Now, therefore, O Lord our God, impose thine awe upon all thy works, and thy dread upon all that thou hast created, that all works may fear thee and all creatures prostrate themselves before thee, that they may all form a single band to do thy will with a perfect heart, even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy name is to be feared above all that thou hast created.

Give then glory, O Lord, unto thy people, praise to them that fear thee, hope to them that seek thee, and free speech to them that wait for thee, joy to thy land, gladness to thy city, a flourishing horn unto David thy servant, and a clear shining light unto the son of Jesse, thine anointed, speedily in our days.

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ וִישָׁרִים יַעֲלוּזוּ וַחֲסִידִים בְּרִנָּה יָגִילוּ. וְעוֹלָתָהּ תִּקְפָּץ־פִּיהָ וְכָל־הָרִשְׁעָה כֻּלָּהּ כְּעָשָׁן תִּכְלֶה. כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן־הָאָרֶץ:

וְתִמְלוֹךְ אַתָּה יְיָ לְבַדֶּךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ. כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהַּ מִבַּלְעָדֶיךָ. כַּכָּתוּב. וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ בִּצְדָקָה: בָּרוּךְ אַתָּה יְיָ. הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ. וְרָצִיתָ בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ:

On Sabbath add the words in brackets.

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת הַזֶּה] לִקְדֻשָּׁה וְלִמְנוּחָה וְאֶת־יוֹם [הַכִּפֻּרִים הַזֶּה] לִמְחִילָה וְלִסְלִיחָה וּלְכַפָּרָה וְלִמְחֹל־בּוֹ אֶת־כָּל־עֲוֹנֹתֵינוּ [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם:

Then shall the just also see and be glad, and the upright shall exult, and the pious triumphantly rejoice, while iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

And thou, O Lord, shalt reign, thou alone over all thy works on Mount Zion, the dwelling place of thy glory, and in Jerusalem, thy holy city, as it is written in thy Holy Words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and dreaded is thy name, and there is no God beside thee, as it is written, And the Lord of hosts is exalted in judgment, and the holy God is sanctified in righteousness. Blessed art thou, O Lord the holy King.

Thou hast chosen us from all peoples, thou hast loved us and taken pleasure in us, and hast exalted us above all tongues; thou hast sanctified us by thy commandments, and brought us near unto thy service, O our King, and hast called us by thy great and holy name.

On Sabbath add the words in brackets.

And thou hast given us in love, O Lord our God [this Sabbath day for holiness and rest, and] this Day of Atonement for pardon, forgiveness, and atonement, that we may [in love] obtain pardon thereon for all our iniquities; an holy convocation, as a memorial of the departure from Egypt.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא וְיַגִּיעַ
וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ
וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ. וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד
עַבְדֶּךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ. וְזִכְרוֹן כָּל־
עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לִפְלֵיטָה וּלְטוֹבָה
וּלְחֵן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם
הַכִּפֻּרִים הַזֶּה. זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפָקְדֵנוּ
בוֹ לִבְרָכָה. וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים: וּבִדְבַר יְשׁוּעָה
וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי
אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. מְחַל ו לַעֲוֹנוֹתֵינוּ בְּיוֹם
[הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכִּפֻּרִים הַזֶּה. מְחֵה וְהַעֲבֵר
פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ. כָּאָמוּר. אָנֹכִי
אָנֹכִי הוּא מֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי וְחַטֹּאתֶיךָ לֹא־
אֶזְכֹּר: וְנֶאֱמַר. מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן
חַטֹּאתֶיךָ שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ: וְנֶאֱמַר. כִּי־
בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל
חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּטְהָרוּ: וֵאלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
רְצֵה בִמְנוּחָתֵנוּ] קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this Day of Atonement. Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities [on this Sabbath day, and] on this Day of Atonement; blot out our transgressions and our sins, and make them pass away from before thine eyes; as it is said, I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins. And it is said, I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins: return unto me, for I have redeemed thee. And it is said, For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord. [Our God and God of our fathers, accept our rest.] Sanctify us by thy commandments, and

בְּתוֹרָתֶךָ. שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ.
[וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ וְיָנוּחוּ
בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ] וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ
בֶּאֱמֶת. כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל וּמָחְלָן לְשִׁבְטֵי
יְשֻׁרוּן בְּכָל־דּוֹר וָדוֹר. וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ
מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה. בָּרוּךְ אַתָּה יְיָ. מֶלֶךְ
מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל.
וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה. מֶלֶךְ עַל
כָּל־הָאָרֶץ מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַכִּפֻּרִים:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם.
וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן. וּתְהִי לְרָצוֹן
תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ
אַתָּה יְיָ. הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

The Cong. in an undertone—

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל־בָּשָׂר. יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית.

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.

grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; [and let us inherit, O Lord our God, in love and favor, thy holy Sabbath; and may Israel, who hallow thy name, rejoice thereon]; and purify our hearts to serve thee in truth; for thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king who pardoneth and forgiveth. Blessed art thou, O Lord, thou King who pardonest and forgivest our iniquities and the iniquities of thy people, the house of Israel, who makest our trespasses to pass away year by year, King over all the earth, who sanctifiest [the Sabbath and] Israel and the day of Atonement.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salva-

Congregation in an undertone

We give thanks unto thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning.

צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
אַתָּה הוּא לְדוֹר וְהַקָּדוֹשׁ. עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ.
וָדוֹר. נוֹדֶה לְךָ בֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ. וְתֶאֱסוֹף
וְנַסֵּפֵר תְּהִלָּתֶךָ עַל גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמֹר
חַיֵּינוּ הַמְּסוּרִים חֻקֶּיךָ, וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְּךָ
בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
הַפְּקוּדוֹת לָךְ, וְעַל נִפֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר
וְצָהֳרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם
כִּי לֹא־תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד
לְעוֹלָם וָעֶד:

וַחֲתוֹם לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ:

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה. וִיהַלְלוּ אֶת־שִׁמְךָ
בֶּאֱמֶת. הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה
יְיָ. הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

At the repetition of the Amidah by the Reader, the following is introduced:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת

tion through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits, which are wrought

Blessings and thanksgivings be to thy great and holy name, because thou hast kept us in life and hast preserved us: so mayest thou continue to keep us in life and to preserve us. O gather our exiles to thy holy courts to observe thy statutes, to do thy will, and to serve thee with a perfect heart; seeing that we give thanks unto thee. Blessed be the God to whom thanksgivings are due.

at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

O seal all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

At the repetition of the Amidah by the Reader the following is introduced:—

Our God and God of our fathers, bless us with the

בַּתּוֹרָה. הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ. הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים. עַם קְדוֹשֶׁךָ כָּאָמוּר. יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וְיָשֵׂם לְךָ שָׁלוֹם:

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה חַיִּים חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ. כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵם לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ. עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ.

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ. וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ. שֶׁאֵין אֲנַחְנוּ עַזֵּי פָנִים וּקְשֵׁי עֹרֶף לוֹמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ אֲבָל אֲנַחְנוּ חָטָאנוּ:

three-fold blessing of thy Law written by the hand of Moses thy servant, which was spoken by Aaron and his sons, the priests, thy holy people, as it is said, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and sealed before thee, we and all thy people the house of Israel, for a happy life and for peace. Blessed art thou, O Lord, who makest peace.

Our God and God of our fathers

Let our prayer come before thee; hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; but verily, we have sinned.

אָשַׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דֹפִי. הֶעֱוִינוּ.
וְהִרְשַׁעְנוּ. זַדְנוּ. חָמַסְנוּ. טָפַלְנוּ שֶׁקֶר. יָעַצְנוּ רַע.
כִּזַּבְנוּ. לַצְנוּ. מָרַדְנוּ. נָאַצְנוּ. סָרַרְנוּ. עָוִינוּ.
פָּשַׁעְנוּ. צָרַרְנוּ. קִשִּׁינוּ עֹרֶף. רָשַׁעְנוּ. שִׁחַתְנוּ.
תִּעַבְנוּ. תָּעִינוּ. תִּעְתָּעְנוּ:

סַרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה
לָנוּ: וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אֱמֶת
עָשִׂיתָ וַאֲנַחְנוּ הִרְשָׁעְנוּ:

מַה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מָרוֹם. וּמַה־נְּסַפֵּר
לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים. הֲלֹא כָּל־הַנִּסְתָּרוֹת
וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ:

אַתָּה נוֹתֵן יָד לְפוֹשְׁעִים וִימִינְךָ פְּשׂוּטָה לְקַבֵּל
שָׁבִים. וַתְּלַמְּדֵנוּ יְיָ אֱלֹהֵינוּ לְהִתְוַדּוֹת לְפָנֶיךָ עַל
כָּל־עֲוֹנוֹתֵינוּ לְמַעַן נֶחְדַּל מֵעֹשֶׁק יָדֵינוּ וּתְקַבְּלֵנוּ
בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ בְּאִשֵּׁים וּכְנִיחוֹחִים לְמַעַן
דְּבָרְךָ אֲשֶׁר אָמָרְתָּ: אֵין קֵץ לְאִשֵּׁי חוֹבוֹתֵינוּ
וְאֵין מִסְפָּר לְנִיחֹחֵי אַשְׁמוֹתֵינוּ. וְאַתָּה יוֹדֵעַ
שֶׁאַחֲרִיתֵנוּ רִמָּה וְתוֹלַעָה לְפִיכָךְ הִרְבֵּיתָ

We have trespassed, we have been faithless, we have robbed, we have spoken basely, we have committed iniquity, we have wrought unrighteousness, we have been presumptuous, we have done violence, we have forged lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have blasphemed, we have been rebellious, we have acted perversely, we have transgressed, we have persecuted, we have been stiff-necked, we have done wickedly, we have corrupted ourselves, we have committed abomination, we have gone astray, and we have led astray.

We have turned aside from thy commandments and good judgments, and it hath profited us nought. But thou art righteous in all that is come upon us; for thou hast acted truthfully, but we have wrought unrighteousness.

What shall we say before thee, O thou who dwellest on high, and what shall we recount unto thee, thou who abidest in the heavens? dost thou not know all things, both the hidden and the revealed?

Thou givest a hand to transgressors, and thy right hand is stretched out to receive the penitent; thou hast taught us, O Lord our God, to make confession unto thee of all our sins, in order that we may cease from the violence of our hands, that thou mayest receive us into thy presence in perfect repentance, even as fire offerings and sweet savors, for thy words' sake which thou hast spoken. Endless would be the fire offerings required for our guilt, and numberless the sweet savors for our trespasses; but thou knowest that our latter end is the worm, and hast therefore multiplied the

סְלַח־לָנוּ: מָה אֲנַחְנוּ מָה חַיֵּינוּ מָה חַסְדֵּנוּ מַה־ צִדְקֵנוּ מַה־יְשׁוּעָתֵנוּ מַה־כֹּחֵנוּ מַה־גְּבוּרָתֵנוּ. מַה־ נֹּאמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. הֲלֹא כָּל־הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ וַחֲכָמִים כִּבְלִי מַדָּע וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל. כִּי רֹב מַעֲשֵׂיהֶם תֹּהוּ וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ. וּמוֹתַר הָאָדָם מִן־הַבְּהֵמָה אָיִן כִּי הַכֹּל הָבֶל:

אַתָּה הִבְדַּלְתָּ אֱנוֹשׁ מֵרֹאשׁ וַתַּכִּירֵהוּ לַעֲמוֹד לְפָנֶיךָ. כִּי מִי יֹאמַר לְךָ מַה־תִּפְעַל וְאִם־יִצְדַּק מַה־יִּתֶּן־לָךְ: וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם [וְהַשַּׁבָּת הַזֶּה וְאֶת יוֹם] הַכִּפֻּרִים הַזֶּה לָרֶוַח וְלִמְחִילָה וְסִלְיחָה עַל כָּל־עֲוֹנוֹתֵינוּ לְמַעַן נָחֵל מֵעָשֵׁק יָדֵינוּ וְנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ בְּלֵבָב שָׁלֵם: וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ כִּי לֹא תַחְפּוֹץ בְּהַשְׁחָתַת עוֹלָם. שֶׁנֶּאֱמַר. דִּרְשׁוּ יְיָ בְּהִמָּצְאוֹ קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב: וְנֶאֱמַר. יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו וְיָשֹׁב אֶל־יְיָ וִירַחֲמֵהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ: וְאַתָּה אֱלוֹהַּ סְלִיחוֹת חַנּוּן וְרַחוּם אֶרֶךְ־אַפַּיִם וְרַב־

means of our forgiveness. What are we? What is our life? What is our piety? What our righteousness? What our helpfulness? What our strength? What our might? What shall we say before thee, O Lord our God and God of our fathers? Are not all the mighty men as nought before thee, the men of renown as though they had not been, the wise as if without knowledge, and the men of understanding as if without discernment? For most of their works are void, and the days of their lives are vanity before thee, and the pre-eminence of man over the beast is nought, for all is vanity.

Thou hast distinguished man from the beginning, and hast recognized his privilege that he might stand before thee; for who shall say unto thee, What doest thou? and if he be righteous what can he give thee? But thou of thy love hast given us, O Lord our God [this Sabbath day and] this Day of Atonement to be the end of, as well as the season of pardon and forgiveness for, all our iniquities, that we may cease from the violence of our hands, and may return unto thee to do the statutes of thy will with a perfect heart. O do thou, in thy abounding compassion, have mercy upon us, for thou delightest not in the destruction of the world, as it is said, Seek ye the Lord, while he may be found, call ye upon him while he is near. And it is said, Let the wicked forsake his way, and the man of iniquity his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon. But thou art a God ready to forgive, gracious and merciful, slow

חֶסֶד וּמַרְבֶּה לְהֵטִיב. וְרוֹצֶה אַתָּה בִּתְשׁוּבַת רְשָׁעִים וְאֵין אַתָּה חָפֵץ בְּמִיתָתָם. שֶׁנֶּאֱמַר. אֱמֹר אֲלֵיהֶם חַי־אָנִי נְאֻם אֲדֹנָי יֱהוִה אִם־אֶחְפַּץ בְּמוֹת הָרָשָׁע כִּי אִם־בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחָיָה. שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הָרָעִים וְלָמָּה תָמוּתוּ בֵּית יִשְׂרָאֵל: וְנֶאֱמַר. הֶחָפֹץ אֶחְפֹּץ מוֹת רָשָׁע נְאֻם אֲדֹנָי יֱהוִה הֲלוֹא בְּשׁוּבוֹ מִדְּרָכָיו וְחָיָה: וְנֶאֱמַר. כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת נְאֻם אֲדֹנָי יֱהוִה. וְהָשִׁיבוּ וְחְיוּ: כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן בְּכָל־דּוֹר וָדוֹר. וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ:

אֱלֹהָי. עַד שֶׁלֹּא נוֹצַרְתִּי אֵינִי כְדַאי. וְעַכְשָׁו שֶׁנּוֹצַרְתִּי כְּאִלּוּ לֹא נוֹצַרְתִּי. עָפָר אֲנִי בְּחַיָּי. קַל וָחֹמֶר בְּמִיתָתִי. הֲרֵי אֲנִי לְפָנֶיךָ כִּכְלִי מָלֵא בּוּשָׁה וּכְלִמָּה. יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁלֹּא אֶחֱטָא עוֹד. וּמַה שֶׁחָטָאתִי לְפָנֶיךָ מָרֵק בְּרַחֲמֶיךָ הָרַבִּים. אֲבָל לֹא עַל יְדֵי יִסּוּרִים וַחֲלָיִים רָעִים:

אֱלֹהָי. נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי, כֶּעָפָר לַכֹּל תִּהְיֶה: פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ

to anger, plenteous in lovingkindness, and abounding in goodness; thou delightest in the repentance of the wicked, and hast no pleasure in their death; as it is said, Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? And it is said, Have I at all any pleasure in the death of the wicked, saith the Lord God, and not rather that he should return from his way, and live? And it is said, For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live. For thou art the pardoner of Israel and the forgiver of the tribes of Jeshurun in every generation, and beside thee we have no King who pardoneth and forgiveth.

O my God, before I was formed I was nothing worth, and now that I have been formed I am but as though I had not been formed. Dust am I in my life: how much more so in my death. Behold I am before thee like a vessel filled with shame and confusion. O may it be thy will, O Lord my God and God of my fathers, that I may sin no more, and as to the sins I have committed, purge them away in thine abounding compassion though not by means of affliction and sore diseases.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust.

תְּרַדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם, וְקַלְקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ. עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ. הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיּוֹת:

אָבִינוּ מַלְכֵּנוּ, *pp. 67—70, is said after the Amidoth of the Evening, Morning, and Conclusion Services. On Sabbath this prayer is said only after the Conclusion Service.*

The Reader says the following verse, the Congregation repeating it:—

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

The Reader and Congregation say the following three times:—

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

The Reader and Congregation say the following seven times:—

יְיָ הוּא הָאֱלֹהִים:

The Shofar is sounded:

Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

"Our Father, our King," pp. 67-70, is said after the Amidoth of the Evening, Morning, and Conclusion Services. On Sabbath this prayer is said only after the Conclusion Service.

The Reader says the following verse, the Congregation repeating it:—

Hear, O Israel: the Lord our God, the Lord is One.

The Reader and Congregation say the following three times—

Blessed be His name, whose glorious Kingdom is for ever and ever.

The Reader and Congregation say the following seven times:—

The Lord, he is God.

The Shofar is sounded.

סדר ספירת העמר:

The Omer is counted from the second night of Passover until the night before Pentecost.

הִנְנִי מְכַוֵּן מִצְוַת עֲשֵׂה שֶׁל־סְפִירַת הָעֹמֶר כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה. וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר:

1. הַיּוֹם יוֹם אֶחָד לָעֹמֶר:
2. הַיּוֹם שְׁנֵי יָמִים לָעֹמֶר:
3. הַיּוֹם שְׁלֹשָׁה יָמִים לָעֹמֶר:
4. הַיּוֹם אַרְבָּעָה יָמִים לָעֹמֶר:
5. הַיּוֹם חֲמִשָּׁה יָמִים לָעֹמֶר:
6. הַיּוֹם שִׁשָּׁה יָמִים לָעֹמֶר:
7. הַיּוֹם שִׁבְעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד לָעֹמֶר:
8. הַיּוֹם שְׁמוֹנָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וְיוֹם אֶחָד לָעֹמֶר:
9. הַיּוֹם תִּשְׁעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁנֵי יָמִים לָעֹמֶר:

ORDER OF COUNTING THE OMER

The Omer is counted from the second night of Passover until the night before Pentecost.

Lo, I am about to fulfil the affirmative precept of the counting of the Omer, as it is written in the Law, And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the Omer of the wave-offering, seven complete weeks they shall be; until the morrow of the seventh week shall ye number fifty days.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the counting of the Omer.

1. This is the first day of the Omer.
2. This is the second day of the Omer.
3. This is the third day of the Omer.
4. This is the fourth day of the Omer.
5. This is the fifth day of the Omer.
6. This is the sixth day of the Omer.
7. This is the seventh day, making one week of the Omer.
8. This is the eighth day, making one week and one day of the Omer.
9. This is the ninth day, making one week and two days of the Omer.

10. הַיּוֹם עֲשָׂרָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים לָעֹמֶר׃

11. הַיּוֹם אַחַד עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים לָעֹמֶר׃

12 הַיּוֹם שְׁנֵים עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וַחֲמִשָּׁה יָמִים לָעֹמֶר׃

13. הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וְשִׁשָּׁה יָמִים לָעֹמֶר׃

14. הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת לָעֹמֶר׃

15. הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר׃

16. הַיּוֹם שִׁשָּׁה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר׃

17. הַיּוֹם שִׁבְעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר׃

18. הַיּוֹם שְׁמוֹנָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר׃

19. הַיּוֹם תִּשְׁעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר׃

20. הַיּוֹם עֶשְׂרִים יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר׃

10. This is the tenth day, making one week and three days of the Omer.

11. This is the eleventh day, making one week and four days of the Omer.

12. This is the twelfth day, making one week and five days of the Omer.

13. This is the thirteenth day, making one week and six days of the Omer.

14. This is the fourteenth day, making two weeks of the Omer.

15. This is the fifteenth day, making two weeks and one day of the Omer.

16. This is the sixteenth day, making two weeks and two days of the Omer.

17. This is the seventeenth day, making two weeks and three days of the Omer.

18. This is the eighteenth day, making two weeks and four days of the Omer.

19. This is the nineteenth day, making two weeks and five days of the Omer.

20. This is the twentieth day, making two weeks and six days of the Omer.

21. הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלשָׁה שָׁבוּעוֹת לָעֹמֶר:
22. הַיּוֹם שְׁנַיִם וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלשָׁה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר:
23. הַיּוֹם שְׁלשָׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלשָׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר:
24. הַיּוֹם אַרְבָּעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלשָׁה שָׁבוּעוֹת וּשְׁלשָׁה יָמִים לָעֹמֶר:
25. הַיּוֹם חֲמִשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר:
26. הַיּוֹם שִׁשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר:
27. הַיּוֹם שִׁבְעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלשָׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר:
28. הַיּוֹם שְׁמוֹנָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת לָעֹמֶר:
29. הַיּוֹם תִּשְׁעָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר:
30. הַיּוֹם שְׁלשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר:
31. הַיּוֹם אֶחָד וּשְׁלשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלשָׁה יָמִים לָעֹמֶר:
32. הַיּוֹם שְׁנַיִם וּשְׁלשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר:
33. הַיּוֹם שְׁלשָׁה וּשְׁלשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר:

21. This is the twenty-first, making three weeks of the Omer.

22. This is the twenty-second day, making three weeks and one day of the Omer.

23. This is the twenty-third day, making three weeks and two days of the Omer.

24. This is the twenty-fourth day, making three weeks and three days of the Omer.

25. This is the twenty-fifth day, making three weeks and four days of the Omer.

26. This is the twenty-sixth day, making three weeks and five days of the Omer.

27. This is the twenty-seventh day, making three weeks and six days of the Omer.

28. This is the twenty-eighth day, making four weeks of the Omer.

29. This is the twenty-ninth day, making four weeks and one day of the Omer.

30. This is the thirtieth day, making four weeks and two days of the Omer.

31. This is the thirty-first day, making four weeks and three days of the Omer.

32. This is the thirty-second day, making four weeks and four days of the Omer.

33. This is the thirty-third day, making four weeks and five days of the Omer.

34. הַיּוֹם אַרְבָּעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וְשִׁשָּׁה יָמִים לָעֹמֶר׃
35. הַיּוֹם חֲמִשָּׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
לָעֹמֶר׃
36. הַיּוֹם שִׁשָּׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְיוֹם
אֶחָד לָעֹמֶר׃
37. הַיּוֹם שִׁבְעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וּשְׁנֵי יָמִים לָעֹמֶר׃
38. הַיּוֹם שְׁמֹנָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וּשְׁלֹשָׁה יָמִים לָעֹמֶר׃
39. הַיּוֹם תִּשְׁעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים לָעֹמֶר׃
40. הַיּוֹם אַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה
יָמִים לָעֹמֶר׃
41. הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה
יָמִים לָעֹמֶר׃
42. הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת לָעֹמֶר׃
43. הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְיוֹם
אֶחָד לָעֹמֶר׃
44. הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת
וּשְׁנֵי יָמִים לָעֹמֶר׃

34. This is the thirty-fourth day, making four weeks and six days of the Omer.

35. This is the thirty-fifth day, making five weeks of the Omer.

36. This is the thirty-sixth day, making five weeks and one day of the Omer.

37. This is the thirty-seventh day, making five weeks and two days of the Omer.

38. This is the thirty-eighth day, making five weeks and three days of the Omer.

39. This is the thirty-ninth day, making five weeks and four days of the Omer.

40. This is the fortieth day, making five weeks and five days of the Omer.

41. This is the forty-first day, making five weeks and six days of the Omer.

42. This is the forty-second day, making six weeks of the Omer.

43. This is the forty-third day, making six weeks and one day of the Omer.

44. This is the forty-fourth day, making six weeks and two days of the Omer.

45. הַיּוֹם חֲמִשָּׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וּשְׁלשָׁה יָמִים לָעֹמֶר׃

46. הַיּוֹם שִׁשָּׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר׃

47. הַיּוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר׃

48. הַיּוֹם שְׁמוֹנָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר׃

49. הַיּוֹם תִּשְׁעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת לָעֹמֶר׃

רַחֲמָן הוּא יַחֲזִיר עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לִמְקוֹמָהּ׃ יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ׃ וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת׃

תהלים ס"ז, *p. 299.*

אָנָּא בְּכֹחַ גְּדֻלַּת יְמִינְךָ תַּתִּיר צְרוּרָה. קַבֵּל רִנַּת עַמְּךָ שַׂגְּבֵנוּ טַהֲרֵנוּ נוֹרָא. נָא גִבּוֹר דּוֹרְשֵׁי יִחוּדְךָ כְּבָבַת שָׁמְרֵם. בָּרְכֵם טַהֲרֵם רַחֲמֵם צִדְקָתְךָ תָּמִיד גְּמֹלֵם. חֲסִין קָדוֹשׁ בְּרֹב טוּבְךָ נַהֵל עֲדָתֶךָ. יָחִיד גֵּאֶה לְעַמְּךָ פְּנֵה זוֹכְרֵי קְדֻשָּׁתֶךָ. שַׁוְּעָתֵנוּ קַבֵּל וּשְׁמַע צַעֲקָתֵנוּ יוֹדֵעַ תַּעֲלֻמוֹת. בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃

45. This is the forty-fifth day, making six weeks and three days of the Omer.

46. This is the forty-sixth day, making six weeks and four days of the Omer.

47. This is the forty-seventh day, making six weeks and five days of the Omer.

48. This is the forty-eighth day, making six weeks and six days of the Omer.

49. This is the forty-ninth day, making seven weeks of the Omer.

May the All-merciful restore the service of the temple to its place. May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years.

Psalm lxvii., p. 299.

We beseech thee, release thy captive nation by the mighty strength of thy right hand. Accept the joyful chant of thy people, lift us and purify us, O revered God. O thou mighty One, guard as the apple of thine eye them that meditate upon thy unity. Bless them, purify them, have mercy upon them, ever vouchsafe thy righteousness unto them. O powerful and holy Being, in thine abounding goodness lead thy congregation. Turn, thou who art the only and exalted God, unto thy people, who are mindful of thy holiness. Accept our prayer and hearken unto our cry, thou who knowest all secrets. Blessed be His name, whose glorious kingdom is for ever and ever.

סדר חנוכה:

The Feast of Dedication lasts eight days. On the first evening a light is kindled, the number of lights being increased by one on each consecutive evening. The Chanukah lights should be kindled as soon as possible after nightfall.

On Friday the lights are kindled before the beginning of the Sabbath.

Before kindling the lights the following Blessings are said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה:

The following Blessing is said on the first evening only:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

After kindling the first light, the following is said:—

הַנֵּרוֹת הַלָּלוּ אֲנַחְנוּ מַדְלִיקִין עַל הַנִּסִּים וְעַל הַתְּשׁוּעוֹת וְעַל הַנִּפְלָאוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ עַל־יְדֵי כֹּהֲנֶיךָ הַקְּדוֹשִׁים. וְכָל־שְׁמֹנַת יְמֵי חֲנֻכָּה הַנֵּרוֹת הַלָּלוּ קֹדֶשׁ הֵם וְאֵין לָנוּ רְשׁוּת לְהִשְׁתַּמֵּשׁ בָּהֶם אֶלָּא לִרְאוֹתָם בִּלְבַד. כְּדֵי לְהוֹדוֹת לִשְׁמְךָ עַל־נִסֶּיךָ וְעַל־יְשׁוּעָתֶךָ וְעַל־נִפְלְאוֹתֶיךָ:

In the Synagogue מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת, *p. 103, is chanted.*

The Feast of Dedication lasts eight days. On the first evening a light is kindled, the number of lights being increased by one on each consecutive evening. The Chanukah lights should be kindled as soon as possible after nightfall.

On Friday the lights are kindled before the beginning of the Sabbath.

Before kindling the lights the following Blessings are said:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the light of Chanukah.

Blessed art thou, O Lord our God, King of the universe, who wroughtest miracles for our fathers in days of old, at this season.

The following Blessing is said on the first evening only:—

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

After kindling the first light, the following is said:—

We kindle these lights on account of the miracles, the deliverances and the wonders which thou didst work for our fathers, by means of thy holy priests. During all the eight days of Chanukah these lights are sacred, neither is it permitted us to make any profane use of them; but we are only to look at them, in order that we may give thanks unto thy name for thy miracles, thy deliverances and thy wonders.

In the Synagogue Psalm xxx., p. 103 *is chanted.*

In the home the following Hymn is chanted:—

מָעוֹז צוּר יְשׁוּעָתִי. לְךָ נָאֶה לְשַׁבֵּחַ. תִּכּוֹן בֵּית תְּפִלָּתִי. וְשָׁם תּוֹדָה נְזַבֵּחַ. לְעֵת תָּכִין מַטְבֵּחַ. מִצָּר הַמְנַבֵּחַ. אָז אֶגְמוֹר. בְּשִׁיר מִזְמוֹר. חֲנֻכַּת הַמִּזְבֵּחַ.

רָעוֹת שָׂבְעָה נַפְשִׁי. בְּיָגוֹן כֹּחִי כָלָה. חַיַּי מֵרְרוּ בְקוֹשִׁי. בְּשִׁעְבּוּד מַלְכוּת עֶגְלָה. וּבְנֵי הַגְּדוֹלָה. הוֹצִיא אֶת־הַסְּגֻלָּה. חֵיל פַּרְעֹה. וְכָל־זַרְעוֹ. יָרְדוּ כְאֶבֶן מְצוּלָה:

דְּבִיר קָדְשׁוֹ הֱבִיאַנִי. וְגַם שָׁם לֹא שָׁקַטְתִּי. וּבָא נוֹגֵשׂ וְהִגְלַנִי. כִּי זָרִים עָבַדְתִּי. וְיֵין רַעַל מָסַכְתִּי. כְּמַעַט שֶׁעָבַרְתִּי. כֵּיץ בָּבֶל. וְרֶבֶל. לְקֵץ שִׁבְעִים נוֹשָׁעְתִּי:

כְּרֹת קוֹמַת בְּרוֹשׁ בְּקֵשׁ. אֲגָגִי בֶּן־הַמְּדָתָא. וְנִהְיָתָה לוֹ לְמוֹקֵשׁ. וַאֲוָתוֹ נִשְׂבָּתָה. רֹאשׁ יְמִינִי נִשֵּׂאתָ. וְאוֹיֵב שְׁמוֹ מָחִיתָ. רוֹב בָּנָיו. וְקִנְיָנָיו. עַל הָעֵץ תָּלִיתָ:

יְוָנִים נִקְבְּצוּ עָלַי. אֲוֵי בִּימֵי חַשְׁמַנִּים. וּפָרְצוּ חוֹמוֹת מִגְדָּלַי. וְטִמְּאוּ כָּל הַשְּׁמָנִים. וּמִנּוֹתַר קַנְקַנִּים. נַעֲשָׂה גֵּם לְשׁוֹשַׁנִּים. בְּנֵי בִינָה. יְמֵי שְׁמֹנָה. קָבְעוּ שִׁיר וּרְנָנִים:

In the home the following Hymn is chanted.

O Fortress, Rock of my salvation, unto thee it is becoming to give praise: let my house of prayer be restored, and I will there offer thee thanksgivings; when thou shalt have prepared a slaughter of the blaspheming foe, I will complete with song and psalm the dedication of the altar.

Full sated was my soul with ills, my strength was spent with sorrow; they embittered my life by hardship during my subjection to the dominion of Egypt,* but God with his great power brought forth the chosen race, while the host of Pharaoh and all his seed sank like a stone into the deep.

To his holy oracle he brought me, yet there also I found no peace, for the oppressor came and led me captive, because I had served strange gods: I had to quaff the wine of bewilderment; well nigh had I perished, when Babylon's end drew near; through Zerubbabel I was saved after seventy years.

The Agagite (Haman), the son of Hammedatha, sought to cut down the lofty fir tree (Mordecai)†; but his design became a snare to himself, and his pride was brought to an end. The head of the Benjamite thou didst exalt, but the enemy's name thou didst blot out: the many sons he had gotten thou didst hang upon the gallows.

The Grecians were gathered against me in the days of the Hasmoneans; they broke down the walls of my towers, and defiled all the oils; but from one of the last remaining flasks a miracle was wrought for thy beloved‡, and their men of understanding appointed these eight days for song and praises.

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* "The kingdom of the heifer," see Jeremiah xlvi. 20.

† See Talmud Babli, Tr. Megillah, 10 b.

‡ Likened to a lily in Song of Solomon ii. 2.

סדר פורים

Before reading the Book of Esther the following Blessings are said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִקְרָא מְגִלָּה:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

After reading the Book of Esther say:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָרָב אֶת רִיבֵנוּ וְהַדָּן אֶת דִּינֵנוּ וְהַנּוֹקֵם אֶת נִקְמָתֵנוּ וְהַמְשַׁלֵּם גְּמוּל לְכָל אוֹיְבֵי נַפְשֵׁנוּ וְהַנִּפְרָע לָנוּ מִצָּרֵינוּ: בָּרוּךְ אַתָּה יְיָ. הַנִּפְרָע לְעַמּוֹ יִשְׂרָאֵל מִכָּל־צָרֵיהֶם. הָאֵל הַמּוֹשִׁיעַ:

The following paragraph is omitted after the Reading of the Book of Esther in the morning:—

אֲשֶׁר הֵגִיא עֲצַת גּוֹיִם וַיָּפֶר מַחְשְׁבוֹת עַרוּמִים: בְּקוּם עָלֵינוּ אָדָם רָשָׁע גֵּאֶה דָּזוֹן מְזֻרָע עֲמָלֵק: גָּאָה בְעָשְׁרוֹ וְכָרָה לוֹ בּוֹר וּגְדָלָתוֹ יָקְשָׁה לוֹ לָבֶד: דָּמָה בְנַפְשׁוֹ לִלְכּוֹד וְנִלְבָּד בְּקֶשׁ לְהַשְׁמִיד וְנִשְׁמַד מְהֵרָה: הָמָן הוֹדִיעַ אֵיבַת אֲבוֹתָיו וְעוֹרֵר שִׂנְאַת אַחִים לַבָּנִים וְלֹאָבַר רַחֲמֵי שָׁאוּל כִּי־בְחֻמָלָתוֹ עַל־אֲגָג נוֹלַד אוֹיֵב: זָמַם רָשָׁע לְהַכְרִית צַדִּיק וְנִלְכַּד תָּמֵא בִּידֵי

Before reading the Book of Esther the following Blessings are said:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the reading of the Megillah.

Blessed art thou, O Lord our God, King of the universe, who wroughtest miracles for our fathers in days of old, at this season.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

After reading the Book of Esther say:—

Blessed art thou, O Lord our God, King of the universe, who dost plead our cause, judge our suit and avenge our wrong, who renderest retribution to all that hate our soul, and on our behalf dealest out punishment to our adversaries. Blessed art thou, O Lord, who on behalf of thy people Israel dealest out punishment to all their adversaries, O God, the Savior.

The following paragraph is omitted after the Reading of the Book of Esther in the morning:—

—Who broughtest the counsel of the heathen to nought, and madest the devices of the crafty of none effect, when a wicked man, an arrogant offshoot of the seed of Amalek, rose up against us. Insolent in his riches, he digged himself a pit, and his own greatness laid him a snare. In his mind he thought to entrap, but was himself entrapped, he sought to destroy, but was speedily destroyed. Haman displayed the hatred of his fathers, and stirred up against the children the ancient enmity of the brothers (Esau and Jacob), remembering not the mercy of Saul, through whose compassion for Agag the enemy was born. The wicked plotted to cut off the just, and the unclean was caught in the hands of the pure. (Mordecai's)

טָהוֹר: חָסֵד גָּבַר עַל־שִׁגְגַת אָב וְרָשָׁע הוֹסִיף חַטְּא עַל־
חֲטָאָיו: טָמַן בְּלִבּוֹ מַחְשָׁבוֹת עֶרְמָתוֹ וַיִּתְמַכֵּר לַעֲשׂוֹת רָעָה:
יָדוֹ שָׁלַח בְּקָדוֹשֵׁי אֵל בַּסְּפוֹ נָתַן לַהַכְרִית זְכָרָם: בְּרָאוֹת
מָרְדֳּכַי כִּי־יָצָא קֶצֶף וָדָתִי הָמָן נִתְּנוּ בְּשׁוּשָׁן. לָבַשׁ שַׂק וְקָשַׁר
מִסְפֵּד וְגָעַר צוֹם וַיֵּשֶׁב עַל־הָאֵפֶר: מִי זֶה יַעֲמוֹד לְכַפֵּר שְׁגָגָה
וְלִמְחוֹל חַטַּאת עָוֹן אֲבוֹתֵינוּ: נֵץ פָּרַח מִלּוּלָב הֵן הֲדַסָּה
עָמְדָה לְעוֹרֵר יְשֵׁנִים: סָרִיסֶיהָ הִבְהִילוּ לְהָמָן לְהַשְׁקוֹתוֹ יֵין
חֲמַת תַּנִּינִים: עָמַד בְּעָשְׁרוֹ וְנָפַל בְּרִשְׁעוֹ עָשָׂה לוֹ עֵץ וְנִתְלָה
עָלָיו: פִּיהֶם פָּתְחוּ כָּל־יוֹשְׁבֵי תֵּבֵל כִּי פּוּר הָמָן גֹּרָלָם
לְפוּרְנוּ: צַדִּיק נֶחֱלַץ מִיַּד רָשָׁע אוֹיֵב נִתַּן תַּחַת נַפְשׁוֹ: קִיְּמוּ
עֲלֵיהֶם לַעֲשׂוֹת פּוּרִים וְלִשְׁמוֹחַ בְּכָל־שָׁנָה וְשָׁנָה: רָאִיתָ
אֶת־תְּפִלַּת מָרְדֳּכַי וְאֶסְתֵּר. הָמָן וּבָנָיו עַל־הָעֵץ תָּלִיתָ:

שׁוֹשַׁנַּת יַעֲקֹב צָהֲלָה וְשָׂמְחָה בִּרְאוֹתָם יַחַד תְּכֵלֶת
מָרְדֳּכָי: תְּשׁוּעָתָם הָיִיתָ לָנֶצַח וְתִקְוָתָם בְּכָל־דּוֹר וָדוֹר:
לְהוֹדִיעַ שֶׁכָּל־קַוָּיךָ לֹא יֵבֹשׁוּ וְלֹא יִכָּלְמוּ לָנֶצַח כָּל־
הַחוֹסִים בָּךְ: אָרוּר הָמָן אֲשֶׁר בִּקֵּשׁ לְאַבְּדִי. בָּרוּךְ מָרְדֳּכַי
הַיְּהוּדִי. אָרוּרָה זֶרֶשׁ אִשְׁתּ מַפְחִידִי. בְּרוּכָה אֶסְתֵּר מְגִנָּה
בַּעֲדִי. וְגַם חַרְבוֹנָה זָכוּר לְטוֹב:

וְאַתָּה קָדוֹשׁ, *p. 300, to* וַיַּאְדִּיר, *p. 302. On Saturday Evening begin* וִיהִי נֹעַם *p. 299. The Reader says* קַדִּישׁ, *p. 302, omitting* תִּתְקַבַּל עֲלֵינוּ, *p. 308. On Saturday Evening say* וְיִתֶּן לְךָ, *p. 303.*

lovingkindness (to Esther) prevailed over the father's (Saul's) error, but the wicked (Haman) heaped sin upon the sins of his ancestor. In his heart he hid his cunning devices, and sold himself to do wickedness. He stretched forth his hand against God's saints; he gave his silver to cut off the remembrance of them. When Mordecai saw that wrath had gone forth, and that the decrees of Haman were issued in Shushan, he put on sackcloth and wrapped himself in mourning, ordained a fast and sat upon ashes. Who will rise up to atone for error, and obtain pardon for the sin and iniquity of our fathers? A flower blossomed from the palm tree: lo! Hadassah arose to awaken the merit of those that slept in the grave. Her servants hastened to make Haman drink the wine of the poison of snakes. He rose by his riches, but fell in his wickedness; he made him a gallows, and was himself hanged thereon. All the inhabitants of the world opened their mouths, for the lot of Haman was turned to be our lot. When the righteous was delivered out of the hand of the wicked, and the enemy was put in his stead, the Jews ordained for themselves to celebrate Purim, and to rejoice thereon every year. Thou didst regard the prayer of Mordecai and Esther: Haman and his sons thou didst hang upon the gallows.

The lily of Jacob rejoiced and was glad when Mordecai was seen in the purple. Thou hast ever been Israel's salvation, and their hope in every generation, to make known that all who hope in thee shall not be ashamed, neither shall any be confounded who put their trust in thee. Accursed be Haman who sought to destroy me; blessed be Mordecai the Jew; accursed be Zeresh, the wife of him that terrified me; blessed be Esther my protectress, and may Harbonah also be remembered for good.

'But thou art holy," etc., p. 300, to "honorable," p. 302. On Saturday evening begin "And let the pleasantness," etc., p. 299. The Reader says Kaddish, p. 302, omitting "May the prayers," etc., "It is our duty," etc., p. 308. On Saturday evening say the Conclusion Service, p. 303.

סדר סעודה וברכותיה:

On washing the hands, previous to partaking of a Meal, say:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדָיִם:

The following Blessing is said over the Bread:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ:

GRACE AFTER MEALS.

On Sabbaths and Holydays, and on those days when Tachanun is not said, Psalm cxxvi, is said:—

תהלים קכ"ו

שִׁיר הַמַּעֲלוֹת. בְּשׁוּב יְיָ אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים: אָז יִמָּלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ בַגּוֹיִם הִגְדִּיל יְיָ לַעֲשׂוֹת עִם־אֵלֶּה: הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת־שְׁבִיתֵנוּ כַּאֲפִיקִים בַּנֶּגֶב: הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ: הָלוֹךְ יֵלֵךְ וּבָכֹה נֹשֵׂא מֶשֶׁךְ־הַזָּרַע בֹּא־יָבֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו:

On washing the hands, previous to partaking of a Meal, say:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the washing of the hands.

The following Blessing is said over the Bread:—

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

Grace After Meals

On Sabbaths and Holy days, and on those days when Tachanun is not said, Psalm cxxvi. *is said*:—

Psalm cxxvi.

A Song of Degrees.—When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with exultation: then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us; whereat we rejoiced. Bring back our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing the store of seed, he shall come back with joy, bearing his sheaves.

The following introduction is customary if three or more Males, above the age of thirteen, have eaten at table together:

He who says Grace commences thus:—

רַבּוֹתַי נְבָרֵךְ׃

The others respond:—

יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם׃

He who says Grace proceeds:—

בִּרְשׁוּת רַבּוֹתַי׃

If there be present ten or more Males above the age of thirteen, the word אֱלֹהֵינוּ *is added.*

נְבָרֵךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ׃

The others respond:—

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ׃

Persons present who have not partaken of the Meal, say the following:—

בָּרוּךְ וּמְבוֹרָךְ שְׁמוֹ תָּמִיד לְעוֹלָם וָעֶד׃

He who says Grace replies:—

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ׃

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ׃

If less than three Males above the age of thirteen be present, begin here:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַזָּן אֶת־הָעוֹלָם כֻּלּוֹ. בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן לֶחֶם לְכָל־בָּשָׂר. כִּי לְעוֹלָם חַסְדּוֹ׃ וּבְטוּבוֹ

The following Introductory is necessary if three or more Males, above the age of thirteen, have eaten together:

He who says Grace commences thus:—

Let us say grace.

The others respond:—

Blessed be the name of the Lord from this time forth and for ever.

He who says Grace proceeds:—

With the sanction of those present,

If there be present ten or more Males above the age of thirteen, the words "our God" are added —

We will bless (our God) him of whose bounty we have partaken.

The others respond:—

Blessed be (our God) he of whose bounty we have partaken, and through whose goodness we live.

Persons present who have not partaken of the Meal say the following:—

Blessed be his name, yea, continually to be blessed for ever and ever.

He who says Grace replies:—

Blessed be (our God) he of whose bounty we have partaken, and through whose goodness we live.

Blessed be he, and blessed be his name.

If less than three Males above the age of thirteen be present, begin here:—

Blessed art thou, O Lord our God, King of the universe, who feedest the whole world with thy goodness, with grace, with lovingkindness and tender mercy; thou givest food to all flesh, for thy lovingkindness

הַגָּדוֹל תָּמִיד לֹא־חָסַר לָנוּ וְאַל יֶחְסַר־לָנוּ מָזוֹן לְעוֹלָם וָעֶד בַּעֲבוּר שְׁמוֹ הַגָּדוֹל. כִּי הוּא זָן וּמְפַרְנֵס לַכֹּל וּמֵטִיב לַכֹּל וּמֵכִין מָזוֹן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְיָ. הַזָּן אֶת־הַכֹּל:

נוֹדֶה לְךָ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לַאֲבוֹתֵינוּ אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה. וְעַל שֶׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם. וּפְדִיתָנוּ מִבֵּית עֲבָדִים. וְעַל בְּרִיתְךָ שֶׁחָתַמְתָּ בִּבְשָׂרֵנוּ. וְעַל תּוֹרָתְךָ שֶׁלִּמַּדְתָּנוּ. וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ. וְעַל חַיִּים חֵן וָחֶסֶד שֶׁחוֹנַנְתָּנוּ. וְעַל אֲכִילַת מָזוֹן שָׁאַתָּה זָן וּמְפַרְנֵס אוֹתָנוּ תָּמִיד בְּכָל־יוֹם וּבְכָל־עֵת וּבְכָל־שָׁעָה:

On Chanukah and Purim add עַל הַנִּסִּים, *pp. 63,64.*

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם וָעֶד: כַּכָּתוּב. וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־יְיָ אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ. בָּרוּךְ אַתָּה יְיָ. עַל־הָאָרֶץ וְעַל־הַמָּזוֹן:

endureth for ever. Through thy great goodness food hath never failed us: O may it not fail us for ever and ever for thy great name's sake, since thou nourishest and sustainest all beings and doest good unto all, and providest food for all thy creatures whom thou hast created. Blessed art thou, O Lord, who givest food unto all.

We thank thee, O Lord our God, because thou didst give as an heritage unto our fathers a desirable, good and ample land, and because thou didst bring us forth, O Lord our God, from the land of Egypt, and didst deliver us from the house of bondage; as well as for thy covenant which thou hast sealed in our flesh, thy Law which thou hast taught us, thy statutes which thou hast made known unto us, the life, grace and lovingkindness which thou hast vouchsafed unto us, and for the food wherewith thou dost constantly feed and sustain us on every day, in every season, at every hour.

On Chanukah and Purim add, "We thank thee also for the miracles," etc., pp. 63, 64.

For all this, O Lord our God, we thank and bless thee, blessed be thy name by the mouth of all living continually and for ever, even as it is written, And thou shalt eat and be satisfied, and thou shalt bless the Lord thy God for the good land which he hath given thee. Blessed art thou, O Lord, for the land and for the food.

רַחֵם יְיָ אֱלֹהֵינוּ עַל־יִשְׂרָאֵל עַמֶּךָ. וְעַל יְרוּשָׁלַיִם עִירֶךָ. וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ. וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ. וְעַל־הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו: אֱלֹהֵינוּ אָבִינוּ. רְעֵנוּ זוּנֵנוּ פַּרְנְסֵנוּ וְכַלְכְּלֵנוּ וְהַרְוִיחֵנוּ. וְהַרְוַח־לָנוּ יְיָ אֱלֹהֵינוּ מְהֵרָה מִכָּל־צָרוֹתֵינוּ: וְנָא אַל־תַּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ לֹא לִידֵי מַתְּנַת בָּשָׂר וָדָם וְלֹא לִידֵי הַלְוָאָתָם. כִּי אִם לְיָדְךָ הַמְּלֵאָה הַפְּתוּחָה הַקְּדוֹשָׁה וְהָרְחָבָה. שֶׁלֹּא נֵבוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד:

On Sabbath say:—

רְצֵה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוַת יוֹם הַשְּׁבִיעִי הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ לִשְׁבָּת־בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ. בִּרְצוֹנְךָ הָנִיחַ לָנוּ יְיָ אֱלֹהֵינוּ שֶׁלֹּא תְּהִי צָרָה וְיָגוֹן וַאֲנָחָה בְּיוֹם מְנוּחָתֵנוּ. וְהַרְאֵנוּ יְיָ אֱלֹהֵינוּ בְּנֶחָמַת צִיּוֹן עִירֶךָ. וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ. כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנֶּחָמוֹת:

On New Moons and Festivals add:—

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ. וְזִכְרוֹן אֲבוֹתֵינוּ.

Have mercy, O Lord our God, upon Israel thy people, upon Jerusalem thy city, upon Zion the abiding place of thy glory, upon the kingdom of the house of David thine anointed, and upon the great and holy house that was called by thy name. O our God, our Father, feed us, nourish us, sustain, support and relieve us, and speedily O Lord our God, grant us relief from all our troubles. We beseech thee, O Lord our God, let us not be in need either of the gifts of flesh and blood or of their loans, but only of thy helping hand, which is full, open, holy and ample, so that we may not be ashamed nor confounded for ever and ever.

On Sabbath say:—

Be pleased, O Lord our God, to fortify us by thy commandments, and especially by the commandment of the seventh day, this great and holy Sabbath, since this day is great and holy before thee, that we may rest and repose thereon in love in accordance with the precept of thy will. In thy favor, O Lord our God, grant us such repose that there be no trouble, grief or lamenting on the day of our rest. Let us, O Lord our God, behold the consolation of Zion thy city, and the rebuilding of Jerusalem thy holy city, for thou art the Lord of salvation and of consolation.

On New Moons and Festivals add:—

Our God and God of our fathers! May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the

וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ.
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לִפְלֵיטָה וּלְטוֹבָה
וּלְחֵן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

on Tabernacles:-	*on New Year:—*	*on New Moon:—*
חַג הַסֻּכּוֹת	הַזִּכָּרוֹן	רֹאשׁ הַחֹדֶשׁ
on Pentecost;—	*on Passover:—*	*on the 8th Day of Solemn Assembly and on the Rejoicing of the Law:—*
חַג הַשָּׁבֻעוֹת	חַג הַמַּצּוֹת	הַשְּׁמִינִי חַג הָעֲצֶרֶת

הַזֶּה. זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפָקְדֵנוּ בוֹ לִבְרָכָה.
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן
וְרַחוּם אָתָּה:

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ. בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלָיִם. אָמֵן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל
אָבִינוּ מַלְכֵּנוּ. אַדִּירֵנוּ בּוֹרְאֵנוּ גּאֲלֵנוּ יוֹצְרֵנוּ
קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל.
הַמֶּלֶךְ הַטּוֹב וְהַמֵּטִיב לַכֹּל. שֶׁבְּכָל־יוֹם וָיוֹם
הוּא הֵטִיב הוּא מֵטִיב הוּא יֵיטִיב לָנוּ: הוּא גְמָלָנוּ
הוּא גּוֹמְלֵנוּ הוּא יִגְמְלֵנוּ לָעַד. לְחֵן לְחֶסֶד
וּלְרַחֲמִים וּלְרֶוַח. הַצָּלָה וְהַצְלָחָה בְּרָכָה וִישׁוּעָה.

son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of—

On new Moon say—	*On New Year—*	*On Tabernacles—*
The New Moon.	Memorial.	The Feast of Tabernacles.

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law—The Eighth Day Feast of Solemn Assembly.

On Passover.—The Feast of Unleavened Bread.

On Pentecost—The Feast of Weeks.

Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And rebuild Jerusalem the holy city speedily in our days. Blessed art thou, O Lord, who in thy compassion rebuildest Jerusalem. Amen.

Blessed art thou, O Lord our God, King of the universe, O God, our Father, our King, our Mighty One, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, O King, who art kind and dealest kindly with all, day by day thou hast dealt kindly, dost deal kindly, and wilt deal kindly with us: thou hast bestowed, thou dost bestow, thou wilt ever bestow benefits upon us, yielding us grace, lovingkindness, mercy and relief, deliverance and prosperity, blessing

נֶחָמָה פַּרְנָסָה וְכַלְכָּלָה. וְרַחֲמִים וְחַיִּים וְשָׁלוֹם
וְכָל־טוּב. וּמִכָּל־טוּב אַל־יְחַסְּרֵנוּ:

הָרַחֲמָן. הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: הָרַחֲמָן.
הוּא יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ: הָרַחֲמָן. הוּא יִשְׁתַּבַּח
לְדוֹר דּוֹרִים. וְיִתְפָּאַר בָּנוּ לָנֶצַח נְצָחִים. וְיִתְהַדַּר
בָּנוּ לָעַד וּלְעוֹלְמֵי עוֹלָמִים: הָרַחֲמָן. הוּא יְפַרְנְסֵנוּ
בְּכָבוֹד: הָרַחֲמָן. הוּא יִשְׁבּוֹר עֻלֵּנוּ מֵעַל צַוָּארֵנוּ.
וְהוּא יוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ: הָרַחֲמָן. הוּא
יִשְׁלַח בְּרָכָה מְרֻבָּה בַּבַּיִת הַזֶּה. וְעַל שֻׁלְחָן זֶה
שֶׁאָכַלְנוּ עָלָיו: הָרַחֲמָן. הוּא יִשְׁלַח לָנוּ אֶת־
אֵלִיָּה הַנָּבִיא זָכוּר לַטּוֹב. וִיבַשֶּׂר־לָנוּ בְּשׂוֹרוֹת
טוֹבוֹת יְשׁוּעוֹת וְנֶחָמוֹת:

The following has to be varied according to circumstances:—

הָרַחֲמָן. הוּא יְבָרֵךְ אֶת אָבִי מוֹרִי בַּעַל הַבַּיִת
הַזֶּה. וְאֶת אִמִּי מוֹרָתִי בַּעֲלַת הַבַּיִת הַזֶּה. אוֹתָם
וְאֶת בֵּיתָם וְאֶת זַרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם. אוֹתָנוּ
וְאֶת־כָּל אֲשֶׁר לָנוּ. כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ
אַבְרָהָם יִצְחָק וְיַעֲקֹב בַּכֹּל מִכֹּל כֹּל. כֵּן יְבָרֵךְ
אוֹתָנוּ כֻּלָּנוּ יַחַד בִּבְרָכָה שְׁלֵמָה. וְנֹאמַר אָמֵן:

and salvation, consolation, sustenance and support, mercy, life, peace and all good: of no manner of good let us be in want.

The All-merciful shall reign over us for ever and ever. The All-merciful shall be blessed in heaven and on earth. The All-merciful shall be praised throughout all generations, glorified amongst us to all eternity, and honored amongst us for everlasting. May the All-merciful grant us an honorable livelihood. May the All-merciful break the yoke from off our neck, and lead us upright to our land. May the All-merciful send a plentiful blessing upon this house, and upon this table at which we have eaten. May the All-merciful send us Elijah the prophet (let him be remembered for good), who shall give us good tidings, salvation and consolation.

The following has to be varied according to circumstances:—

May the All-merciful bless my honored father, the master of this house, and my honored mother, the mistress of this house, them, their household, their seed and all that is theirs, us also and all that is ours, as our fathers Abraham, Isaac and Jacob were blessed each with his own comprehensive blessing; even thus may he bless all of us together with a perfect blessing, and let us say, Amen.

בְּמָרוֹם יְלַמְּדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוּת שֶׁתְּהֵי לְמִשְׁמֶרֶת שָׁלוֹם. וְנִשָּׂא בְרָכָה מֵאֵת יְיָ וּצְדָקָה מֵאֱלֹהֵי יִשְׁעֵנוּ. וְנִמְצָא־חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

On Sabbath:—

הָרַחֲמָן. הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעֹלָמִים:

On New Moon:—

הָרַחֲמָן. הוּא יְחַדֵּשׁ עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה:

On Festivals:—

הָרַחֲמָן. הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ טוֹב:

On New Year:—

הָרַחֲמָן. הוּא יְחַדֵּשׁ עָלֵינוּ אֶת־הַשָּׁנָה הַזֹּאת לְטוֹבָה וְלִבְרָכָה:

On the Intermediate Days of Tabernacles:—

הָרַחֲמָן. הוּא יָקִים לָנוּ אֶת־סֻכַּת דָּוִיד הַנּוֹפֶלֶת:

הָרַחֲמָן. הוּא יְזַכֵּנוּ לִימוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא:

Both on their and on our behalf may there be such advocacy on high as shall lead to enduring peace; and may we receive a blessing from the Lord, and righteousness from the God of our salvation; and may we find grace and good understanding in the sight of God and man.

On Sabbath:—

May the All-merciful let us inherit the day which shall be wholly a Sabbath and rest in the life everlasting.

On New Moon:—

May the All-merciful renew unto us this month for good and for blessing.

On Festivals:—

May the All-merciful let us inherit the day which is altogether good.

On New Year:—

May the All-merciful renew unto us this year for good and for blessing.

On the Intermediate Days of Tabernacles:—

May the All-merciful raise up for us the fallen Tabernacle of David.

May the All-merciful make us worthy of the days of the Messiah, and of the life of the world to come.

On Week-days:—

מַגְדִּיל

On Sabbaths, Festivals, and New Moons:—

מְגַדֵּל

יְשׁוּעוֹת מַלְכּוֹ וְעֹשֶׂה חֶסֶד לִמְשִׁיחוֹ לְדָוִד וּלְזַרְעוֹ עַד־עוֹלָם: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

יְרְאוּ אֶת־יְיָ קְדֹשָׁיו. כִּי אֵין מַחְסוֹר לִירֵאָיו: כְּפִירִים רָשׁוּ וְרָעֵבוּ. וְדֹרְשֵׁי יְיָ לֹא־יַחְסְרוּ כָל־טוּב: הוֹדוּ לַיְיָ כִּי־טוֹב. כִּי לְעוֹלָם חַסְדּוֹ: פּוֹתֵחַ אֶת־יָדֶךָ. וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן: בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיְיָ. וְהָיָה יְיָ מִבְטַחוֹ: נַעַר הָיִיתִי גַּם־זָקַנְתִּי. וְלֹא־רָאִיתִי צַדִּיק נֶעֱזָב וְזַרְעוֹ מְבַקֶּשׁ־לָחֶם: יְיָ עֹז לְעַמּוֹ יִתֵּן. יְיָ | יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם:

On Week-days:—

Great salvation giveth he to his king.*

On Sabbaths, Festivals, and New Moons:—

He is a tower of salvation to his king;*

And showeth lovingkindness to his anointed, to David and to his seed, for evermore. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

O fear the Lord, ye his holy ones; for there is no want to them that fear him. Young lions do lack and suffer hunger: but they that seek the Lord shall not want any good. O give thanks unto the Lord, for he is good: for his lovingkindness endureth for ever. Thou openest thine hand, and satisfiest every living thing with favor. Blessed is the man that trusteth in the Lord, and whose trust the Lord is. I have been young and now I am old; yet have I not seen the righteous forsaken, nor his seed begging for bread. The Lord will give strength unto his people; the Lord will bless his people with peace.

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* These changes are based upon the two readings of this verse in Psalm xviii. 51, and 2 Sam. xxii. 51 respectively.

סדר הברכות:

Before drinking Wine:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגָּפֶן:

Before partaking of Food, other than Bread, prepared from any of "the five species of Grain" (wheat, barley, rye, oats and Spelt:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מִינֵי מְזוֹנוֹת:

After any Food, excepting Bread:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. עַל

After Wine:—

הַגָּפֶן וְעַל פְּרִי הַגָּפֶן

After partaking of Grapes, Figs, Pomegranates, Olives or Dates;-

הָעֵץ וְעַל פְּרִי הָעֵץ

After Food prepared as above:—

הַמִּחְיָה וְעַל הַכַּלְכָּלָה

After Food prepared as above and Wine:—

הַמִּחְיָה וְעַל הַכַּלְכָּלָה עַל הַגָּפֶן וְעַל פְּרִי הַגָּפֶן

וְעַל תְּנוּבַת הַשָּׂדֶה וְעַל אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה שֶׁרָצִיתָ
וְהִנְחַלְתָּ לַאֲבוֹתֵינוּ לֶאֱכוֹל מִפִּרְיָהּ וְלִשְׂבּוֹעַ מִטּוּבָהּ. רַחֵם
יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירֶךָ וְעַל צִיּוֹן
מִשְׁכַּן כְּבוֹדֶךָ וְעַל מִזְבַּחֲךָ וְעַל הֵיכָלֶךָ. וּבְנֵה יְרוּשָׁלַיִם
עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשַׂמְּחֵנוּ

Before drinking Wine:—

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Before partaking of Food, other than Bread, prepared from any of "the five species of Grain" (wheat, barley, rye, oats and spelt):—

Blessed art thou, O Lord our God, King of the universe, who createst various kinds of food.

After any Food, excepting Bread:—

Blessed art thou, O Lord our God, King of the universe,

After Wine:—

—for the vine and the fruit of the vine;

After partaking of Grapes, Figs, Pomegranates, Olives or Dates:—

—for the tree and the fruit of the tree;

After Food prepared as above:—

—for the sustenance and the nourishment;

After Food prepared as above and Wine:—

—for the sustenance and the nourishment, the vine and the fruit of the vine;

—for the produce of the field; for the desirable, good and ample land which thou wast pleased to give as an heritage unto our fathers, that they might eat of its fruits and be satisfied with its goodness. Have mercy, O Lord our God, upon Israel thy people, upon Jerusalem thy city, upon Zion the abiding place of thy glory, upon thine altar and thy temple. Rebuild Jerusalem, the holy city, speedily in our days; lead us up thither and make us rejoice in its rebuilding.

בִּבְנָיָנָהּ. וְנֹאכַל מִפִּרְיָהּ וְנִשְׂבַּע מִטּוּבָהּ וּנְבָרֶכְךָ עָלֶיהָ בִּקְדֻשָּׁה וּבְטָהֳרָה:

On Sabbath say:—

וּרְצֵה וְהַחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה:

On New Moon:—

וְזָכְרֵנוּ בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה:

On Festivals:—

וְשַׂמְּחֵנוּ בְּיוֹם חַג—

On Passover:—

הַמַּצּוֹת הַזֶּה

On Pentecost:—

הַשָּׁבֻעוֹת הַזֶּה

On Tabernacles:—

הַסֻּכּוֹת הַזֶּה

***On the** Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—*

הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה

On New Year:—

וְזָכְרֵנוּ לְטוֹבָה בְּיוֹם הַזִּכָּרוֹן הַזֶּה

כִּי אַתָּה יְיָ טוֹב וּמֵטִיב לַכֹּל וְנוֹדֶה לְךָ עַל הָאָרֶץ

After Wine:—

וְעַל פְּרִי הַגָּפֶן. בָּרוּךְ אַתָּה יְיָ עַל הָאָרֶץ וְעַל פְּרִי הַגָּפֶן:

May we eat of the fruits of the land, and be satisfied with its goodness, and bless thee for it in holiness and purity.

On Sabbath say:—

Be pleased to fortify us on this Sabbath day.

On New Moon:—

Be mindful of us on this day of the New Moon.

On Festivals:—

Make us rejoice—

On Passover:—

On this Feast of Unleavened Bread.

On Pentecost:—

On this Feast of Weeks.

On Tabernacles:—

On this Feast of Tabernacles.

On the Eighth Day of Solemn Assembly and on the Rejoicing of the Law:—

On this Eighth-day Feast of Solemn Assembly.

On New Year:—

Be mindful of us for good on this Day of Memorial. For thou, O Lord, art good and beneficent unto all; and we will give thee thanks for the land,

After Wine:—

and for the fruit of the vine. Blessed art thou, O Lord, for the land and for the fruit of the vine.

And conclude:—

בָּרוּךְ אַתָּה יְיָ. עַל *to* הָעֵץ׃

All the following Blessings begin with the words,

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

On eating Fruit which grows on Trees:—

בּוֹרֵא פְּרִי הָעֵץ׃

On eating Fruit which grows on the Ground, Herbage, etc.:—

בּוֹרֵא פְּרִי הָאֲדָמָה׃

On partaking of Flesh, Fish, Eggs, Cheese, etc., or drinking any Liquor except Wine:—

שֶׁהַכֹּל נִהְיֶה בִּדְבָרוֹ׃

After partaking of any of the Aliments referred to in the three preceding Blessings:—

בּוֹרֵא נְפָשׁוֹת רַבּוֹת וְחִסְרוֹנָן. עַל כָּל־מַה־שֶּׁבָּרָאתָ לְהַחֲיוֹת
בָּהֶם נֶפֶשׁ כָּל־חָי. בָּרוּךְ חֵי הָעוֹלָמִים׃

On smelling Fragrant Woods or Barks:—

בּוֹרֵא עֲצֵי בְשָׂמִים׃

On smelling Odorous Plants:—

בּוֹרֵא עִשְׂבֵי בְשָׂמִים׃

On smelling Odorous Fruits:—

הַנּוֹתֵן רֵיחַ טוֹב בַּפֵּרוֹת׃

On smelling Fragrant Spices:—

בּוֹרֵא מִינֵי בְשָׂמִים׃

And conclude:—

Blessed art thou, O Lord, for the sustenance and the nourishment, for the vine and the fruit of the vine, for the tree and the fruit of the tree.

All the following Blessings begin with the words, "Blessed art thou O Lord our God, King of the universe."

On eating Fruit which grows on trees:—

—who createst the fruit of the tree.

On eating Fruit which grows on the Ground, Herbage, etc.:—

—who createst the fruit of the earth.

On partaking of Flesh, Fish, Eggs, Cheese, etc., or drinking any Liquor except Wine:—

—by whose word all things exist.

After partaking of any of the Aliments referred to in the three preceding Blessings:—

—who createst many living beings with their wants, for all the means thou hast created wherewith to sustain the life of each of them. Blessed be he who is the life of all worlds.

On smelling Fragrant Woods or Barks:—

—who createst fragrant woods.

On smelling Odorous Plants:—

—who createst odorous plants.

On smelling Odorous Fruits:—

—who givest a goodly scent to fruits.

On smelling Fragrant Spices:—

—who createst divers kinds of spices.

On smelling Fragrant Oils:—

בּוֹרֵא שֶׁמֶן עָרֵב׃

On witnessing Lightning, or on seeing Falling Stars, Lofty Mountains, or Great Deserts:—

עֹשֶׂה מַעֲשֵׂה בְרֵאשִׁית׃

On hearing Thunder:—

שֶׁכֹּחוֹ וּגְבוּרָתוֹ מָלֵא עוֹלָם׃

At the sight of the Sea:—

שֶׁעָשָׂה אֶת־הַיָּם הַגָּדוֹל׃

On seeing beautiful Trees or Animals:—

שֶׁכָּכָה לּוֹ בְּעוֹלָמוֹ׃

On seeing the Rainbow:—

זוֹכֵר הַבְּרִית וְנֶאֱמָן בִּבְרִיתוֹ וְקַיָּם בְּמַאֲמָרוֹ׃

On seeing Trees blossoming the first time in the Year:—

שֶׁלֹּא חִסַּר בְּעוֹלָמוֹ דָּבָר. וּבָרָא בוֹ בְּרִיוֹת טוֹבוֹת וְאִילָנוֹת טוֹבִים לְהַנוֹת בָּהֶם בְּנֵי אָדָם׃

On seeing a Sage distinguished for his knowledge of the Law:—

שֶׁחָלַק מֵחָכְמָתוֹ לִירֵאָיו׃

On seeing Wise Men distinguished for other than Sacred Knowledge:—

שֶׁנָּתַן מֵחָכְמָתוֹ לְבָשָׂר וָדָם׃

On smelling Fragrant Oils:—

—who createst fragrant oil.

On witnessing Lightning, or on seeing Falling Stars, Lofty Mountains, or Great Deserts:—

—who hast made the creation.

On hearing Thunder:—

—whose strength and might fill the world.

At the sight of the Sea:—

—who hast made the great sea.

On seeing beautiful Trees or Animals:—

—who hast such as these in thy world.

On seeing the Rainbow:—

—who rememberest the covenant, art faithful to thy covenant, and keepest thy promise.

On seeing Trees blossoming the first time in the Year:—

—who hast made thy world lacking in nought, but hast produced therein goodly creatures and goodly trees wherewith to give delight unto the children of men.

On seeing a Sage distinguished for his knowledge of the Law:—

—who hast imparted of thy wisdom to them that fear thee.

On seeing Wise Men distinguished for other than Sacred Knowledge:—

—who hast given of thy wisdom to flesh and blood.

On seeing a King and his Court:—

שֶׁנָּתַן מִכְּבוֹדוֹ לְבָשָׂר וָדָם:

On seeing strangely formed Persons, such as Giants or Dwarfs:—

מְשַׁנֶּה הַבְּרִיּוֹת:

On fixing a Mezuzah:—

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִקְבּוֹעַ מְזוּזָה:

On tasting any Fruit for the first time in the season; on entering into possession of a new House or Land; or on using new Raiment for the first time:—

שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

On hearing Good Tidings:—

הַטּוֹב וְהַמֵּטִיב:

On hearing Evil Tidings:—

דַּיַּן הָאֱמֶת:

The following is said on the Appearance of the New Moon:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בְּמַאֲמָרוֹ בָּרָא שְׁחָקִים. וּבְרוּחַ פִּיו כָּל־צְבָאָם: חֹק וּזְמַן נָתַן לָהֶם. שֶׁלֹּא יְשַׁנּוּ אֶת־תַּפְקִידָם: שָׂשִׂים וּשְׂמֵחִים לַעֲשׂוֹת רְצוֹן קוֹנָם. פּוֹעֵל אֱמֶת שֶׁפְּעָלָתוֹ אֱמֶת. וְלַלְּבָנָה אָמַר שֶׁתִּתְחַדֵּשׁ עֲטֶרֶת תִּפְאֶרֶת לַעֲמוּסֵי בָטֶן. הָעֲתִידִים לְהִתְחַדֵּשׁ כְּמוֹתָהּ. וּלְפָאֵר לְיוֹצְרָם עַל שֵׁם כְּבוֹד מַלְכוּתוֹ. בָּרוּךְ אַתָּה יְיָ. מְחַדֵּשׁ חֳדָשִׁים:

On seeing a King and his Court:—

—who hast given of thy glory to flesh and blood.

On seeing strangely formed Persons, such as Giants or Dwarfs:—

—who variest the forms of thy creatures.

On fixing a Mezuzah:—

—who hast sanctified us by thy commandments, and commanded us to affix the Mezuzah.

On tasting any Fruit for the first time in the season; on entering into possession of a new House or Land; or on using new Raiment for the first time:—

—who hast kept us in life, and hast preserved us, and hast enabled us to reach this season.

On hearing Good Tidings:—

—who art good, and dispensest good.

On hearing Evil Tidings:—

—the true Judge.

The following is said on the Appearance of the New Moon:—

Blessed art thou, O Lord our God, King of the universe, by whose word the heavens were created, and by the breath of whose mouth all their host. Thou didst assign them a statute and a season, that they should not change their appointed charge. They are glad and rejoice to do the will of their Master, the truthful Worker whose work is truth, who bade the moon renew itself, a crown of glory unto those that have been upborne by him from the womb, who in the time to come will themselves be renewed like it, to honor their Creator for his glorious kingdom's sake. Blessed art thou, O Lord, who renewest the months.

סדר קריאת שמע על המטה:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמַּפִּיל חֶבְלֵי שֵׁנָה עַל־עֵינָי וּתְנוּמָה עַל־עַפְעַפָּי: וְיִהִי רָצוֹן מִלְפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁתַּשְׁכִּיבֵנִי לְשָׁלוֹם וְתַעֲמִידֵנִי לְשָׁלוֹם. וְאַל יְבַהֲלוּנִי רַעְיוֹנַי וַחֲלוֹמוֹת רָעִים וְהַרְהוּרִים רָעִים. וּתְהִי מִטָּתִי שְׁלֵמָה לְפָנֶיךָ. וְהָאֵר עֵינַי פֶּן־אִישַׁן הַמָּוֶת. כִּי אַתָּה הַמֵּאִיר לְאִישׁוֹן בַּת־עָיִן. בָּרוּךְ אַתָּה יְיָ. הַמֵּאִיר לָעוֹלָם כֻּלּוֹ בִּכְבוֹדוֹ:

אֵל מֶלֶךְ נֶאֱמָן:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

PRAYERS BEFORE RETIRING TO REST AT NIGHT

Blessed art thou, O Lord our God, King of the universe, who makest the bands of sleep to fall upon mine eyes, and slumber upon mine eyelids. May it be thy will, O Lord my God and God of my fathers, to suffer me to lie down in peace and to let me rise up again in peace. Let not my thoughts trouble me, nor evil dreams, nor evil fancies, but let my rest be perfect before thee. O lighten mine eyes, lest I sleep the sleep of death, for it is thou who givest light to the apple of the eye. Blessed art thou, O Lord, who givest light to the whole world in thy glory.

God, faithful King.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

וִיהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ
כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ׃

תהלים צ״א

יֹשֵׁב בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן׃ אֹמַר
לַיהוָה מַחְסִי וּמְצוּדָתִי אֱלֹהַי אֶבְטַח־בּוֹ׃ כִּי הוּא
יַצִּילְךָ מִפַּח יָקוּשׁ מִדֶּבֶר הַוּוֹת׃ בְּאֶבְרָתוֹ יָסֶךְ
לָךְ וְתַחַת כְּנָפָיו תֶּחְסֶה צִנָּה וְסֹחֵרָה אֲמִתּוֹ׃ לֹא־
תִירָא מִפַּחַד לָיְלָה מֵחֵץ יָעוּף יוֹמָם׃ מִדֶּבֶר בָּאֹפֶל
יַהֲלֹךְ מִקֶּטֶב יָשׁוּד צָהֳרָיִם׃ יִפֹּל מִצִּדְּךָ אֶלֶף
וּרְבָבָה מִימִינֶךָ אֵלֶיךָ לֹא יִגָּשׁ׃ רַק בְּעֵינֶיךָ תַבִּיט
וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה׃ כִּי־אַתָּה יְהוָה מַחְסִי עֶלְיוֹן
שַׂמְתָּ מְעוֹנֶךָ׃ לֹא־תְאֻנֶּה אֵלֶיךָ רָעָה וְנֶגַע לֹא־יִקְרַב
בְּאָהֳלֶךָ׃ כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ לִשְׁמָרְךָ בְּכָל־
דְּרָכֶיךָ׃ עַל־כַּפַּיִם יִשָּׂאוּנְךָ פֶּן תִּגֹּף בָּאֶבֶן רַגְלֶךָ׃
עַל־שַׁחַל וָפֶתֶן תִּדְרֹךְ תִּרְמֹס כְּפִיר וְתַנִּין׃ כִּי בִי
חָשַׁק וַאֲפַלְּטֵהוּ אֲשַׂגְּבֵהוּ כִּי־יָדַע שְׁמִי׃ יִקְרָאֵנִי
וְאֶעֱנֵהוּ עִמּוֹ אָנֹכִי בְצָרָה אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ׃ אֹרֶךְ
יָמִים אַשְׂבִּיעֵהוּ וְאַרְאֵהוּ בִּישׁוּעָתִי׃

Repeat the last verse

תהלים ג׳

יְיָ מָה־רַבּוּ צָרָי רַבִּים קָמִים עָלָי׃ רַבִּים אוֹמְרִים

And let the pleasantness of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm xci.

He that dwelleth in the shelter of the Most High, abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress; my God, in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder: upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he knoweth my name. When he calleth upon me I will answer him; I will be with him in trouble: I will deliver him and honor him. With length of days will I satisfy him, and will let him see my salvation. *Repeat the last verse.*

Psalm iii.

Lord, how are mine adversaries increased! Many are they that rise up against me. Many there are which

לְנַפְשִׁי אֵין יְשׁוּעָתָה לוֹ בֵּאלֹהִים סֶלָה: וְאַתָּה יְיָ מָגֵן בַּעֲדִי כְּבוֹדִי וּמֵרִים רֹאשִׁי: קוֹלִי אֶל־יְיָ אֶקְרָא וַיַּעֲנֵנִי מֵהַר קָדְשׁוֹ סֶלָה: אֲנִי שָׁכַבְתִּי וָאִישָׁנָה הֱקִיצוֹתִי כִּי יְיָ יִסְמְכֵנִי: לֹא־אִירָא מֵרִבְבוֹת עָם אֲשֶׁר סָבִיב שָׁתוּ עָלָי: קוּמָה יְיָ הוֹשִׁיעֵנִי אֱלֹהַי כִּי־הִכִּיתָ אֶת־כָּל־אוֹיְבַי לֶחִי שִׁנֵּי רְשָׁעִים שִׁבַּרְתָּ: לַיְיָ הַיְשׁוּעָה עַל־עַמְּךָ בִרְכָתֶךָ סֶלָה:

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ. וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהָגֵן בַּעֲדֵנוּ וְהָסֵר מֵעָלֵינוּ אוֹיֵב דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן. וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ. וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה. וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם:

בָּרוּךְ יְיָ בַּיּוֹם. בָּרוּךְ יְיָ בַּלָּיְלָה. בָּרוּךְ יְיָ בְּשָׁכְבֵּנוּ. בָּרוּךְ יְיָ בְּקוּמֵנוּ: כִּי בְיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים: אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל־חָי וְרוּחַ כָּל־בְּשַׂר אִישׁ: בְּיָדְךָ אַפְקִיד רוּחִי פָּדִיתָה אוֹתִי יְיָ אֵל אֱמֶת: אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם יַחֵד שִׁמְךָ וְקַיֵּם מַלְכוּתְךָ תָּמִיד וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:

say of my soul, There is no salvation for him in God. (Selah.) But thou, O Lord, art a shield about me; my glory and the lifter up of mine head. I cry unto the Lord with my voice, and he answereth me from his holy mountain. (Selah.) I laid me down and slept; I have awaked, for the Lord sustaineth me. I will not be afraid of the ten thousands of people, that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the wicked. Salvation belongeth unto the Lord: thy blessing be upon thy people. (Selah.)

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life. Spread over us the tabernacle of thy peace; direct us aright through thine own good counsel; save us for thy name's sake; be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sorrow; remove also the adversary from before us and from behind us. O shelter us beneath the shadow of thy wings; for thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King; and guard our going out and our coming in unto life and unto peace from this time forth and for evermore.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. For in thy hand are the souls of the living and the dead, as it is said, In his hand is the soul of every living thing, and the spirit of all human flesh. Into thy hand I commend my spirit; thou hast redeemed me, O Lord, God of truth. Our God who art in heaven, assert the unity of thy name, and establish thy kingdom continually, and reign over us for ever and ever.

יְרַאוּ עֵינֵינוּ וְיִשְׂמַח לִבֵּנוּ וְתָגֵל נַפְשֵׁנוּ בִּישׁוּעָתְךָ בֶּאֱמֶת בֶּאֱמֹר לְצִיּוֹן מָלַךְ אֱלֹהָיִךְ. יְיָ מֶלֶךְ יְיָ מָלָךְ יְיָ ו יִמְלֹךְ לְעֹלָם וָעֶד: כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד. כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה:

הַמַּלְאָךְ הַגּוֹאֵל אֹתִי מִכָּל־רָע יְבָרֵךְ אֶת־הַנְּעָרִים וְיִקָּרֵא בָהֶם שְׁמִי וְשֵׁם אֲבֹתַי אַבְרָהָם וְיִצְחָק וְיִדְגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ: וַיֹּאמֶר אִם־שָׁמוֹעַ תִּשְׁמַע לְקוֹל יְיָ אֱלֹהֶיךָ וְהַיָּשָׁר בְּעֵינָיו תַּעֲשֶׂה וְהַאֲזַנְתָּ לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל־חֻקָּיו כָּל־הַמַּחֲלָה אֲשֶׁר שַׂמְתִּי בְּמִצְרַיִם לֹא־אָשִׂים עָלֶיךָ כִּי אֲנִי יְיָ רֹפְאֶךָ: וַיֹּאמֶר יְיָ אֶל הַשָּׂטָן יִגְעַר יְיָ בְּךָ הַשָּׂטָן וְיִגְעַר יְיָ בְּךָ הַבֹּחֵר בִּירוּשָׁלַיִם הֲלֹא זֶה אוּד מֻצָּל מֵאֵשׁ: הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה שִׁשִּׁים גִּבֹּרִים סָבִיב לָהּ מִגִּבֹּרֵי יִשְׂרָאֵל: כֻּלָּם אֲחֻזֵי חֶרֶב מְלֻמְּדֵי מִלְחָמָה אִישׁ חַרְבּוֹ עַל־יְרֵכוֹ מִפַּחַד בַּלֵּילוֹת: יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

To be said three times.

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

To be said three times.

לִישׁוּעָתְךָ קִוִּיתִי יְיָ. קִוִּיתִי יְיָ לִישׁוּעָתְךָ.
יְיָ לִישׁוּעָתְךָ קִוִּיתִי:

May our eyes behold, our hearts rejoice, and our souls be glad in thy true salvation, when it shall be said unto Zion, Thy God reigneth. The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever: for the kingdom is thine, and to everlasting thou wilt reign in glory; for we have no king but thee.

The angel who hath redeemed me from all evil bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.—And he said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the Lord that healeth thee.—And the Lord said unto the adversary, The Lord rebuke thee, O adversary; yea, the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire?—Behold the bed of Solomon: threescore mighty men are about it, of the mighty men of Israel: they all handle the sword, expert in war: every man hath his sword upon his thigh, because of fear in the night.—The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

To be said three times:—

Behold, he that guardeth Israel will neither slumber nor sleep.

To be said three times:—

For thy salvation I hope, O Lord. I hope, O Lord, for thy salvation. O Lord, for thy salvation I hope.

To be said three times.

בְּשֵׁם יְיָ אֱלֹהֵי יִשְׂרָאֵל מִימִינִי מִיכָאֵל. וּמִשְּׂמֹאלִי גַּבְרִיאֵל. וּמִלְּפָנַי אוּרִיאֵל. וּמֵאֲחוֹרַי רְפָאֵל. וְעַל רֹאשִׁי שְׁכִינַת אֵל: שִׁיר הַמַּעֲלוֹת. אַשְׁרֵי כָּל־יְרֵא יְיָ הַהֹלֵךְ בִּדְרָכָיו: יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ: אֶשְׁתְּךָ כְּגֶפֶן פֹּרִיָּה בְּיַרְכְּתֵי בֵיתֶךָ. בָּנֶיךָ כִּשְׁתִלֵי זֵיתִים סָבִיב לְשֻׁלְחָנֶךָ: הִנֵּה כִי־כֵן יְבֹרַךְ גָּבֶר יְרֵא יְיָ: יְבָרֶכְךָ יְיָ מִצִּיּוֹן. וּרְאֵה בְּטוּב יְרוּשָׁלָם כֹּל יְמֵי חַיֶּיךָ: וּרְאֵה־בָנִים לְבָנֶיךָ. שָׁלוֹם עַל־יִשְׂרָאֵל:

To be said three times.

רִגְזוּ וְאַל תֶּחֱטָאוּ. אִמְרוּ בִלְבַבְכֶם עַל־מִשְׁכַּבְכֶם וְדֹמּוּ סֶלָה:

אֲדוֹן עוֹלָם. אֲשֶׁר מָלַךְ בְּטֶרֶם כָּל־יְצִיר נִבְרָא :
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא :
וְאַחֲרֵי כִּכְלוֹת הַכֹּל לְבַדּוֹ יִמְלוֹךְ נוֹרָא :
וְהוּא הָיָה. וְהוּא הֹוֶה. וְהוּא יִהְיֶה בְּתִפְאָרָה :
וְהוּא אֶחָד וְאֵין שֵׁנִי לְהַמְשִׁיל לוֹ לְהַחְבִּירָה :
בְּלִי רֵאשִׁית בְּלִי תַכְלִית. וְלוֹ הָעֹז וְהַמִּשְׂרָה :
וְהוּא אֵלִי. וְחַי גּוֹאֲלִי. וְצוּר חֶבְלִי בְּעֵת צָרָה :
וְהוּא נִסִּי וּמָנוֹס לִי. מְנָס כּוֹסִי בְּיוֹם אֶקְרָא :
בְּיָדוֹ אַפְקִיד רוּחִי. בְּעֵת אִישַׁן וְאָעִירָה :
זְעֹם רוּחִי גְּוִיָּתִי. יְיָ לִי וְלֹא אִירָא :

To be said three times:—

In the name of the Lord, the God of Israel, may Michael be at my right hand; Gabriel at my left; before me, Uriel; behind me, Raphael; and above my head the divine presence of God.

Psalm cxxviii.

A Song of Degrees.—Happy is every one that feareth the Lord, that walketh in his ways. When thou shalt eat the labor of thine hands, happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the recesses of thine house: thy children like olive plants, round about thy table. Behold thus shall the man be blessed that feareth the Lord. May the Lord bless thee out of Zion: mayest thou see the good of Jerusalem all the days of thy life. Yea, mayest thou see thy children's children. Peace be upon Israel.

To be said three times:—

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. (Selah.)

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end; to him belong strength and dominion.

And he is my God—my Redeemer liveth—and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake;

And with my spirit, my body also: the Lord is with me, and I will not fear.

סדר אירוסין ונשואין:

בָּרוּךְ הַבָּא בְּשֵׁם יְיָ בֵּרַכְנוּכֶם מִבֵּית יְיָ:
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה נִבְרְכָה לִפְנֵי יְיָ עוֹשֵׂנוּ:
עִבְדוּ אֶת יְיָ בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה:

Psalm c., p. 23.

מִי אַדִּיר עַל הַכֹּל. מִי בָּרוּךְ עַל הַכֹּל. מִי גָּדוֹל עַל הַכֹּל.
הוּא יְבָרֵךְ הֶחָתָן וְהַכַּלָּה:

תפלה או דרשה

ברכת אירוסין:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגָּפֶן:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו. וְצִוָּנוּ עַל הָעֲרָיוֹת. וְאָסַר לָנוּ אֶת הָאֲרוּסוֹת.
וְהִתִּיר לָנוּ אֶת הַנְּשׂוּאוֹת לָנוּ עַל יְדֵי חֻפָּה וְקִדּוּשִׁין. בָּרוּךְ
אַתָּה יְיָ. מְקַדֵּשׁ עַמּוֹ יִשְׂרָאֵל עַל יְדֵי חֻפָּה וְקִדּוּשִׁין:

The Bridegroom places the ring upon the forefinger of the right hand of the Bride, and says:—

הֲרֵי אַתְּ מְקֻדֶּשֶׁת לִי בְּטַבַּעַת זוּ כְּדַת מֹשֶׁה וְיִשְׂרָאֵל:

Blessed be he that cometh in the name of the Lord: we bless you out of the house of the Lord.

O come, let us worship and bow down: let us kneel before the Lord our Maker.

Serve the Lord with joy: come before him with exulting.

Psalm c., p. 23.

He who is mighty, blessed and great above all beings, may he bless the bridegroom and the bride.

PRAYER OR ADDRESS

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning forbidden marriages; who hast disallowed unto us those that are betrothed, but hast sanctioned unto us such as are wedded to us by the rite of the canopy and the sacred covenant of wedlock. Blessed art thou, O Lord, who sanctifiest thy people Israel by the rite of the canopy and the sacred covenant of wedlock.

The Bridegroom places the ring upon the forefinger of the right hand of the Bride, and says:—

Behold, thou art consecrated unto me by this ring, according to the Law of Moses and of Israel.

The Hebrew Marriage Contract is read by the Celebrant, after which the following Seven Benedictions are said:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגָּפֶן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהַכֹּל בָּרָא לִכְבוֹדוֹ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. יוֹצֵר הָאָדָם:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר יָצַר אֶת הָאָדָם בְּצַלְמוֹ. בְּצֶלֶם דְּמוּת תַּבְנִיתוֹ. וְהִתְקִין לוֹ מִמֶּנּוּ בִּנְיַן עֲדֵי עַד. בָּרוּךְ אַתָּה יְיָ. יוֹצֵר הָאָדָם:

שׂוֹשׂ תָּשִׂישׂ וְתָגֵל הָעֲקָרָה. בְּקִבּוּץ בָּנֶיהָ לְתוֹכָהּ בְּשִׂמְחָה. בָּרוּךְ אַתָּה יְיָ. מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמֵּחַ תְּשַׂמַּח רֵעִים הָאֲהוּבִים. כְּשַׂמֶּחָךְ יְצִירְךָ בְּגַן עֵדֶן מִקֶּדֶם. בָּרוּךְ אַתָּה יְיָ. מְשַׂמֵּחַ חָתָן וְכַלָּה:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה. חָתָן וְכַלָּה. גִּילָה רִנָּה דִיצָה וְחֶדְוָה. אַהֲבָה וְאַחֲוָה וְשָׁלוֹם וְרֵעוּת. מְהֵרָה יְיָ אֱלֹהֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה. קוֹל חָתָן וְקוֹל כַּלָּה. קוֹל מִצְהֲלוֹת חֲתָנִים מֵחֻפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם. בָּרוּךְ אַתָּה יְיָ. מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה:

A glass is broken by the Bridegroom.

The Celebrant pronounces the Benediction.

תהלים ק״נ, *p. 39.*

The Hebrew Marriage Contract is read by the Celebrant, after which the following Seven Benedictions are said:—

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who hast created all things to thy glory.

Blessed art thou, O Lord our God, King of the universe, Creator of man.

Blessed art thou, O Lord our God, King of the universe, who hast made man in thine image, after thy likeness, and hast prepared unto him, out of his very self, a perpetual fabric. Blessed art thou, O Lord, Creator of man.

May she who was barren (Zion) be exceeding glad and exult, when her children are gathered within her in joy. Blessed art thou, O Lord, who makest Zion joyful through her children.

O make these loved companions greatly to rejoice, even as of old thou didst gladden thy creature in the garden of Eden. Blessed art thou, O Lord, who makest bridegroom and bride to rejoice.

Blessed art thou, O Lord our God, King of the universe, who hast created joy and gladness, bridegroom and bride, mirth and exultation, pleasure and delight, love, brotherhood, peace and fellowship. Soon may there be heard in the cities of Judah, and in the streets of Jerusalem, the voice of joy and gladness, the voice of the bridegroom and the voice of the bride, the jubilant voice of bridegrooms from their canopies, and of youths from their feasts of song. Blessed art thou, O Lord, who makest the bridegroom to rejoice with the bride.

A glass is broken by the Bridegroom.

The Celebrant pronounces the Benediction.

Psalm cl., *p.* 39.

ברכת המזון לנשואין:

He who says Grace commences thus:—

דַּי בָּסֶר וְגַם חָרוֹן. וְאָז אֹלַם בְּשִׁיר יָרוֹן. נְחֻנוּ בְּמַעְגְּלֵי צֶדֶק. שְׂעֵה בִּרְכַת בְּנֵי יְשֻׁרוּן:

בִּרְשׁוּת מָרָנָן וְרַבָּנָן וְרַבּוֹתַי. נְבָרֵךְ אֱלֹהֵינוּ שֶׁהַשִּׂמְחָה בִּמְעוֹנוֹ. וְשֶׁאָכַלְנוּ מִשֶּׁלּוֹ:

The others respond:—

בָּרוּךְ אֱלֹהֵינוּ שֶׁהַשִּׂמְחָה בִּמְעוֹנוֹ וְשֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ:

He who says Grace repeats the last sentence, and continues the Form of Service, pp. 425—431. At the conclusion of the Grace the Seven Benedictions, p. 444, are said.

סדר חנוכת הבית:

תהלים ל׳, *p. 103.*

תהלים מ״ו

מִזְמוֹר לְדָוִד. יְהוָה מִי־יָגוּר בְּאָהָלֶךָ מִי־יִשְׁכֹּן בְּהַר קָדְשֶׁךָ: הוֹלֵךְ תָּמִים וּפֹעֵל צֶדֶק וְדֹבֵר אֱמֶת בִּלְבָבוֹ: לֹא־רָגַל עַל־לְשֹׁנוֹ לֹא־עָשָׂה לְרֵעֵהוּ רָעָה וְחֶרְפָּה לֹא־נָשָׂא עַל־קְרֹבוֹ:

He who says Grace commences thus:—

Banish, O Lord, both grief and wrath, and then the dumb shall exult in song. Guide us in the paths of righteousness. Regard the blessing of the children of Jeshurun.

With the sanction of those present we will bless our God, in whose abode is joy, and of whose bounty we have partaken.

The others respond:—

Blessed be our God in whose abode is joy, and of whose bounty we have partaken, and through whose goodness we live.

He who says Grace repeats the last sentence, and continues the Form of Service, pp. 425-431. *At the conclusion of the Grace the Seven Benedictions, p.* 444, *are said.*

SERVICE AT THE CONSECRATION OF A HOUSE

Psalm xxx., *p.* 103.

Psalm xv.

A Psalm of David.—Lord, who shall abide in thy tent? Who shall dwell in thy holy mountain? He that walketh blamelessly and worketh righteousness, and speaketh truth in his heart. He that slandereth not with his tongue, nor doeth evil to his fellow, nor bringeth reproach upon his neighbor. In whose eyes a reprobate is despised; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh a bribe against the innocent. He

נִבְזֶה בְּעֵינָיו נִמְאָס וְאֶת־יִרְאֵי יְהוָה יְכַבֵּד נִשְׁבַּע לְהָרַע
וְלֹא יָמִיר: כַּסְפּוֹ לֹא־נָתַן בְּנֶשֶׁךְ וְשֹׁחַד עַל־נָקִי לֹא לָקָח
עֹשֵׂה אֵלֶּה לֹא יִמּוֹט לְעוֹלָם:

תהלים ק״א

לְדָוִד מִזְמוֹר. חֶסֶד־וּמִשְׁפָּט אָשִׁירָה לְךָ יְהוָה אֲזַמֵּרָה:
אַשְׂכִּילָה בְּדֶרֶךְ תָּמִים מָתַי תָּבוֹא אֵלָי אֶתְהַלֵּךְ בְּתָם־לְבָבִי
בְּקֶרֶב בֵּיתִי: לֹא־אָשִׁית לְנֶגֶד עֵינַי דְּבַר־בְּלִיָּעַל עֲשֹׂה־
סְטִים שָׂנֵאתִי לֹא יִדְבַּק בִּי: לֵבָב עִקֵּשׁ יָסוּר מִמֶּנִּי רַע לֹא
אֵדָע: מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית גְּבַהּ־עֵינַיִם וּרְחַב
לֵבָב אֹתוֹ לֹא אוּכָל: עֵינַי בְּנֶאֱמְנֵי־אֶרֶץ לָשֶׁבֶת עִמָּדִי הֹלֵךְ
בְּדֶרֶךְ תָּמִים הוּא יְשָׁרְתֵנִי: לֹא־יֵשֵׁב בְּקֶרֶב בֵּיתִי עֹשֵׂה
רְמִיָּה דֹּבֵר שְׁקָרִים לֹא־יִכּוֹן לְנֶגֶד עֵינָי: לַבְּקָרִים אַצְמִית
כָּל־רִשְׁעֵי־אָרֶץ לְהַכְרִית מֵעִיר־יְהוָה כָּל־פֹּעֲלֵי אָוֶן:

תהלים כ״ט, *see pp. 265, 268.* קכ״ז קכח (*if appropriate*)

תהלים קי״ט (אותיות ברכה)

ב

בַּמֶּה יְזַכֶּה־נַּעַר אֶת־אָרְחוֹ לִשְׁמֹר כִּדְבָרֶךָ: בְּכָל־לִבִּי
דְרַשְׁתִּיךָ אַל־תַּשְׁגֵּנִי מִמִּצְוֹתֶיךָ: בְּלִבִּי צָפַנְתִּי אִמְרָתֶךָ
לְמַעַן לֹא אֶחֱטָא־לָךְ: בָּרוּךְ אַתָּה יְהוָה לַמְּדֵנִי חֻקֶּיךָ:
בִּשְׂפָתַי סִפַּרְתִּי כֹּל מִשְׁפְּטֵי־פִיךָ: בְּדֶרֶךְ עֵדְוֹתֶיךָ שַׂשְׂתִּי
כְּעַל כָּל־הוֹן: בְּפִקּוּדֶיךָ אָשִׂיחָה וְאַבִּיטָה אׇרְחֹתֶיךָ: בְּחֻקֹּתֶיךָ
אֶשְׁתַּעֲשָׁע לֹא אֶשְׁכַּח דְּבָרֶךָ:

that doeth these things shall never be moved.

Psalm ci. A Psalm of David.

I will sing of lovingkindness and justice: unto thee, O Lord, will I sing praises. I will give heed to the way of integrity: O when wilt thou come unto me? I will walk within my house in the integrity of my heart. I will set no base thing before mine eyes: I hate licentious deeds; they shall not cleave unto me. A froward heart shall depart from me: I will know no evil thing. Whoso secretly slandereth his neighbor, him will I destroy: him that hath an high look and a proud heart will I not suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in the way of integrity, he shall minister unto me. He that worketh deceit shall not dwell within my house: he that speaketh falsehood shall not abide before mine eyes. Morning by morning will I destroy all the wicked of the land: to cut off all the workers of iniquity from the city of the Lord.

Psalms cxxi. (cxxvii., cxxviii., *if appropriate*), *see pp.* 265-268.

Psalm cxix.

Beth.

Wherewith shall a young man keep his way pure? By taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I treasured up within mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate on thy precepts, and look towards thy paths. I will delight myself in thy statutes: I will not forget thy word.

Resh.

Consider mine affliction, and deliver me; for I do not forget thy Law. Plead thou my cause, and redeem me: quicken me according to thy promise. Salvation

ר׳

רְאֵה־עָנְיִי וַחֲלָצֵנִי כִּי־תוֹרָתְךָ לֹא שָׁכָחְתִּי: רִיבָה רִיבִי וּגְאָלֵנִי לְאִמְרָתְךָ חַיֵּנִי: רָחוֹק מֵרְשָׁעִים יְשׁוּעָה כִּי־חֻקֶּיךָ לֹא דָרָשׁוּ: רַחֲמֶיךָ רַבִּים ו יְהוָה כְּמִשְׁפָּטֶיךָ חַיֵּנִי: רַבִּים רֹדְפַי וְצָרַי מֵעֵדוֹתֶיךָ לֹא נָטִיתִי: רָאִיתִי בֹגְדִים וָאֶתְקוֹטָטָה אֲשֶׁר אִמְרָתְךָ לֹא שָׁמָרוּ: רְאֵה כִּי־פִקּוּדֶיךָ אָהָבְתִּי יְהוָה כְּחַסְדְּךָ חַיֵּנִי: רֹאשׁ־דְּבָרְךָ אֱמֶת וּלְעוֹלָם כָּל־מִשְׁפַּט צִדְקֶךָ:

כ׳

כָּלְתָה לִתְשׁוּעָתְךָ נַפְשִׁי לִדְבָרְךָ יִחָלְתִּי: כָּלוּ עֵינַי לְאִמְרָתֶךָ לֵאמֹר מָתַי תְּנַחֲמֵנִי: כִּי־הָיִיתִי כְנאד בְּקִיטוֹר חֻקֶּיךָ לֹא שָׁכָחְתִּי: כַּמָּה־יְמֵי־עַבְדֶּךָ מָתַי תַּעֲשֶׂה בְרֹדְפַי מִשְׁפָּט: כָּרוּ־לִי זֵדִים שִׂיחוֹת אֲשֶׁר לֹא כְתוֹרָתֶךָ: כָּל־מִצְוֹתֶיךָ אֱמוּנָה שֶׁקֶר רָדָפוּנִי עָזְרֵנִי: כִּמְעַט כִּלּוּנִי בָאָרֶץ וַאֲנִי לֹא־עָזַבְתִּי פִקּוּדֶיךָ: כְּחַסְדְּךָ חַיֵּנִי וְאֶשְׁמְרָה עֵדוּת פִּיךָ:

ה׳

הוֹרֵנִי יְהוָה דֶּרֶךְ חֻקֶּיךָ וְאֶצְּרֶנָּה עֵקֶב: הֲבִינֵנִי וְאֶצְּרָה תוֹרָתֶךָ וְאֶשְׁמְרֶנָּה בְכָל־לֵב: הַדְרִיכֵנִי בִּנְתִיב מִצְוֹתֶיךָ כִּי־בוֹ חָפָצְתִּי: הַט־לִבִּי אֶל־עֵדוֹתֶיךָ וְאַל אֶל־בָּצַע: הַעֲבֵר עֵינַי מֵרְאוֹת שָׁוְא בִּדְרָכֶךָ חַיֵּנִי: הָקֵם לְעַבְדְּךָ אִמְרָתֶךָ אֲשֶׁר לְיִרְאָתֶךָ: הַעֲבֵר חֶרְפָּתִי אֲשֶׁר יָגֹרְתִּי כִּי מִשְׁפָּטֶיךָ טוֹבִים: הִנֵּה תָּאַבְתִּי לְפִקּוּדֶיךָ בְּצִדְקָתְךָ חַיֵּנִי:

is far from the wicked; for they seek not thy statutes. Great are thy tender mercies, O Lord: quicken me according to thy judgments. Many are my persecutors and mine adversaries; yet have I not swerved from thy testimonies. I beheld the treacherous dealers, and loathed them; because they observed not thy word. See how I love thy precepts: quicken me, O Lord, according to thy lovingkindness. The sum of thy word is truth: and every one of thy righteous judgments endureth for ever.

CAPH.

My soul pineth for thy salvation: I hope for thy word. Mine eyes pine for thy promise, while I say, When wilt thou comfort me? For I am become like a wineskin in the smoke; yet do I not forget thy statutes. How many are the days of thy servant? When wilt thou execute judgment on them that persecute me? The proud have digged pits for me, they who are not after thy Law. All thy commandments are faithfulness; they persecute me with falsehood; help thou me. They have almost made an end of me on earth; but I forsake not thy precepts. Quicken me according to thy lovingkindness; so shall I observe the testimony of thy mouth.

HE.

Teach me, O Lord, the way of thy statutes; and I will keep it unto the end. Give me understanding, and I will keep thy Law; yea, I will observe it with my whole heart. Make me to tread the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from looking at vanity, and quicken me in thy way. Confirm thy word unto thy servant, which leadeth unto the fear of thee. Turn away my reproach whereof I am afraid; for thy judgments are good. Behold, I long after thy precepts; quicken me in thy righteousness.

רִבּוֹן הָעוֹלָם הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלַּת בָּנֶיךָ וְתַחֲנוּנָם. אֲשֶׁר הִתְאַסְּפוּ פֹּה לְחַנֵּךְ אֶת הַבַּיִת הַזֶּה וּלְהַקְרִיב לְפָנֶיךָ אֶת תּוֹדָתָם עַל כָּל הַחֶסֶד וְהָאֱמֶת אֲשֶׁר עָשִׂיתָ אִתָּם: אָנָּא חַסְדְּךָ מֵאִתָּם אַל יָמוּשׁ. וּבְרִית שְׁלוֹמְךָ אַל תָּמוּט: הָגֵן בְּעַד בֵּית מְגוּרָם. לֹא תְאֻנֶּה אֵלָיו רָעָה. וְנֶגַע וְצַעַר לֹא יִקְרַב אֵלָיו. וְלֹא יִשָּׁמַע קוֹל צְוָחָה בְּחוֹמוֹתָיו: זַכֵּה אֶת בְּנֵי הַבַּיִת לָשֶׁבֶת בְּמִשְׁכָּנָם בְּאַחֲוָה וְרֵעוּת. לְאַהֲבָה וּלְיִרְאָה אוֹתְךָ וּלְדָבְקָה בָךְ. וְלַהֲגוֹת בְּתוֹרָתְךָ וּלְקַיֵּם מִצְוֹתֶיהָ:

הָרֵק בִּרְכוֹתֶיךָ עַל בַּעַל הַבַּיִת. בָּרֵךְ יְיָ חֵילוֹ וּפוֹעַל יָדָיו תִּרְצֶה: הַרְחִיקֵהוּ מִידֵי עֲבֵרָה וְעָוֹן. וִיהִי נוֹאַמְךָ עָלָיו. וּמַעֲשֵׂה יָדָיו כּוֹנְנֵהוּ: יְהִי נָא חַסְדְּךָ אֶת אִשְׁתּוֹ צוֹפִיָּה הֲלִיכוֹת בֵּיתָהּ. וְתֵדַע כִּי אִשָּׁה יִרְאַת יְיָ הִיא תִתְהַלָּל: הוֹפַע עַל בְּנֵיהֶם וּבְנוֹתֵיהֶם רוּחַ חָכְמָה וּבִינָה. הַדְרִיכֵם בִּנְתִיב מִצְוֹתֶיךָ. וְכָל רוֹאֵיהֶם יַכִּירוּם כִּי הֵם זֶרַע בֵּרַךְ יְיָ. בְּרוּכִים בַּתּוֹרָה וּבְיִרְאָה: שָׁמְרֵם מִכָּל רָע. שְׁמוֹר אֶת נַפְשָׁם. וִיקֻיַּם בָּהֶם. בָּרוּךְ אַתָּה בְּבוֹאֶךָ. וּבָרוּךְ אַתָּה בְּצֵאתֶךָ: וְכַאֲשֶׁר זָכִינוּ לַעֲשׂוֹת חִנּוּךְ הַבַּיִת עַתָּה. כֵּן נִזְכֶּה גַּם יַחַד לִרְאוֹת חֲנֻכַּת הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ בִּירוּשָׁלַיִם עִירְךָ קִרְיַת מוֹעֲדֵנוּ בִּמְהֵרָה בְיָמֵינוּ. אָמֵן.

Sovereign of the universe! Look down from thy holy habitation, and in mercy and favor accept the prayer and supplication of thy children, who are assembled here to consecrate this dwelling, and to offer their thanksgiving unto thee for all the lovingkindness and truth thou hast shown unto them. We beseech thee, let not thy lovingkindness depart, nor the covenant of thy peace be removed from them. Shield this their abode that no evil befall it. May sickness and sorrow not come nigh unto it, nor the voice of lamentation be heard within its walls. Grant that the members of the household may dwell together in this their habitation in brotherhood and fellowship, that they may love and fear thee, and cleave unto thee, and may meditate in thy Law, and be faithful to its precepts.

Vouchsafe thy blessings unto the master of this house. Bless, O Lord, his substance, and accept the work of his hands. Keep him far from sin and transgression. Let thy grace be upon him, and establish thou the work of his hands. May thy lovingkindness be with her who looketh well to the ways of her household, and may she be mindful that the woman who feareth the Lord, she shall be praised. Bestow upon their sons and daughters the spirit of wisdom and understanding. Lead them in the path of thy commandments, so that all who see them may acknowledge that they are an offspring blessed of the Lord, blessed with a knowledge of thy Law and with the fear of thee. Preserve them from all evil; preserve their lives. May thy gracious promise be realized in them, Blessed shalt thou be when thou comest in, blessed when thou goest out. And even as we have been permitted to consecrate this house, so grant that we may together witness the dedication of thy great and holy temple in Jerusalem, the city of our solemnities, speedily in our days. Amen.

סדר ברית מילה:

Upon the arrival of the Child who is to be initiated into the Covenant of Abraham, those present at the Ceremony rise and say:-

בָּרוּךְ הַבָּא:

The Father of the Child says:—

הִנְנִי מוּכָן לְקַיֵּם מִצְוַת עֲשֵׂה שֶׁצִּוָּנוּ הַבּוֹרֵא יִתְבָּרַךְ לָמוּל אֶת בְּנִי. כַּכָּתוּב בַּתּוֹרָה. וּבְיוֹם־שְׁמוֹנַת יָמִים יִמּוֹל לָכֶם כָּל־זָכָר לְדֹרֹתֵיכֶם:

The Mohel takes the Child and placing it upon a seat, says:—

זֶה הַכִּסֵּא שֶׁל אֵלִיָּהוּ זָכוּר לַטּוֹב: לִישׁוּעָתְךָ קִוִּיתִי יְיָ: שִׂבַּרְתִּי לִישׁוּעָתְךָ יְיָ. וּמִצְוֹתֶיךָ עָשִׂיתִי: שִׂבַּרְתִּי לִישׁוּעָתְךָ יְיָ: שָׁשׂ אָנֹכִי עַל אִמְרָתֶךָ כְּמוֹצֵא שָׁלָל רָב: שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל: אַשְׁרֵי תִּבְחַר וּתְקָרֵב יִשְׁכֹּן חֲצֵרֶיךָ.

Those present respond:—

נִשְׂבְּעָה בְּטוּב בֵּיתֶךָ קְדוֹשׁ הֵיכָלֶךָ:

The Mohel places the Child upon the knees of the Godfather, and before performing the Circumcision, says the following Blessing:-

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל הַמִּילָה:

Immediately after the Circumcision the Father says the following Blessing:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַכְנִיסוֹ בִּבְרִיתוֹ שֶׁל אַבְרָהָם אָבִינוּ:

SERVICE AT A CIRCUMCISION

Upon the arrival of the Child who is to be initiated into the Covenant of Abraham, those present at the Ceremony rise and say:—

Blessed be he that cometh.

The Father of the Child says:—

I am here ready to perform the affirmative precept to circumcise my son, even as the Creator, blessed be he, hath commanded us, as it is written in the Law, And he that is eight days old shall be circumcised among you, every male throughout your generations.

The Mohel takes the child, and, placing it upon a seat, says:—

This is the throne of Elijah:—may he be remembered for good!

For thy salvation I have waited, O Lord. I have hoped, O Lord, for thy salvation; and have done thy commandments. I have hoped for thy salvation, O Lord. I rejoice at thy word, as one that findeth great spoil. Great peace have they who love thy Law; and there is no stumbling for them. Happy is he whom thou choosest, and causest to approach that he may dwell in thy courts.

Those present respond:—

O let us be satisfied with the goodness of thy house, thy holy temple.

The Mohel places the Child upon the knees of the Godfather, and before performing the Circumcision says the following Blessing:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast given us command concerning the Circumcision.

Immediately after the Circumcision the Father says the following Blessing:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded us to make our sons enter into the covenant of Abraham our father.

Those present respond:—

כְּשֵׁם שֶׁנִּכְנַס לַבְּרִית כֵּן יִכָּנֵס לַתּוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים:

The Mohel continues:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגָּפֶן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשׁ יְדִיד מִבֶּטֶן וְחוֹק בִּשְׁאֵרוֹ שָׂם וְצֶאֱצָאָיו חָתַם בְּאוֹת בְּרִית קֹדֶשׁ. עַל כֵּן בִּשְׂכַר זֹאת. אֵל חַי חֶלְקֵנוּ צוּרֵנוּ. צַוֵּה לְהַצִּיל יְדִידוּת שְׁאֵרֵנוּ מִשַּׁחַת. לְמַעַן בְּרִיתוֹ אֲשֶׁר שָׂם בִּבְשָׂרֵנוּ. בָּרוּךְ אַתָּה יְיָ. כּוֹרֵת הַבְּרִית:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. קַיֵּם אֶת־הַיֶּלֶד הַזֶּה לְאָבִיו וּלְאִמּוֹ. וְיִקָּרֵא שְׁמוֹ בְּיִשְׂרָאֵל (פְּלוֹנִי בֶּן פְּלוֹנִי). יְשִׂמַח הָאָב בְּיוֹצֵא חֲלָצָיו. וְתָגֵל אִמּוֹ בְּפְרִי בִטְנָהּ. כַּכָּתוּב. יִשְׂמַח אָבִיךְ וְאִמֵּךְ וְתָגֵל יוֹלַדְתֵּךְ. וֶאֱמַר. וָאֶעֱבֹר עָלַיִךְ וָאֶרְאֵךְ מִתְבּוֹסֶסֶת בְּדָמַיִךְ וָאֹמַר לָךְ בְּדָמַיִךְ חֲיִי: וָאֹמַר לָךְ בְּדָמַיִךְ חֲיִי: וֶאֱמַר. זָכֹר לְעוֹלָם בְּרִיתוֹ. דָּבָר צִוָּה לְאֶלֶף דּוֹר: אֲשֶׁר כָּרַת אֶת־אַבְרָהָם וּשְׁבוּעָתוֹ לְיִצְחָק: וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם: וֶאֱמַר. וַיָּמָל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בֶּן־שְׁמוֹנַת יָמִים כַּאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים: הוֹדוּ לַיְיָ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ: זֶה הַקָּטָן (פְּלוֹנִי) גָּדוֹל יִהְיֶה. כְּשֵׁם שֶׁנִּכְנַס לַבְּרִית כֵּן יִכָּנֵס לַתּוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים:

The Godfather drinks of the wine; a few drops are given to the Infant, and the Cup of Blessing being sent to the Mother, she also partakes thereof.

Those present respond:—

Even as he has entered into the covenant, so may he enter into the Law, the nuptial canopy, and into good deeds.

The Mohel continues:—

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who from the womb didst sanctify Isaac the well-beloved, didst set thy statute in his flesh, and seal his offspring with the sign of the holy covenant. On this account, O living God, our Portion and our Rock, give command to deliver from destruction the dearly beloved of our flesh, for the sake of the covenant thou hast set in our bodies. Blessed art thou, O Lord, who makest the covenant.

Our God and God of our fathers, preserve this child to his father and to his mother, and let his name be called in Israel——the son of——. Let the father rejoice in him that came forth from his loins, and the mother be glad with the fruit of her womb; as it is written, Let thy father and thy mother rejoice, and let her that bare thee be glad: and it is said, And I passed by thee, and I saw thee weltering in thy blood, and I said unto thee, In thy blood live. Yea, I said unto thee, In thy blood live. And it is said, He hath remembered his covenant for ever, the word which he commanded to a thousand generations; (the covenant) which he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a statute, to Israel for an everlasting covenant. And it is said, And Abraham circumcised his son Isaac when he was eight days old, as God had commmanded him. O give thanks unto the Lord; for he is good; for his lovingkindness endureth for ever. This little child——, may he become great. Even as he has entered into the covenant, so may he enter into the Law, the nuptial canopy, and into good deeds.

The Godfather drinks of the Wine; a few drops are given to the Infant, and the Cup of Blessing being sent to the Mother, she also partakes thereof.

ברכת המזון לברית מילה

He who says Grace begins thus:—

רַבּוֹתַי נְבָרֵךְ׃

The others respond:—

יְהִי שֵׁם יְיָ מְבוֹרָךְ מֵעַתָּה וְעַד עוֹלָם׃

He who says Grace repeats the last sentence, and continues:—

נוֹדֶה לְשִׁמְךָ בְּתוֹךְ אֱמוּנָי. בְּרוּכִים אַתֶּם לַיָי׃

The last sentence is repeated by the company present, who also make the same response after each of the following stanzas:—

בִּרְשׁוּת אֵל אָיוֹם וְנוֹרָא. מִשְׁגָּב לְעִתּוֹת בַּצָּרָה. אֵל נֶאְדָּר בִּגְבוּרָה. אַדִּיר בַּמָּרוֹם יְיָ׃

בִּרְשׁוּת הַתּוֹרָה הַקְּדוֹשָׁה. טְהוֹרָה הִיא וְגַם פְּרוּשָׁה. צִוָּה לָנוּ מוֹרָשָׁה. מֹשֶׁה עֶבֶד יְיָ׃

בִּרְשׁוּת הַכֹּהֲנִים הַלְוִיִּם. אֶקְרָא לֵאלֹהֵי הָעִבְרִיִּים. אֲהוֹדֵנוּ בְּכָל אַיִּים. אֲבָרְכָה אֶת־יְיָ׃

בִּרְשׁוּת מָרָנָן וְרַבָּנָן וְרַבּוֹתַי. אֶפְתַּח בְּשִׁיר פִּי וּשְׂפָתַי. וְתֹאמַרְנָה עַצְמוֹתַי. בָּרוּךְ הַבָּא בְּשֵׁם יְיָ׃

Then proceed נְבָרֵךְ, *p. 425.*

After בְּעֵינֵי אֱלֹהִים וְאָדָם, *p. 430, the following is introduced:-*

הָרַחֲמָן הוּא יְבָרֵךְ אֲבִי הַיֶּלֶד וְאִמּוֹ. וְיִזְכּוּ לְגַדְּלוֹ וּלְחַנְּכוֹ וּלְחַכְּמוֹ. מִיּוֹם הַשְּׁמִינִי וָהָלְאָה יֵרָצֶה דָמוֹ. וִיהִי יְיָ אֱלֹהֵי עִמּוֹ׃

GRACE AFTER THE MEAL FOLLOWING A CIRCUMCISION

He who says Grace begins thus:—

Let us say grace.

The others respond:—

Blessed be the name of the Lord from this time forth and for ever.

He who says Grace repeats the last sentence, and continues:—

We will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

The last sentence is repeated by the company present:—

With the sanction of the awful and revered God, who is a refuge in times of trouble, the God girt with strength, the Lord mighty on high, we will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

With the sanction of the holy Law, pure and clear, which Moses the servant of the Lord commanded us to be an heritage, we will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

With the sanction of the priests and Levites I will call upon the God of the Hebrews, I will declare his glory in every region, I will bless the Lord. We will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

With the sanction of those present I will open my lips wth song, yea, my bones shall declare, Blessed is he that cometh in the name of the Lord. We will give thanks unto thy name in the midst of the faithful: blessed are ye of the Lord.

Then proceed as on p. 425, *"We will bless," etc.*
After "in the sight of God and man," p. 430, *the following is introduced:—*

May the All-merciful bless the father and mother of the child; may they be worthy to rear him, to initiate him in the precepts of the Law, and to train him in wisdom: from this eighth day and henceforth may his blood be accepted, and may the Lord his God be with him.

הָרַחֲמָן הוּא יְבָרֵךְ בַּעַל בְּרִית הַמִּילָה. אֲשֶׁר שָׂשׂ לַעֲשׂוֹת צֶדֶק בְּגִילָה. וִישַׁלֵּם פָּעֳלוֹ וּמַשְׂכֻּרְתּוֹ כְּפוּלָה. וְיִתְּנֵהוּ לְמַעֲלָה לְמָעֲלָה:

הָרַחֲמָן הוּא יְבָרֵךְ רַךְ הַנְּמוֹל לִשְׁמוֹנָה. וְיִהְיוּ יָדָיו וְלִבּוֹ לָאֵל אֱמוּנָה. וְיִזְכֶּה לִרְאוֹת פְּנֵי הַשְּׁכִינָה. שָׁלֹשׁ פְּעָמִים בַּשָּׁנָה:

If the Mohel says Grace, one of the Company present says the following paragraph:—

הָרַחֲמָן הוּא יְבָרֵךְ הַמָּל בְּשַׂר הָעָרְלָה. וּפָרַע וּמָצַץ דְּמֵי הַמִּילָה. אִישׁ הַיָּרֵא וְרַךְ הַלֵּבָב עֲבוֹדָתוֹ פְּסוּלָה. אִם־שְׁלָשׁ־אֵלֶּה לֹא יַעֲשֶׂה לָהּ:

הָרַחֲמָן הוּא יִשְׁלַח לָנוּ מְשִׁיחוֹ הוֹלֵךְ תָּמִים. בְּזְכוּת חַתְנֵי מוּלוֹת דָּמִים. לְבַשֵּׂר בְּשׂוֹרוֹת טוֹבוֹת וְנֶחוּמִים. לְעַם אֶחָד מְפֻזָּר וּמְפוֹרָד בֵּין הָעַמִּים:

הָרַחֲמָן הוּא יִשְׁלַח לָנוּ כֹּהֵן צֶדֶק אֲשֶׁר לָקַח לְעוֹלָם. עַד הוּכַן כִּסְאוֹ כַּשֶּׁמֶשׁ וְיָהֲלוֹם. וַיִּלֶט פָּנָיו בְּאַדַּרְתּוֹ וַיִּגְלוֹם. בְּרִיתִי הָיְתָה אִתּוֹ הַחַיִּים וְהַשָּׁלוֹם:

Continue הָרַחֲמָן הוּא יְזַכֵּנוּ, *etc., p. 430.*

May the All-merciful bless the godfather who has observed the covenant of Circumcision and rejoiced exceedingly to perform this deed of piety; may he requite him for his act with a double recompense, and ever exalt him more and more.

May the All-merciful bless the tender infant that has been circumcised on his eighth day; may his hands and heart be firm with God, and may he become worthy to appear before the Divine Presence three times in the year.

If the Mohel says Grace, one of the Company present says the following paragraph:—

May the All-merciful bless him who has circumcised the flesh of the foreskin, duly fulfilling each part of the precept. The service would be invalid of one who is timid and faint-hearted, or who failed to perform the three essentials of the ceremony.

May the All-merciful, regardful of the merit of them that are akin by the blood of the circumcision, send us his anointed walking in his integrity, to give good tidings and consolation to the people that is scattered and dispersed among the peoples.

May the All-merciful send us the righteous priest, who remains withdrawn in concealment until a throne, bright as the sun and radiant as the diamond, shall be prepared for him, the prophet who covered his face with his mantle and wrapped himself therein, with whom is God's covenant of life and of peace.

Continue, "May the All-merciful make us worthy," etc., p. 430.

סדר פדיון הבן:

The first-born Child, if a male, must be redeemed on the thirty-first day of his birth. If, however, the Father be a Cohen or a Levite, or the Mother the daughter of a Cohen or a Levite, they are exempt from the duty of Redemption. Should the thirty-first day fall on a Sabbath or Holyday, the ceremony is postponed until the day following.

The Father, presenting his Child to the Cohen, makes the following declaration:—

זֶה בְּנִי בְכוֹרִי הוּא פֶּטֶר רֶחֶם לְאִמּוֹ. וְהַקָּדוֹשׁ בָּרוּךְ הוּא צִוָּה לִפְדוֹתוֹ. שֶׁנֶּאֱמַר וּפְדוּיָו מִבֶּן חֹדֶשׁ תִּפְדֶּה בְּעֶרְכְּךָ כֶּסֶף חֲמֻשֶּׁת שְׁקָלִים בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הוּא. וְנֶאֱמַר קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא:

The Father then places before the Cohen silver to the amount of five selaim or shekels (four dollars), and the Cohen asks:—

מַאי בָּעִית טְפֵי לְתֵן לִי בִּנְךָ בְכוֹרְךָ שֶׁהוּא פֶּטֶר רֶחֶם לְאִמּוֹ. אוֹ בָּעִית לְפָדוֹתוֹ בְּעַד חָמֵשׁ סְלָעִים כִּדְמְחַיַּבְתְּ מִדְאוֹרַיְתָא:

The Father replies:—

חָפֵץ אֲנִי לִפְדּוֹת אֶת־בְּנִי. וְהֵילָךְ דְּמֵי פִּדְיוֹנוֹ כִּדְמְחַיַּבְתִּי מִדְאוֹרַיְתָא:

SERVICE FOR THE REDEMPTION OF THE FIRST-BORN

The first-born Child, if a male, must be redeemed on the thirty-first day of his birth. If, however, the Father be a Cohen or a Levite, or the Mother the daughter of a Cohen or a Levite, they are exempt from the duty of Redemption. Should the thirty-first day fall on a Sabbath or Holyday, the ceremony is postponed until the day following.

The Father, presenting his Child to the Cohen, makes the following declaration:—

This my first-born son is the first-born of his mother, and the Holy One, blessed be he, hath given command to redeem him, as it is said, And those that are to be redeemed of them from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, the shekel being twenty gerahs; and it is said, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

The Father then places before the Cohen silver to the amount of five selaim or shekels (four dollars), and the Cohen asks:—

Which wouldst thou rather, give me thy first-born son, the first-born of his mother, or redeem him for five selaim, which thou art bound to give according to the Law?

The Father replies:—

I desire rather to redeem my son, and here thou hast the value of his redemption, which I am bound to give according to the Law.

The Cohen receives the redemption money, and returns the Child to his Father, whereupon the latter says the following Blessing:-

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל פִּדְיוֹן הַבֵּן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

The Cohen then takes the redemption money, and, holding it over the head of the Child, says:—

זֶה תַּחַת זֶה. זֶה חִלּוּף זֶה. זֶה מָחוּל עַל זֶה. וְיָבֹא זֶה הַבֵּן לְחַיִּים לַתּוֹרָה וּלְיִרְאַת שָׁמָיִם: יְהִי רָצוֹן שֶׁכְּשֵׁם שֶׁנִּכְנַס לַפִּדְיוֹן כֵּן יִכָּנֵס לַתּוֹרָה וּלְחֻפָּה וּלְמַעֲשִׂים טוֹבִים. אָמֵן:

The Cohen places his hand upon the head of the Child, and pronounces the following Benediction:—

יְשִׂימְךָ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה: יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

יְיָ שׁוֹמְרֶךָ יְיָ צִלְּךָ עַל־יַד יְמִינֶךָ: כִּי אֹרֶךְ יָמִים וּשְׁנוֹת חַיִּים וְשָׁלוֹם יוֹסִיפוּ לָךְ: יְיָ יִשְׁמָרְךָ מִכָּל־רָע יִשְׁמֹר אֶת־נַפְשֶׁךָ. אָמֵן:

The Cohen receives the redemption money, and returns the Child to his Father, whereupon the latter says the following Blessing:—

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and given us command concerning the redemption of the son.

Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

The Cohen then takes the redemption money, and, holding it over the head of the Child, says:—

This is instead of that, this in commutation for that, this in remission of that. May this child enter into life, into the Law and the fear of Heaven. May it be God's will that even as he has been admitted to redemption, so may he enter into the Law, the nuptial canopy, and into good deeds. Amen.

The Cohen places his hand upon the head of the Child, and pronounces the following Benediction—

God make thee as Ephraim and Manasseh. The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

The Lord is thy guardian: the Lord is thy shade upon thy right hand. For length of days, and years of life and peace shall they add to thee. The Lord shall guard thee from all evil; he shall guard thy soul. Amen.

תפלה לחולה:

מִזְמוֹר לְדָוִד. יְיָ רֹעִי לֹא אֶחְסָר: בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי
עַל־מֵי מְנוּחוֹת יְנַהֲלֵנִי: נַפְשִׁי יְשׁוֹבֵב יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק
לְמַעַן שְׁמוֹ: גַּם כִּי־אֵלֵךְ בְּגֵיא צַלְמָוֶת לֹא־אִירָא רָע כִּי־
אַתָּה עִמָּדִי שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ הֵמָּה יְנַחֲמֻנִי: תַּעֲרֹךְ לְפָנַי
שֻׁלְחָן נֶגֶד צֹרְרָי דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי כּוֹסִי רְוָיָה: אַךְ טוֹב
וָחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיָּי וְשַׁבְתִּי בְּבֵית יְהוָה לְאֹרֶךְ יָמִים:

לְדָוִד. בָּרְכִי נַפְשִׁי אֶת־יְהוָה וְכָל־קְרָבַי אֶת שֵׁם קָדְשׁוֹ:
בָּרְכִי נַפְשִׁי אֶת־יְהוָה וְאַל־תִּשְׁכְּחִי כָּל־גְּמוּלָיו: הַסֹּלֵחַ לְכָל־
עֲוֹנֵכִי הָרֹפֵא לְכָל־תַּחֲלוּאָיְכִי: הַגּוֹאֵל מִשַּׁחַת חַיָּיְכִי הַמְעַטְּרֵכִי
חֶסֶד וְרַחֲמִים: הַמַּשְׂבִּיעַ בַּטּוֹב עֶדְיֵךְ תִּתְחַדֵּשׁ כַּנֶּשֶׁר
נְעוּרָיְכִי: עֹשֵׂה צְדָקוֹת יְהוָה וּמִשְׁפָּטִים לְכָל־עֲשׁוּקִים: יוֹדִיעַ
דְּרָכָיו לְמֹשֶׁה לִבְנֵי יִשְׂרָאֵל עֲלִילוֹתָיו: רַחוּם וְחַנּוּן יְהוָה
אֶרֶךְ אַפַּיִם וְרַב־חָסֶד: לֹא לָנֶצַח יָרִיב וְלֹא לְעוֹלָם יִטּוֹר:
לֹא כַחֲטָאֵינוּ עָשָׂה לָנוּ וְלֹא כַעֲוֹנֹתֵינוּ גָּמַל עָלֵינוּ: כִּי כִגְבֹהַ
שָׁמַיִם עַל־הָאָרֶץ גָּבַר חַסְדּוֹ עַל־יְרֵאָיו: כְּרָחֹק מִזְרָח מִמַּעֲרָב
הִרְחִיק מִמֶּנּוּ אֶת פִּשָׁעֵינוּ: כְּרַחֵם אָב עַל־בָּנִים רִחַם יְהוָה
עַל־יְרֵאָיו: כִּי הוּא יָדַע יִצְרֵנוּ זָכוּר כִּי־עָפָר אֲנָחְנוּ: אֱנוֹשׁ
כֶּחָצִיר יָמָיו כְּצִיץ הַשָּׂדֶה כֵּן יָצִיץ: כִּי רוּחַ עָבְרָה־בּוֹ וְאֵינֶנּוּ
וְלֹא־יַכִּירֶנּוּ עוֹד מְקוֹמוֹ: וְחֶסֶד יְהוָה מֵעוֹלָם וְעַד־עוֹלָם עַל־
יְרֵאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים: לְשֹׁמְרֵי בְרִיתוֹ וּלְזֹכְרֵי פִקֻּדָיו

Psalm xxiii.

A Psalm of David. The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he guideth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies; thou hast anointed my head with oil; my cup runneth over. Surely happiness and lovingkindness will follow me all the days of my life; and I shall dwell in the house of the Lord for length of days.

Psalm ciii.

A Psalm of David. Bless the Lord, O my soul: and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquity; who healeth all thy diseases: who redeemeth thy life from the pit; who crowneth thee with lovingkindness and tender mercies: who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteous acts, and judgments for all that are oppressed. He made known his ways unto Moses, his doings unto the children of Israel. The Lord is merciful and gracious, slow to anger, and abounding in lovingkindness. He will not always contend; neither will he keep his anger for ever. He hath not dealt with us after our sins, nor requited us after our iniquities. For as the heaven is high above the earth, so mighty is his lovingkindness over them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father hath mercy upon his children, so the Lord hath mercy upon them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the lovingkindness of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his precepts to do them. The Lord

לַעֲשׂוֹתָם: יְהוָה בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה:
בָּרְכוּ יְהוָה מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ:
בָּרְכוּ יְהוָה כָּל־צְבָאָיו מְשָׁרְתָיו עֹשֵׂי רְצוֹנוֹ: בָּרְכוּ יְהוָה כָּל־
מַעֲשָׂיו בְּכָל־מְקֹמוֹת מֶמְשַׁלְתּוֹ בָּרֲכִי נַפְשִׁי אֶת־יְהוָה:

לַמְנַצֵּחַ לְדָוִד מִזְמוֹר. יְהוָה חְקַרְתַּנִי וַתֵּדָע: אַתָּה יָדַעְתָּ
שִׁבְתִּי וְקוּמִי בַּנְתָּה לְרֵעִי מֵרָחוֹק: אָרְחִי וְרִבְעִי זֵרִיתָ וְכָל־
דְּרָכַי הִסְכַּנְתָּה כִּי אֵין מִלָּה בִּלְשׁוֹנִי הֵן יְהוָה יָדַעְתָּ כֻלָּהּ:
אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה: פְּלִיאָה דַעַת מִמֶּנִּי
נִשְׂגְּבָה לֹא־אוּכַל לָהּ: אָנָה אֵלֵךְ מֵרוּחֶךָ וְאָנָה מִפָּנֶיךָ אֶבְרָח:
אִם־אָסַק שָׁמַיִם שָׁם אָתָּה וַאַצִּיעָה שְׁאוֹל הִנָּךְ: אֶשָּׂא כַנְפֵי־
שָׁחַר אֶשְׁכְּנָה בְּאַחֲרִית יָם: גַּם־שָׁם יָדְךָ תַנְחֵנִי וְתֹאחֲזֵנִי
יְמִינֶךָ: וָאֹמַר אַךְ־חֹשֶׁךְ יְשׁוּפֵנִי וְלַיְלָה אוֹר בַּעֲדֵנִי: גַּם־חֹשֶׁךְ
לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ: כִּי־
אַתָּה קָנִיתָ כִלְיֹתָי תְּסָכֵנִי בְּבֶטֶן אִמִּי: אוֹדְךָ עַל כִּי נוֹרָאוֹת
נִפְלֵיתִי נִפְלָאִים מַעֲשֶׂיךָ וְנַפְשִׁי יֹדַעַת מְאֹד: לֹא־נִכְחַד עָצְמִי
מִמְּךָ אֲשֶׁר־עֻשֵּׂיתִי בַסֵּתֶר רֻקַּמְתִּי בְּתַחְתִּיּוֹת אָרֶץ: גָּלְמִי רָאוּ
עֵינֶיךָ וְעַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ יָמִים יֻצָּרוּ וְלֹא (ולו ק') אֶחָד
בָּהֶם: וְלִי מַה־יָּקְרוּ רֵעֶיךָ אֵל מֶה עָצְמוּ רָאשֵׁיהֶם: אֶסְפְּרֵם
מֵחוֹל יִרְבּוּן הֲקִיצֹתִי וְעוֹדִי עִמָּךְ: אִם תִּקְטֹל אֱלוֹהַּ רָשָׁע
וַאֲנָשֵׁי דָמִים סוּרוּ מֶנִּי: אֲשֶׁר יֹמְרוּךָ לְמִזְמָה נָשׂוּא לַשָּׁוְא
עָרֶיךָ: הֲלוֹא־מְשַׂנְאֶיךָ יְהוָה ו אֶשְׂנָא וּבְתַקּוֹמְמֶיךָ אֶתְקוֹטָטָה:

hath established his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels: ye mighty in strength, that fulfil his word, hearkening unto the voice of his word. Bless the Lord, all ye his hosts; ye ministers of his, that do his will. Bless the Lord, all ye his works, in all places of his dominion: bless the Lord, O my soul.

Psalm cxxxix.

For the Chief Musician. A Psalm of David. O Lord, thou hast searched me, and knowest me. Thou knowest my down-sitting and mine uprising, thou understandest my thoughts afar off. Thou siftest my path and my lying down, and art familiar with all my ways. For while there is not yet a word on my tongue, lo, thou, O Lord, knowest it all. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is too high, I cannot attain unto it. Whither can I go from thy spirit? or whither can I flee from thy presence? If I ascend into heaven, thou art there: or if I make the grave my bed, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Let deep darkness cover me, and the light about me be night; even the darkness darkeneth not from thee, but the night is light as the day—the darkness is as the light. For thou didst form my reins: thou didst weave me together in my mother's womb. I will give thanks unto thee, for that I am fearfully and wonderfully made: wonderful are thy works and that my soul knoweth right well. My frame was not hidden from thee, when I was made in secret, and curiously wrought in the depths of the earth. Thine eyes did see mine unshapen substance; and in thy book the days, even all of them that were to be formed, were written, and for it also there was one among them. How precious unto me are thy thoughts, O God! How great is the sum of them! If I would count them, they are more in number than the sand: when I awake, I am still with thee. O that thou wouldst slay the wicked, O God: depart from me, ye bloodthirsty men: they who mention thee for treachery, thine adversaries who take thy name in vain. Do not I hate them, O Lord, that hate thee? and do not I strive with those that rise up against thee?

תַּכְלִית שְׂנֵאָה שִׂנְאתִים לְאוֹיְבִים הָיוּ לִי: חָקְרֵנִי אֵל וְדַע לְבָבִי בְּחָנֵנִי וְדַע שַׂרְעַפָּי: וּרְאֵה אִם־דֶּרֶךְ־עֹצֶב בִּי וּנְחֵנִי בְּדֶרֶךְ עוֹלָם:

תְּפִלָּה לְעָנִי כִּי־יַעֲטֹף וְלִפְנֵי יְיָ יִשְׁפֹּךְ שִׂיחוֹ: יְיָ שְׁמָעָה תְפִלָּתִי וְשַׁוְעָתִי אֵלֶיךָ תָּבוֹא: אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי בְּיוֹם צַר־לִי הַטֵּה־אֵלַי אָזְנֶךָ בְּיוֹם אֶקְרָא מַהֵר עֲנֵנִי: אָנָּא יְיָ רוֹפֵא כָל בָּשָׂר. רַחֵם עָלַי וּסְעָדֵנִי בְּחַסְדְּךָ הַגָּדוֹל עַל עֶרֶשׁ דָּוָי. כִּי אִמְלַל אָנִי: שְׁלַח לִי תְּרוּפָה וּתְעָלָה בְּתוֹךְ שְׁאָר חוֹלֵי עַמֶּךָ: רְפָא אֶת־מַכְאֹבִי וְחַדֵּשׁ כַּנֶּשֶׁר נְעוּרָי: חֹן בִּינָה לָרוֹפֵא וְיָגְהָה מִמֶּנִּי מְזוֹרִי. וַאֲרוּכָתִי מְהֵרָה תִּצְמָח: שְׁמַע תְּפִלָּתִי וְהוֹסֵף יָמִים עַל יָמַי וַאֲבַלֶּה שְׁנוֹתַי בַּנְּעִימִים. לְמַעַן אוּכַל לַעֲבוֹד עֲבוֹדָתֶךָ וְלִשְׁמוֹר פְּקוּדֶיךָ בְּלֵב שָׁלֵם: הֲבִינֵנִי וְאֵרָעָה כִּי לִשְׁלוֹמִי מַר־לִי מָר. וְאַל־אֶמְאַס אֶת־מוּסָרְךָ וּבְתוֹכַחְתְּךָ אַל־אָקוּץ:

אֱלוֹהַּ סְלִיחוֹת חַנּוּן וְרַחוּם אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד. מוֹדֶה אֲנִי לְפָנֶיךָ בְּלֵב נִשְׁבָּר וְנִדְכֶּה כִּי חָטָאתִי וְהָרַע בְּעֵינֶיךָ עָשִׂיתִי: הִנֵּה נַחֲמָתִי עַל רָעָתִי. וְאָשׁוּב בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ: עָזְרֵנִי אֱלֹהֵי יִשְׁעִי. וְלֹא אָשׁוּב לְכִסְלָה וְאֶתְהַלֵּךְ לְפָנֶיךָ בֶּאֱמֶת וּבְתָמִים: שַׂמַּח נֶפֶשׁ עַבְדֶּךָ. כִּי־אֵלֶיךָ יְיָ נַפְשִׁי אֶשָּׂא: רָפְאֵנִי יְיָ וְאֵרָפֵא הוֹשִׁיעֵנִי וְאִוָּשֵׁעָה. כִּי תְהִלָּתִי אָתָּה. אָמֵן וְאָמֵן:

I hate them with perfect hatred: they are become mine enemies. Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any way of sorrow in me, and lead me in the way everlasting

A prayer of the afflicted when he fainteth, and poureth out his complaint before the Lord. Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day of my distress: incline thy ear unto me; in the day when I call answer me speedily. I beseech thee, O Lord, Healer of all flesh, have mercy upon me, and support me in thy grace upon my bed of sickness, for I am weak. Send me and all who are sick among thy children relief and cure. Assuage my pain, and renew my youth as the eagle's. Vouchsafe wisdom unto the physician that he may cure my wound, and so that my health may spring forth speedily. Hear my prayer, prolong my life, let me complete my years in happiness, that I may be enabled to serve thee and keep thy statutes with a perfect heart. Give me understanding to know that this bitter trial hath come upon me for my welfare, so that I may not despise thy chastening nor weary of thy reproof.

O God of forgiveness, who art gracious and merciful, slow to anger and abounding in lovingkindness, I confess unto thee with a broken and contrite heart that I have sinned, and have done that which is evil in thy sight. Behold, I repent me of my evil way, and return unto thee with perfect repentance. Help me, O God of my salvation, that I may not again turn unto folly, but walk before thee in truth and uprightness. Rejoice the soul of thy servant, for unto thee, O Lord, do I lift up my soul. Heal me, O Lord, and I shall be healed, save me, and I shall be saved, for thou art my praise. Amen, and Amen!

וידוי שכיב מרע:

מוֹדֶה אֲנִי לְפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁרְפוּאָתִי וּמִיתָתִי בְּיָדֶךָ: יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁתִּרְפָּאֵנִי רְפוּאָה שְׁלֵמָה. וְאִם הַמָּוֶת כָּלָה וְנֶחֱרַץ מֵעִמְּךָ אֶקָּחֲנוּ מְיֻדָּךְ בְּאַהֲבָה. וּתְהִי מִיתָתִי כַּפָּרָה עַל כָּל חֲטָאִים וַעֲוֹנֹת וּפְשָׁעִים שֶׁחָטָאתִי וְשֶׁעָוִיתִי וְשֶׁפָּשַׁעְתִּי לְפָנֶיךָ. וְתַשְׁפִּיעַ לִי מֵרֹב טוּב הַצָּפוּן לַצַּדִּיקִים וְתוֹדִיעֵנִי אֹרַח חַיִּים שִׂבַע שְׂמָחוֹת אֶת פָּנֶיךָ נְעִימוֹת בִּימִינְךָ נֶצַח:

אָבִי יְתוֹמִים וְדַיַּן אַלְמָנוֹת. הָגֵן בְּעַד קִרְובֵי הַנִּקְרִים אֲשֶׁר נַפְשִׁי קְשׁוּרָה בְּנַפְשָׁם: בְּיָדְךָ אַפְקִיד רוּחִי פָּדִיתָ אוֹתִי יְיָ אֵל אֱמֶת. אָמֵן וְאָמֵן:

בשעת יציאת הנשמה:

יְיָ מֶלֶךְ. יְיָ מָלָךְ. יְיָ יִמְלוֹךְ לְעוֹלָם וָעֶד:

(*To be said three times.*)

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

(*To be said three times.*)

יְיָ הוּא הָאֱלֹהִים:

(*To be said seven times.*)

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

CONFESSION ON A DEATH-BED

I acknowledge unto thee, O Lord my God and God of my fathers, that both my cure and my death are in thy hands. May it be thy will to send me a perfect healing. Yet if my death be fully determined by thee, I will in love accept it at thy hand. O may my death be an atonement for all the sins, iniquities and transgressions of which I have been guilty against thee. Vouchsafe unto me of the bounding happiness that is treasured up for the righteous. Make known to me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore.

Thou who art the father of the fatherless and judge of the widow, protect my beloved kindred with whose soul my own is knit. Into thy hand I commend my spirit; thou hast redeemed me, O Lord God of truth. Amen, and Amen!

When the end is approaching:—

The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever. (*To be said three times.*)

Blessed be His name, whose glorious kingdom is for ever and ever. (*To be said three times.*)

The Lord he is God. (*To be said seven times.*)

Hear, O Israel: the Lord our God, the Lord is one.

צדוק הדין:

On those days on which Tachanun (p. 70) is not said מִכְתָּם *read instead of the following:—* לְדָוִד (*p. 460*)

הַצּוּר תָּמִים פָּעֳלוֹ. כִּי כָל־דְּרָכָיו מִשְׁפָּט. אֵל אֱמוּנָה וְאֵין עָוֶל. צַדִּיק וְיָשָׁר הוּא: הַצּוּר תָּמִים בְּכָל־פְּעַל. מִי־יֹאמַר לוֹ מַה־תִּפְעָל. הַשַּׂלִּיט בְּמַטָּה וּבְמַעַל. מֵמִית וּמְחַיֶּה. מוֹרִיד שְׁאוֹל וַיָּעַל: הַצּוּר תָּמִים בְּכָל־מַעֲשֵׂה. מִי־יֹאמַר אֵלָיו מַה־תַּעֲשֶׂה. הָאֹמֵר וְעֹשֶׂה. חֶסֶד חִנָּם לָנוּ תַּעֲשֶׂה. וּבְזְכוּת הַנֶּעֱקָד כְּשֶׂה. הַקְשִׁיבָה וַעֲשֵׂה: צַדִּיק בְּכָל־דְּרָכָיו. הַצּוּר תָּמִים. אֶרֶךְ אַפַּיִם וּמָלֵא רַחֲמִים. חֲמוֹל־נָא וְחוּס־נָא עַל־אָבוֹת וּבָנִים. כִּי לְךָ אָדוֹן הַסְּלִיחוֹת וְהָרַחֲמִים: צַדִּיק אַתָּה יְיָ לְהָמִית וּלְהַחֲיוֹת. אָשֵׁר בְּיָדְךָ פִּקְדּוֹן כָּל־רוּחוֹת. חָלִילָה לְךָ זְכָרוֹנֵנוּ לִמְחוֹת. וְיִהְיוּ־נָא עֵינֶיךָ בְּרַחֲמִים עָלֵינוּ פְּקוּחוֹת. כִּי לְךָ אָדוֹן הָרַחֲמִים וְהַסְּלִיחוֹת: אָדָם אִם בֶּן־שָׁנָה יִחְיֶה. אוֹ אֶלֶף שָׁנִים יִחְיֶה. מַה־יִּתְרוֹן לוֹ. כְּלֹא־הָיָה יִהְיֶה. בָּרוּךְ דַּיַּן הָאֱמֶת מֵמִית וּמְחַיֶּה: בָּרוּךְ הוּא. כִּי אֱמֶת דִּינוֹ. וּמְשׁוֹטֵט הַכֹּל בְּעֵינוֹ. וּמְשַׁלֵּם לְאָדָם חֶשְׁבּוֹנוֹ וְדִינוֹ. וְהַכֹּל לִשְׁמוֹ הוֹדָיָה יִתֵּנוּ: יַדְעֵנוּ יְיָ כִּי צֶדֶק מִשְׁפָּטֶיךָ. תְּצַדֵּק בְּדָבְרֶךָ. וְתִזְכֶּה בְּשָׁפְטֶךָ. וְאֵין לְהַרְהֵר אַחַר מִדַּת שָׁפְטֶךָ. צַדִּיק אַתָּה יְיָ וְיָשָׁר מִשְׁפָּטֶיךָ: דַּיַּן אֱמֶת. שׁוֹפֵט צֶדֶק וֶאֱמֶת. בָּרוּךְ דַּיַּן הָאֱמֶת. שֶׁכָּל־מִשְׁפָּטָיו צֶדֶק וֶאֱמֶת: נֶפֶשׁ כָּל־חַי בְּיָדֶךָ. צֶדֶק מָלְאָה

On those days on which Tachanun (p.70) is not said, Psalm xvi. *(p. 460) is read instead of the following:—*

The Rock, his work is perfect, for all his ways are judgment: a God of faithfulness and without iniquity, just and right is he. The Rock, perfect in every work, who can say unto him, What workest thou? He ruleth below and above; he killeth and maketh alive: he bringeth down to the grave, and bringeth up again. The Rock, perfect in every deed, who can say unto him, What doest thou? O thou who speakest and doest, of thy grace deal kindly with us, and for the sake of him who was bound like a lamb, O hearken and do. Just in all thy ways art thou, O perfect Rock, slow to anger and full of compassion. Spare and have pity upon parents and children, for thine, Lord, is forgiveness and compassion. Just art thou, O Lord, in killing and in making alive, in whose hand is the charge of all spirits; far be it from thee to blot out our remembrance: O let thine eyes mercifully regard us for thine, Lord, is compassion and forgiveness. If a man live a year or a thousand years, what profiteth it him? He shall be as though he had not been. Blessed be the true Judge, who killeth and maketh alive. Blessed be he, for his judgment is true, and his eye discerneth all things, and he awardeth unto man his reckoning and his sentence, and all must render acknowledgment unto him. We know, O Lord, that thy judgment is righteous: thou art justified when thou speakest, and pure when thou judgest, and it is not for us to murmur at thy method of judging; just art thou, O Lord, and righteous are thy judgments. O true and righteous judge! Blessed be the true judge, all whose judgments are righteous and true. The soul of every living thing is in thy hand; thy right hand is full of righteousness. Have mercy

יְמִינְךָ וְעֶזְרָךְ. רַחֵם עַל־פְּלֵיטַת צֹאן עֶדְרָךְ. וְתֹאמַר לַמַּלְאָךְ. הֶרֶף עֶזְרָךְ: גְּרוֹל הָעֵצָה. וְרַב הָעֲלִילְיָה. אֲשֶׁר עֵינֶיךָ פְּקֻחוֹת עַל־כָּל־דַּרְכֵי בְנֵי אָדָם. לָתֵת לְאִישׁ כִּדְרָכָיו וְכִפְרִי מַעֲלָלָיו: לְהַגִּיד כִּי־יָשָׁר יְיָ. צוּרִי וְלֹא־עַוְלָתָה בּוֹ: יְיָ נָתַן. וַיְיָ לָקָח. יְהִי שֵׁם יְיָ מְבֹרָךְ: וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ. וְלֹא יָעִיר כָּל־חֲמָתוֹ:

מִכְתָּם לְדָוִד. שָׁמְרֵנִי אֵל כִּי־חָסִיתִי בָךְ: אָמַרְתְּ לַיְיָ אֲדֹנָי אָתָּה. טוֹבָתִי בַּל־עָלֶיךָ: לִקְדוֹשִׁים אֲשֶׁר־בָּאָרֶץ הֵמָּה. וְאַדִּירֵי כָּל־חֶפְצִי־בָם: יִרְבּוּ עַצְּבוֹתָם אַחֵר מָהָרוּ. בַּל־אַסִּיךְ נִסְכֵּיהֶם מִדָּם. וּבַל־אֶשָּׂא אֶת־שְׁמוֹתָם עַל־שְׂפָתָי: יְיָ מְנָת־חֶלְקִי וְכוֹסִי. אַתָּה תּוֹמִיךְ גּוֹרָלִי: חֲבָלִים נָפְלוּ־לִי בַּנְּעִימִים. אַף־נַחֲלָת שָׁפְרָה עָלָי: אֲבָרֵךְ אֶת־יְיָ אֲשֶׁר יְעָצָנִי. אַף־לֵילוֹת יִסְּרוּנִי כִלְיוֹתָי: שִׁוִּיתִי יְיָ לְנֶגְדִּי תָמִיד. כִּי מִימִינִי בַּל־אֶמּוֹט: לָכֵן שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי. אַף־בְּשָׂרִי יִשְׁכֹּן לָבֶטַח: כִּי לֹא־תַעֲזֹב נַפְשִׁי לִשְׁאוֹל. לֹא־תִתֵּן חֲסִידְךָ לִרְאוֹת שָׁחַת: תּוֹדִיעֵנִי אֹרַח חַיִּים. שְׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ. נְעִימוֹת בִּימִינְךָ נֶצַח:

The Coffin is borne from the Hall to the Burial Ground. Those who have not visited the Burial Ground for thirty days, say the following:—

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר־יָצַר אֶתְכֶם בַּדִּין. וָזָן וְכִלְכֵּל אֶתְכֶם בַּדִּין. וְהֵמִית אֶתְכֶם בַּדִּין. וְיוֹדֵעַ מִסְפַּר כֻּלְּכֶם בַּדִּין. וְעָתִיד לְהַחֲזִיר וּלְהַחֲיוֹתְכֶם בַּדִּין: בָּרוּךְ אַתָּה יְיָ. מְחַיֵּה הַמֵּתִים:

upon the remnant of the flock of thy hand, and say unto the angel, Stay thy hand. Thou art great in counsel and mighty in deed; thine eyes are open upon all the ways of the children of men, to give unto every one according to his ways, and according to the fruit of his doings. To declare that the Lord is upright; he is my Rock, and there is no unrighteousness in him. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath.

Psalm xvi.

Michtam of David.—Guard me, O God, for in thee do I take refuge. I say unto the Lord, Thou art my lord: I have no good beyond thee. As for the saints that are in the earth, they are the noble ones in whom is all my delight. Their sorrows will be multiplied that have gotten unto themselves another God: their drink offerings of blood will I not pour out, nor take their names upon my lips. The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a delightsome heritage. I will bless the Lord, who hath given me counsel: yea, my reins admonish me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart rejoiceth and my glory is glad: my flesh also will dwell in safety. For thou will not abandon my soul to the grave: neither wilt thou suffer thy loving one to see the pit. Thou wilt make known to me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures from evermore.

The coffin is borne from the Hall to the Burial Ground. Those who have not visited the Burial Ground for thirty days, say the following:—

Blessed be the Lord our God, King of the universe, who formed you in judgment, who nourished and sustained you in judgment, who brought death on you in judgment, who knoweth the number of you all in judgment, and will hereafter restore you to life in judgment. Blessed art thou, O Lord, who quickenest the dead.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:
מְכַלְכֵּל חַיִּים בְּחֶסֶד. מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים. וְרוֹפֵא חוֹלִים. וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי
עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ. מֶלֶךְ מֵמִית
וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים:

When the Coffin is lowered into the Grave, the following is said, the sentence being varied according to the sex of the departed:—

עַל מְקוֹמוֹ יָבֹא בְשָׁלוֹם:

עַל מְקוֹמָהּ תָּבֹא בְשָׁלוֹם:

On quitting the Burial Ground it is customary to pluck some grass, and to say one of the following sentences:—

וְיָצִיצוּ מֵעִיר כְּעֵשֶׂב הָאָרֶץ:

זָכוֹר כִּי־עָפָר אֲנָחְנוּ:

All those who have been present at the Interment wash their hands, and say:—

בִּלַּע הַמָּוֶת לָנֶצַח. וּמָחָה אֲדֹנָי אֱלֹהִים דִּמְעָה מֵעַל כָּל־
פָּנִים. וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ. כִּי יְיָ דִּבֵּר:

They then return to the Hall, and say וְיִהְיוּ נֹעַם בִּישׁוּעָתִי *to p. 439.*

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save. Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth? Yea, faithful art thou to quicken the dead.

When the coffin is lowered into the Grave, the following is said, the sentence being varied according to the sex of the departed:—

May he come to his place in peace.

May she come to her place in peace.

On quitting the Burial Ground it is customary to pluck some grass, and to say one of the following sentences:—

And they of the city shall flourish like the grass of the earth

He remembereth that we are dust.

All those who have been present at the Interment wash their hands and say:—

He will destroy death for ever; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

They then return to the Hall, and say, "And let the pleasantness of the Lord our God be upon us," to "my salvation," p. 439.

The following Kaddish is said by Children after the Burial of their Parents On those days on which Tachanun (p. 70) is not said, the Kaddish, p. 94, is substituted.

Mourners. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי הוּא עָתִיד לְאִתְחַדָּתָא וּלְאַחָיָאָה מֵתַיָּא וּלְאַסָּקָא יָתְהוֹן לְחַיֵּי עָלְמָא. וּלְמִבְנֵא קַרְתָּא דִּי־יְרוּשְׁלֵם וּלְשַׁכְלֵל הֵיכְלֵהּ בְּגַוָּהּ. וּלְמֶעְקַר פָּלְחָנָא נֻכְרָאָה מֵאַרְעָא וְלַאֲתָבָא פָּלְחָנָא דִּי־שְׁמַיָּא לַאֲתְרֵהּ. וְיִמְלֹךְ קֻדְשָׁא בְּרִיךְ הוּא בְּמַלְכוּתֵהּ וְיָקְרֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דִּי־כָל־בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Cong. and Mourners. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Mourners. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִּי־קֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דִּי־אֲמִירָן בְּעָלְמָא. וְאִמְרוּ אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

Mourners. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Cong. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

Mourners. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

The following Kaddish is said by children after the Burial of their Parents. On those days on which Tachanun is not said (p. 70) the Kaddish, p. 94, is substituted.

Mourners.—May his great name be magnified and sanctified in the world that is to be created anew, where he will quicken the dead, and raise them up into life eternal; will rebuild the city of Jerusalem, and establish his temple in the midst thereof; and will uproot all alien worship from the earth and restore the worship of the true God. O may the Holy One, blessed be he, reign in his sovereignty and glory during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourners.—Let his great name be blessed for ever and to all eternity.

Mourners.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Cong.—Let the name of the Lord be blessed from this time forth and for evermore.

Mourners.—May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Cong.—My help is from the Lord, who made heaven and earth.

Mourners.—He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

תפלה בבית האבל:

After the ordinary Daily Service, the folloving Psalm (xlix.) is read in the House of the Mourner. On those days on which Tachanun (p. 70) is not said, Psalm xvi., p. 460, is substituted for Psalm xlix.

לַמְנַצֵּחַ לִבְנֵי־קֹרַח מִזְמוֹר: שִׁמְעוּ־זֹאת כָּל־הָעַמִּים הַאֲזִינוּ
כָּל־יֹשְׁבֵי חָלֶד: גַּם־בְּנֵי אָדָם גַּם־בְּנֵי־אִישׁ יַחַד עָשִׁיר וְאֶבְיוֹן:
פִּי יְדַבֵּר חָכְמוֹת וְהָגוּת לִבִּי תְבוּנוֹת: אַטֶּה לְמָשָׁל אָזְנִי
אֶפְתַּח בְּכִנּוֹר חִידָתִי: לָמָּה אִירָא בִּימֵי רָע עֲוֹן עְקֵבַי
יְסֹבֵּנִי: הַבֹּטְחִים עַל־חֵילָם וּבְרֹב עָשְׁרָם יִתְהַלָּלוּ: אָח לֹא־
פָדֹה יִפְדֶּה אִישׁ לֹא־יִתֵּן לֵאלֹהִים כָּפְרוֹ: וְיֵקַר פִּדְיוֹן נַפְשָׁם
וְחָדַל לְעוֹלָם: וְיִחִי־עוֹד לָנֶצַח לֹא יִרְאֶה הַשָּׁחַת: כִּי יִרְאֶה
חֲכָמִים יָמוּתוּ יַחַד כְּסִיל וָבַעַר יֹאבֵדוּ וְעָזְבוּ לַאֲחֵרִים חֵילָם:
קִרְבָּם בָּתֵּימוֹ לְעוֹלָם מִשְׁכְּנֹתָם לְדֹר וָדֹר קָרְאוּ בִשְׁמוֹתָם
עֲלֵי אֲדָמוֹת: וְאָדָם בִּיקָר בַּל־יָלִין נִמְשַׁל כַּבְּהֵמוֹת נִדְמוּ:
זֶה דַרְכָּם כֶּסֶל לָמוֹ וַאֲחֵרֵיהֶם בְּפִיהֶם יִרְצוּ סֶלָה: כַּצֹּאן
לִשְׁאוֹל שִׁתּוּ מָוֶת יִרְעֵם וַיִּרְדּוּ בָם יְשָׁרִים לַבֹּקֶר וְצוּרָם
לְבַלּוֹת שְׁאוֹל מִזְּבֻל לוֹ: אַךְ־אֱלֹהִים יִפְדֶּה־נַפְשִׁי מִיַּד
שְׁאוֹל כִּי יִקָּחֵנִי סֶלָה: אַל־תִּירָא כִּי־יַעְשַׁר אִישׁ כִּי־יִרְבֶּה
כְּבוֹד בֵּיתוֹ: כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא־יֵרֵד אַחֲרָיו
כְּבוֹדוֹ: כִּי־נַפְשׁוֹ בְּחַיָּיו יְבָרֵךְ וְיוֹדְךָ כִּי־תֵיטִיב לָךְ: תָּבֹא
עַד־דּוֹר אֲבוֹתָיו עַד־נֶנַצַח לֹא יִרְאוּ־אוֹר: אָדָם בִּיקָר וְלֹא
יָבִין נִמְשַׁל כַּבְּהֵמוֹת נִדְמוּ:

After the ordinary Daily Service, the following Psalm (xlix.) *is read in the House of the Mourner. On those days on which Tachanun* (*p.* 70) *is not said, Psalm* xvi. *p.* 460, *is substituted for Psalm* xlix.

Psalm xlix. For the Chief Musician. A Psalm of the Sons of Korah.

Hear this all ye peoples; give ear, all ye inhabitants of the world: both low and high, rich and poor together. My mouth shall speak wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable: I will open my dark saying to the lyre. Wherefore should I fear in the days of evil, when the iniquity of them that would supplant me compasseth me about, even of them that trust in their wealth, and boast themselves in the multitude of their riches? None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is costly, and must be let alone for ever:) that he should still live always, that he should not see the pit. For he will see that wise men die, the fool and the brutish together perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. But man that is in glory abideth not: he is like the beasts that perish. This is the way of them that are foolish, and of those who after them take pleasure in their speech. (Selah.) Like sheep they are laid in the grave; death shall be their shepherd: but the upright shall have dominion over them in the morning; and their form shall be for the grave to consume, that there be no habitation for it. But God will redeem my soul from the grasp of the grave: for he will receive me. (Selah.) Be not thou afraid when a man becometh rich, when the glory of his house is increased: for at his death he shall carry nothing away; his glory shall not descend after him. Though while he lived he blessed his soul, and though men praise thee that thou doest well unto thyself, he shall go to the generation of his fathers, who shall never see the light. Man that is in glory, but without understanding, is like the beasts that perish.

In addition to the above, other appropriate Psalms, such as Psalms xv. p. 445; xc. p. 26; xci., p. 27; ciii. p. 455; and xxxix., or such passages as Proverbs xxxi. 10—31, p. 180, should be read in the House of Mourning.

לַמְנַצֵּחַ לִידוּתוּן מִזְמוֹר לְדָוִד׃ אָמַרְתִּי אֶשְׁמְרָה דְרָכַי
מֵחֲטוֹא בִלְשׁוֹנִי אֶשְׁמְרָה לְפִי מַחֲסוֹם בְּעוֹד רָשָׁע לְנֶגְדִּי׃
נֶאֱלַמְתִּי דוּמִיָּה הֶחֱשֵׁיתִי מִטּוֹב וּכְאֵבִי נֶעְכָּר׃ חַם־לִבִּי
בְּקִרְבִּי בַּהֲגִיגִי תִבְעַר־אֵשׁ דִּבַּרְתִּי בִּלְשׁוֹנִי׃ הוֹדִיעֵנִי יְיָ
קִצִּי וּמִדַּת יָמַי מַה־הִיא אֵדְעָה מֶה־חָדֵל אָנִי׃ הִנֵּה טְפָחוֹת
נָתַתָּה יָמַי וְחֶלְדִּי כְאַיִן נֶגְדֶּךָ אַךְ כָּל־הֶבֶל כָּל־אָדָם נִצָּב
סֶלָה׃ אַךְ־בְּצֶלֶם יִתְהַלֶּךְ־אִישׁ אַךְ־הֶבֶל יֶהֱמָיוּן יִצְבֹּר
וְלֹא־יֵדַע מִי־אֹסְפָם׃ וְעַתָּה מַה־קִּוִּיתִי אֲדֹנָי תּוֹחַלְתִּי לְךָ
הִיא׃ מִכָּל־פְּשָׁעַי הַצִּילֵנִי חֶרְפַּת נָבָל אַל־תְּשִׂימֵנִי׃
נֶאֱלַמְתִּי לֹא אֶפְתַּח־פִּי כִּי אַתָּה עָשִׂיתָ׃ הָסֵר מֵעָלַי נִגְעֶךָ
מִתִּגְרַת יָדְךָ אֲנִי כָלִיתִי׃ בְּתוֹכָחוֹת עַל־עָוֹן יִסַּרְתָּ אִישׁ
וַתֶּמֶס כָּעָשׁ חֲמוּדוֹ אַךְ הֶבֶל כָּל־אָדָם סֶלָה׃ שִׁמְעָה תְפִלָּתִי
יְיָ וְשַׁוְעָתִי הַאֲזִינָה אֶל־דִּמְעָתִי אַל־תֶּחֱרָשׁ כִּי גֵר אָנֹכִי
עִמָּךְ תּוֹשָׁב כְּכָל־אֲבוֹתָי׃ הָשַׁע מִמֶּנִּי וְאַבְלִיגָה בְּטֶרֶם
אֵלֵךְ וְאֵינֶנִּי׃

אָנָּא יְיָ מֶלֶךְ מָלֵא רַחֲמִים. אֲשֶׁר בְּיָדְךָ נֶפֶשׁ כָּל חָי וְרוּחַ
כָּל בְּשַׂר אִישׁ. מֵמִית וּמְחַיֶּה מוֹרִיד שְׁאוֹל וַיָּעַל. אָנָּא קַבֵּל
בְּחַסְדְּךָ הַגָּדוֹל אֶת נִשְׁמַת פלוני בן פלוני (פלונית בת פלוני)
אֲשֶׁר נֶאֱסַף (נֶאֶסְפָה) אֶל עַמּוֹ (עַמָּהּ)׃ חוּס וַחֲמוֹל עָלָיו

In addition to the above, other appropriate Psalms, such as Psalms xv., *p.* 445; xc., *p.* 26; xci., *p.* 27; ciii., *p.* 455; *and* xxxix., *or such passages as Proverbs* xxxi. 10—31, *p.* 180, *should be read in the House of Mourning.*

Psalm xxxix.

For the Chief Musician, for Jeduthun. A Psalm of David.— I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb, and kept silence, I held my peace, and had no comfort: and my sorrow was stirred. My heart was hot within me; while I was musing the fire kindled: then spake I with my tongue: Lord, make me to know mine end, and the measure of my days, what it is; let me know how fleeting I am. Behold, thou hast made my days as handbreadths; and my lifetime is as nothing before thee: surely every man, though he stand firm, is but a breath. (Selah.) Surely as a mere semblance every man walketh to and fro: surely they are disquieted for vanity: he heapeth up riches and knoweth not who shall gather them. And now, Lord, what wait I for? My hope is in thee. Deliver me from all my transgressions; make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thine hand. When thou with rebukes dost chasten man for iniquity, thou makest his beauty to waste away like a moth: surely every man is a breath. (Selah.) Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, a sojourner, as all my fathers were. O spare me, that I may again be glad, before I go hence, and be no more.

O Lord and King, who art full of compassion, in whose hand is the soul of every living thing and the breath of all flesh, who killest and makest alive, who bringest down to the grave and bringest up again, receive, we beseech thee, in thy great lovingkindness the soul of —— who hath been gathered unto his [her] people. Have mercy upon him

(עָלֶיהָ). סְלַח וּמְחַל לְכָל פְּשָׁעָיו (פְּשָׁעֶיהָ). כִּי אָדָם אֵין צַדִּיק בָּאָרֶץ אֲשֶׁר יַעֲשֶׂה־טּוֹב וְלֹא יֶחֱטָא: זְכוֹר לוֹ (לָהּ) צִדְקָתוֹ (צִדְקָתָהּ) אֲשֶׁר עָשָׂה (עָשְׂתָה) וְיהִי שְׂכָרוֹ (שְׂכָרָהּ) אִתּוֹ (אִתָּהּ) וּפְעֻלָּתוֹ (וּפְעֻלָּתָהּ) לְפָנָיו (לְפָנֶיהָ): אָנָּא הַסְתֵּר אֶת נִשְׁמָתוֹ (נִשְׁמָתָהּ) בְּצֵל כְּנָפֶיךָ. הוֹדִיעֵהוּ (הוֹדִיעֶהָ) אֹרַח חַיִּים שְׂבַע שְׂמָחוֹת אֶת פָּנֶיךָ נְעִימוֹת בִּימִינְךָ נֶצַח. וְתַשְׁפִּיעַ לוֹ (לָהּ) מֵרֹב טוּב הַצָּפוּן לַצַּדִּיקִים. כְּמוֹ שֶׁכָּתוּב. מָה רַב טוּבְךָ אֲשֶׁר־צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ לַחוֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם:

אָנָּא יְיָ הָרוֹפֵא לִשְׁבוּרֵי לֵב וּמְחַבֵּשׁ לְעַצְּבוֹתָם. שַׁלֵּם נִחוּמִים לָאֲבֵלִים. תֵּן בְּלִבָּם יִרְאָתֶךָ וְאַהֲבָתֶךָ לְעָבְדְךָ בְּלֵבָב שָׁלֵם. וּתְהִי אַחֲרִיתָם שָׁלוֹם. אָמֵן:

כְּאִישׁ אֲשֶׁר אִמּוֹ תְּנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֲמְכֶם וּבִירוּשָׁלַ‍ִם תְּנֻחָמוּ: לֹא־יָבֹא עוֹד שִׁמְשֵׁךְ וְיִרְחֵךְ לֹא יֵאָסֵף כִּי יְיָ יִהְיֶה־לָּךְ לְאוֹר עוֹלָם וְשָׁלְמוּ יְמֵי אֶבְלֵךְ: בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה יְיָ אֱלֹהִים דִּמְעָה מֵעַל כָּל־פָּנִים וַחֲרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי יְיָ דִּבֵּר:

[her]; pardon all his [her] transgressions, for there is not a righteous man upon earth, who doeth good and sinneth not. Remember unto him [her] the righteousness which he [she] wrought, and let his [her] reward be with him [her], and his [her] recompense before him [her]. O shelter his [her] soul in the shadow of thy wings. Make known to him [her] the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore. Vouchsafe unto him [her] of the abounding happiness that is treasured up for the righteous, as it is written, Oh how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the children of men!

O Lord, who healest the broken-hearted and bindest up their wounds, grant thy consolation unto the mourners: put into their hearts the fear and love of thee, that they may serve thee with a perfect heart, and let their latter end be peace. Amen.

Like one whom his mother comforteth, so will I comfort you, and in Jerusalem shall ye be comforted. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. He will destroy death for ever; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

סדר תפלה בבית חיים בהקים מצבה לקרוביו :

אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רְשָׁעִים וּבְדֶרֶךְ חַטָּאִים לֹא עָמָד וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב: כִּי אִם־בְּתוֹרַת יְיָ חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה: וְהָיָה כְּעֵץ שָׁתוּל עַל־פַּלְגֵי־מָיִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעִתּוֹ וְעָלֵהוּ לֹא יִבּוֹל וְכֹל אֲשֶׁר־יַעֲשֶׂה יַצְלִיחַ: לֹא כֵן הָרְשָׁעִים כִּי אִם־כַּמֹּץ אֲשֶׁר־תִּדְּפֶנּוּ רוּחַ: עַל־כֵּן לֹא יָקֻמוּ רְשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדַת צַדִּיקִים: כִּי־יוֹדֵעַ יְיָ דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רְשָׁעִים תֹּאבֵד:

Psalm xv., p. 445; xvi. p. 460; xc. p. 26.

אֱנוֹשׁ כֶּחָצִיר יָמָיו כְּצִיץ הַשָּׂדֶה כֵּן יָצִיץ: כִּי רוּחַ עָבְרָה־בּוֹ וְאֵינֶנּוּ וְלֹא־יַכִּירֶנּוּ עוֹד מְקוֹמוֹ: וְחֶסֶד יְיָ מֵעוֹלָם וְעַד־עוֹלָם עַל־יְרֵאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים: לוֹ חָכְמוּ יַשְׂכִּילוּ זֹאת יָבִינוּ לְאַחֲרִיתָם: כִּי לֹא בְמוֹתוֹ יַקַּח הַכֹּל לֹא־יֵרֵד אַחֲרָיו כְּבוֹדוֹ: שְׁמַר־תָּם וּרְאֵה יָשָׁר כִּי אַחֲרִית לְאִישׁ שָׁלוֹם: פּוֹדֶה יְיָ נֶפֶשׁ עֲבָדָיו וְלֹא יֶאְשְׁמוּ כָּל־הַחוֹסִים בּוֹ:

מַה־יָּקָר חַסְדְּךָ אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן: יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ וְנַחַל עֲדָנֶיךָ תַשְׁקֵם: כִּי אִתְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה אוֹר:

נָנוּחוּ עַל־מִשְׁכְּבוֹתָם הוֹלֵךְ נְכֹחוֹ:

קַדִּישׁ יָתוֹם, p. 94. אָנָּא וכו׳, p. 464; תהלים צ״א, p. 27.

SERVICE AT THE SETTING OF A TOMBSTONE

Psalm i.

Happy is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper. The wicked are not so; but are like the chaff which the wind driveth away. Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the wicked shall perish.

Psalm xv., *p.* 445; xvi. *p.* 460; xc. *p.* 26.

As for man, his days are as grass; as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the lovingkindness of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Oh that they were wise, that they understood this, that they would consider their latter end. For at his death he shall carry nothing away; his glory shall not descend after him. Mark the innocent man, and behold the upright; for the latter end of that man is peace. The Lord setteth free the soul of his servants; and none that take refuge in him shall be condemned. How precious is thy lovingkindness, O God! and the children of men take refuge under the shadow of thy wings. They sate themselves with the fatness of thy house; and thou givest them to drink of the river of thy pleasures. He shall enter into peace; they shall rest on their beds—each one that walketh in his uprightness.

Psalm xci. *p.* 27; *"O Lord and King, who art full of compassion," etc., p.* 464; *Mourner's Kaddish, p.* 94.

הוכרת נשמות:

On Holy Days, when the Memorial Service is held, and on the Anniversaries of the Death of Parents, the following is said:—

יְיָ מָה־אָדָם וַתֵּדָעֵהוּ בֶּן־אֱנוֹשׁ וַתְּחַשְּׁבֵהוּ: אָדָם לַהֶבֶל דָּמָה יָמָיו כְּצֵל עוֹבֵר: בַּבֹּקֶר יָצִיץ וְחָלָף לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ: לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע וְנָבִיא לֵבב חָכְמָה: שְׁמַר־תָּם וּרְאֵה יָשָׁר כִּי אַחֲרִית לְאִישׁ שָׁלוֹם: אַךְ־אֱלֹהִים יִפְדֶּה־נַפְשִׁי מִיַּד שְׁאוֹל כִּי יִקָּחֵנִי סֶלָה: כָּלָה שְׁאֵרִי וּלְבָבִי צוּר לְבָבִי וְחֶלְקִי אֱלֹהִים לְעוֹלָם: וְיָשֹׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נְתָנָהּ: אֲנִי בְּצֶדֶק אֶחֱזֶה פָּנֶיךָ אֶשְׂבְּעָה בְהָקִיץ תְּמוּנָתֶךָ:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אָבִי מוֹרִי (פ׳ בן פ׳) (אִמִּי מוֹרָתִי) (פ׳ בת פ׳) שֶׁהָלַךְ לְעוֹלָמוֹ (שֶׁהָלְכָה לְעוֹלָמָהּ). אָנָּא תְּהִי נַפְשׁוֹ (נַפְשָׁהּ) צְרוּרָה בִּצְרוֹר הַחַיִּים וּתְהִי מְנוּחָתוֹ (מְנוּחָתָהּ) כָּבוֹד שִׂבַּע שְׂמָחוֹת אֶת פָּנֶיךָ נְעִימוֹת בִּימִינְךָ נָצַח. אָמֵן:

אַב הָרַחֲמִים אֲשֶׁר בְּיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים. תַּנְחוּמֶיךָ יְשַׁעַשְׁעוּ נַפְשֵׁנוּ בְּזָכְרֵנוּ (בְּיוֹם הַקָּדוֹשׁ הַזֶּה) אֶת־קְרוֹבֵנוּ הָאֲהוּבִים וְהַנִּכְבָּדִים אֲשֶׁר הָלְכוּ לִמְנוּחָתָם אֶת־הוֹרֵינוּ הַיְקָרִים עֲטֶרֶת רֹאשֵׁנוּ וְתִפְאֶרֶת תֵּנוּ אֲשֶׁר כָּל־מְגַמָּתָם לְהַדְרִיכֵנוּ בְּדֶרֶךְ הַטּוֹב וְהַיָּשָׁר לְלַמְּדֵנוּ חֻקֶּיךָ וּמִצְוֹתֶיךָ

MEMORIAL SERVICE FOR THE DEAD

On Holy Days, when the Memorial Service is held, and on the Anniversaries of the Death of Parents, the following is said:—

Lord, what is man, that thou regardest him? or the son of man, that thou takest account of him? Man is like to vanity; his days are as a shadow that passeth away. In the morning he flourisheth, and sprouteth afresh; in the evening he is cut down, and withereth. So teach us to number our days that we may get us a heart of wisdom. Mark the innocent man, and behold the upright: for the latter end of that man is peace. But God will redeem my soul from the grasp of the grave: for he will receive me. My flesh and my heart faileth: but God is the strength of my heart and my portion for ever. And the dust returneth to the earth as it was, but the spirit returneth unto God who gave it. I shall behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness.

May God remember the soul of my revered father [mother] who has gone to his [her] repose. May his [her] soul be bound up in the bond of life. May his [her] rest be glorious, with fulness of joy in thy presence, and pleasures for evermore at thy right hand.

Father of mercy, in whose hand are the souls of the living and the dead, may thy consolation cheer us as we remember (on this holy day) our beloved and honored kinsfolk who have gone to their rest, our dear parents, the crown of our head and our glory, whose desire it was to train us in the good and righteous way, to teach us thy statutes and command-

וּלְהוֹרֵנוּ עֲשׂוֹת צְדָקָה וַאֲהֲבַת חֶסֶד: אָנָּא יְיָ אַמְּצֵנוּ לִשְׁמוֹר אֶת פִּקּוּדָתָם כָּל עוֹד נִשְׁמָתֵנוּ בְּקִרְבֵּנוּ. וְנַפְשָׁם תָּנוּחַ בְּאֶרֶץ הַחַיִּים לַחֲוֹת בְּנוֹעַמְךָ וּלְהִתְעַנֵּג מִטּוּבֶךָ:

וַעֲתָה הָאֵל הַטּוֹב וְהַמֵּטִיב מַה־נֹּאמַר וּמַה־נְּדַבֵּר. צָרְכֵינוּ מְרֻבִּים וְרַעְתֵּנוּ קְצָרָה: בְּשֶׁת פָּנִים כִּסָּתְנוּ מִדֵּי עֲלוֹת עַל־לִבֵּנוּ וֵכֶר כָּל־הַטּוֹבָה שֶׁגָּמַלְתָּ עָלֵינוּ: אָנָּא פְּנֵה הַיּוֹם בְּחֶסֶד וּבְרַחֲמִים אֶל תִּפְלַת עֲבָדֶיךָ הַשּׁוֹפְכִים אֶת־נַפְשָׁם לְפָנֶיךָ: אָנָּא חַסְדְּךָ מֵאִתָּנוּ אַל־יָמוּשׁ: הַטְרִיפֵנוּ לֶחֶם חֻקֵּנוּ וְאַל תַּצְרִיכֵנוּ לִידֵי כִתַּנַת בָּשָׂר וָדָם: הָסֵר מֵעָלֵינוּ כָּל־דְּאָגָה וְתוּגָה כָּל־צָרָה וָפַחַד כָּל־חֶרְפָּה וָבוּז: בִּירֻאָתְךָ הַטְּהוֹרָה תְּחַזְּקֵנוּ וּבְתוֹרָתְךָ הַתְּמִימָה תְּאַמְּצֵנוּ: זַכֵּנוּ לְגַדֵּל אֶת־בָּנֵינוּ וּבְנוֹתֵינוּ לִשְׁמוֹר מִצְוֹתֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ כָּל־יְמֵי חַיֵּיהֶם: אֵל נָא אַל תַּעְלֵנוּ בַּחֲצִי יָמֵינוּ וּנְמַלֵּא בְשָׂלוֹם אֶת מִסְפַּר יָמֵינוּ: יָדַעְנוּ אַךְ יָדַעְנוּ כִּי חָדַל כֹּחֵנוּ וּטְפָחוֹת נָתַתָּ יָמֵינוּ: עָזְרֵנוּ אֱלֹהֵי יִשְׁעֵנוּ לְהִתְנַהֵג בֶּאֱמֶת וּבְתָמִים יְמֵי שְׁנֵי חַיֵּי מְגוּרֵנוּ: וְכַאֲשֶׁר יַגִּיעַ קִצֵּנוּ לְהִפָּרֵד מִן הָעוֹלָם הֱיֵה אַתָּה עִמָּנוּ וְנִשְׁמֹתֵינוּ תִּהְיֶינָה צְרוּרוֹת בִּצְרוֹר הַחַיִּים עִם נִשְׁמוֹת אֲבוֹתֵינוּ וְנִשְׁמוֹת הַצַּדִּיקִים הָעוֹמְדִים לְפָנֶיךָ. אָמֵן וְאָמֵן:

ments, and to instruct us to do justice and to love mercy. We beseech thee, O Lord, grant us strength to be faithful to their charge while the breath of life is within us. And may their souls repose in the land of the living, beholding thy glory and delighting in thy goodness.

And now, O good and beneficent God, what shall we say, what shall we speak unto thee? Our needs are many, our knowledge slender. Shame covers us as often as the remembrance of all thy love for us rises within our minds. O turn this day in lovingkindness and tender mercy to the prayers of thy servants who pour out their souls before thee. May thy lovingkindness not depart from us. Give us our needful sustenance, and let us not be in want of the gifts of flesh and blood. Remove from us care and sorow, distress and fear, shame and contempt. Let thy grace be with us, that we may rear our children to keep thy commandments and to fulfil thy will all the days of their life. O God, take us not hence in the midst of our days. Let us complete in peace the number of our years. Verily we know that our strength is frail, and that thou hast made our days as handbreadths. Help us, O God of our salvation, to bear ourselves faithfully and blamelessly during the years of our pilgrimage. And when our end draws nigh and we depart this world, be thou with us, and may our souls be bound up in the bond of life with the souls of our parents and of the righteous who are ever with thee. Amen, and Amen.

סדר קריאת שמע על המטה לילדים:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמַּפִּיל חֶבְלֵי שֵׁנָה עַל עֵינַי וּתְנוּמָה עַל עַפְעַפָּי:

וִיהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי. שֶׁתַּשְׁכִּיבֵנִי לְשָׁלוֹם וְתַעֲמִידֵנִי לְשָׁלוֹם:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

בָּרוּךְ יְיָ בַּיּוֹם. בָּרוּךְ יְיָ בַּלָּיְלָה. בָּרוּךְ יְיָ בְּשָׁכְבֵנוּ. בָּרוּךְ יְיָ בְּקוּמֵנוּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

בְּיָדְךָ אַפְקִיד רוּחִי פָּדִיתָה אוֹתִי יְיָ אֵל אֱמֶת:

לִישׁוּעָתְךָ קִוִּיתִי יְיָ:

Blessed art thou, O Lord our God, King of the universe, who makest the bands of sleep to fall upon mine eyes, and slumber upon mine eyelids.

May it be thy will, O Lord my God and God of my fathers, to suffer me to lie down in peace, and to let me rise up again in peace.

Hear, O Israel: the Lord our God, the Lord is One.

Blessed be His name, whose glorious kingdom is for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words which I command thee this day shall be upon thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates.

Blessed be the Lord by day; blessed be the Lord by night. Blessed be the Lord when we lie down; blessed be the Lord when we rise up.

Behold, he that guardeth Israel will neither slumber nor sleep.

Into thy hand I commend my spirit: thou hast redeemed me, O Lord God of truth.

For thy salvation I hope, O Lord.

THE MOURNER'S KADDISH

Mourner

Yis-gad-dal v'yis-kad-dash sh'meh rab-bo, b'ol-mo di-v'ro kir'-u-seh v'yam-lich mal-chu-seh, b'cha-ye-chon u-v'yo-me-chon u-v'cha-yeh d'chol bes yis-ro-el, ba-a-go-lo u-viz-man ko-riv, v'im-ru O-men:

Cong. and Mourner

Y'heh sh'meh rab-bo m'vo-rach, l'o-lam ul'-ol-meh ol-ma-yo:

Mourner

Yis-bo-rach, v'yish-tab-bach, v'yis-po-ar, v'yis-ro-mam, v'yis-nas-seh, v'yis-had-dor, v'yis-al-leh, v'yis-hal-lol, sh'meh d'kud'-sho, b'rich hu. L'e-lo min kol bir-cho-so, v'shi-ro-so, tush-b'cho-so, v'ne-ch'-mo-so, di-a-mi-ron b'ol-mo, v'im-ru O-men:

Y'heh sh'lo-mo rab-bo min sh'ma-yo v'cha-yim, o-le-nu v'al kol yis-ro-el, v'im-ru O-men:

O-seh sho-lom bim'-ro-mov, hu ya-a-seh, sho-lom, o-le-nu v'al kol yis-ro-el, v'imru O-men:

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